St. Anthony Mary Claret

PASTORAL LETTER TO THE CLERGY

Carta pastoral al clero

From the Spanish of the enlarged Barcelona edition (1855)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

---

TABLE OF CONTENTS

About this translation · 4

Pastoral Letter to the Clergy

Notice · 5
Pastoral Letter to the Clergy · 5
Salutation · 5
Introduction · 5
The Purpose of this Pastoral Letter · 6
Our Vocational Identity · 6
A Fitting Public Image · 7
Clean of Sin · 8
We Must Be Saints · 9
Keeping Priestly Chastity · 9
Meek and Humble of Heart · 12
Humility · 12
Meekness · 13
Meditation and Prayer · 13
Instruction: The Conferences · 14
Devotions · 14
Study and Reading · 14
Preaching: You Are Debtors to All · 15
The Catechism · 15
Instruction Serves the Good of Society · 16
Assiduous in the Confessional · 16
Good of Heart and of Mind · 17
Teacher of Holy Doctrine · 17
A Just Judge on the Middle Way · 18
With Young People and Children · 18
Visiting the Sick · 19
Conclusion of the First Part · 19
Disciplinary Provisions · 20
Duties of the Reverend Vicars Forane · 20
Duties of the Reverend Parish Priests and Other Priests · 21
Arrangement Drawn Up for Parish Priests and Assistant Priests, so that Each May Know His Obligations and Strive to Fulfil Them Perfectly · 26
Rule of Life to Be Kept by All the Clergy of this Diocese · 27
Decrees Given in Holy Visitation · 28
Decree on Chaplaincies · 28
Decree on Marriages · 29
Decree on Matrimonial Dispensations · 31

Appendices

Appendix I. Instructions to the Venerable Parish Priests on Sacred Vestments, Parish Registers, Baptism and Matrimony · 33
Sacred Vestments · 33
Parish Registers · 33
Baptism · 34
Sacred Vestments and Linens · 36
The Altar Server · 36
Solemn Exposition of the Blessed Sacrament · 36
Marriages · 36
Appendix II. Cemeteries or Burial Grounds · 39

Walled and Well-Ordered Cemeteries · 39
A Blessed Burial Ground · 39
An Ordered Burial Ground · 39
Appendix III. Table of Fees · 40
Obventions · 40
Manual Fees · 42
Circular Edict on Parish Fees and Obventions, 16 November 1854 · 43
Appendix IV. Model for the Distribution of Church Fabric Income · 44
Senior parishes (endowment 700 pesos a year) · 44
Promotion parishes (endowment 400 pesos) · 44
Entry parishes (endowment 300 pesos) · 44
Appendix V. Conferences on Moral, Ascetical and Liturgical Theology · 45
Circular Edict of 16 November 1854: Conferences · 46
Appendix VI. The Brotherhood of Christian Doctrine · 47
Brotherhood for Instruction in Christian Doctrine · 48
Final Appendix. How Parish Priests Should Deal with the Scandalous · 51
Abduction · 53

About this translation

Translated from the *Carta pastoral al clero* (Santiago de Cuba, 20 September 1852) in the reprinted and enlarged Barcelona edition of 1855, with its decrees and appendices. The translation is complete.

The notes give the references to Claret's sources and the notes he printed himself; the modern editors' commentary and the translator's own remarks are not reproduced.

Pastoral Letter to the Clergy

Notice

Pastoral Letter to the Clergy

Pastoral Letter which His Excellency and Most Illustrious Lord Don Antonio María Claret y Clará, Archbishop of Cuba, addresses to the Venerable Clergy of his Diocese. Reprinted and enlarged. Barcelona: Librería Religiosa, Printing House of Pablo Riera, 1855.

We issued this Pastoral Letter on the 20th of September in the year 1852. Many have asked for it, and we have been unable to satisfy them because every copy is gone. We have therefore decided to reprint it with its appendices, adding in the proper places the measures we have enacted since.

Salutation

WE, DON ANTONIO MARÍA CLARET Y CLARÁ,

BY THE GRACE OF GOD AND OF THE HOLY APOSTOLIC SEE ARCHBISHOP OF CUBA, PRIMATE OF THE INDIES, PRELATE GRAND CROSS OF THE ROYAL AMERICAN ORDER OF ISABELLA THE CATHOLIC, MEMBER OF HER MAJESTY'S COUNCIL, ETC., ETC.

To the Very Venerable Dean and Chapter of our Holy Metropolitan Church, and to the venerable Vicars Forane, Parish Priests, Assistant Priests and other priests of our Diocese: health, grace and peace in Our Lord Jesus Christ. Amen.

> *Non ut confundam vos haec scribo, sed ut filios charissimos moneo. \[I write not these things to confound you; but I admonish you as my dearest children.\] (1 Cor 4, 14)*

Introduction

You know well, dearly beloved Brethren in Jesus Christ, that we have been raised to this high dignity of the Catholic Church not by our own merits but by a singular call and an extraordinary grace of the Lord. We had always fled from honours and dignities. In those very days we were giving the spiritual exercises to the learned, virtuous and in every way venerable clergy of the diocese of Vich. Among other things, we were exhorting them not to aspire to dignities, but to walk always by the road of humility that Jesus Christ and all the Saints taught and trod. Then, as we came down from the pulpit after the closing exercise, we were handed the official letter and the Royal Order of Her Majesty the Queen our Lady (whom God preserve) naming us to this archiepiscopal See of Cuba.

The strong impression this appointment made on our soul is easier to imagine than to explain. We declined it at once, and came back from death to life in the hope that our refusal would be accepted. We were living at ease, confident that someone else would be chosen and we would be left in peace. After two months, however, our refusal was not admitted. We were formally notified and told that this was the will of God and must be fulfilled, and it was put to us in such terms that we could resist no longer. We accepted, it is true, this most heavy cross, a burden fearsome even to the shoulders of angels. We trusted not in our own feeble strength but in the help of God, in the intercession of Most Holy Mary, our beloved Mother, in the cooperation of the priests, and in the docility of all the faithful of the Diocese.

What happened to Moses has happened to us, and so we seek to imitate that leader of the people of God. We read in the sacred History that Moses was feeding the sheep of Jethro on Mount Horeb when the Lord commanded him to go into Egypt and lead His people toward the land of promise. The servant of God is dismayed and makes excuses. The Lord does not accept his refusal or heed his excuses, but encourages him

and says: *Perge igitur, et ego ero in ore tuo, doceboque te quid loquaris* \[Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak\] (Ex. 4, 12). *Vade, et congrega seniores Israel… Et audient vocem tuam* \[Go, and gather together the ancients of Israel… And they shall hear thy voice\] (Ex. 30, 16 et 18). Moses goes, presents himself to those venerable elders, and everything is fulfilled as God had commanded.[1]

This, beloved Brethren, is in some manner what has happened to us. We were feeding the spiritual sheep of various dioceses of Europe when the Lord disposed that we should come and guide this Cuban people, so dear to Most Holy Mary, toward the land of promise, the heavenly fatherland. He does not admit our excuses or refusals. Instead He encourages us and moves us, like that leader, to gather together the elders, by whom the commentators understand the presbyters or priests. To you, therefore, priests dearly beloved in Our Lord Jesus Christ, we spoke first of all, face to face, from the very beginning. Now we address you through this Pastoral Letter. We hope that you will hear us and read it willingly, and that you will carry out promptly and perfectly all that we tell you in it on behalf of God Our Lord.

[1] Ex. 30, 16 et 18.

The Purpose of this Pastoral Letter

There are four things, dearly beloved Brethren, that we must always keep in view: what we are, what our duties are, how we fulfil them, and the account that awaits us. We must keep them always before our eyes and engraved on our hearts. We must meditate on them day and night, in church, at home and in the street, as David says he did with the precepts of the Lord.[1]

[1] Ps 118 (119), 34.

Our Vocational Identity

Perhaps you have already paused to consider *what we are*. We are presbyters, and *presbyter* means *Praebens iter* \[one who shows the way\]: a man who, in imitation of Jesus, shows others the way by his deeds and words. That is why Saint Paul, writing to Titus to form him into a true minister of the Lord, says: "In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, the sound word that cannot be blamed: that he who is on the contrary part may be afraid, having no evil to say of us."[1] Writing to Timothy, the same Apostle says: "Be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity… attend unto reading, to exhortation, and to doctrine."[2] The sacred commentators say that these counsels are addressed to bishops, parish priests and all other ecclesiastics. We must all live in such a way, beloved Brethren, that we can say with the Apostle: *imitatores mei estote, sicut et ego Christi* \[be ye followers of me, as I also am of Christ\].[3] Saint Bernard says that the good example of priests is a most eloquent discourse. The faithful will practise the virtues we teach them with ease and willingness when they see us practise what we preach.

This is not a notion of our own. It is the unanimous mind of the holy Fathers and of the whole Church, as the words of the sacred Council of Trent, quoted here in full, will show: "There is nothing that more constantly disposes the faithful to piety and the worship of God than the life and example of those who have dedicated themselves to the sacred ministry. Since they are seen to be raised above the things of this world, others fix their eyes on them as on a mirror and take from them what they should imitate. It is therefore fitting that clerics, called to have the Lord for their portion, should so order their whole life and conduct that in their dress, bearing, gait, conversation and all else they show nothing that does not at once manifest gravity, modesty and religion. Let them also avoid even light faults, which in them would be most grave, so that their actions may inspire veneration in all. The greater the usefulness and adornment this conduct brings to the

Church of God, the greater the diligence with which it must be observed. The holy Council therefore decrees that henceforth there shall be observed, under the same or greater penalties to be imposed *at the discretion of the Ordinary*, all that the Supreme Pontiffs and sacred Councils have hitherto decreed, at length and with profit, about the manner of life, propriety, decency and learning that clerics must maintain. The same holds for luxury, banquets, dances, dice, games and any other crimes whatsoever, and for the care with which clerics must shun secular business. No appeal shall suspend the execution of this decree, which concerns the correction of morals." (Cap. 1 *de reformatione, ses.* 22).

Elsewhere the same Council says: "Since it is the proper duty of bishops to correct the vices of all their subjects, they must take especial care that clerics, and particularly those appointed to the care of souls, are not criminals and do not live dishonestly through the bishops' indulgence. If the bishops allow them to live with wicked and corrupt morals, how will they reprove the laity for their vices? The laity can silence them with a single word: *why do they allow the clergy to be worse?* And with what freedom can priests reprove the laity, when their own conscience tells them that they have committed the very thing they reprove? Let bishops therefore admonish their clerics, of whatever order, to give good example in their conduct, words and doctrine to the people of God entrusted to them. Let them remember what Scripture says: *Be ye holy, because I am holy*;[4] and the words of the Apostle: *Giving no offence to any man, that our ministry be not blamed*.[5] In all things let them bear themselves as ministers of God, so that the saying of the Prophet may not be verified in them: *The priests of God defile the sanctuary, and show that they reject the light*."[6] (In proemio de reformatione, ses. 14).

---

[1] Tit 2, 7-8.

[2] 1 Tim 4, 12-13.

[3] 1 Cor 4, 16; 11, 1.

[4] Lev 20, 26.

[5] 2 Cor 6, 3.

[6] Ezek 22, 26.

A Fitting Public Image

It will also be well to recall what the Council says about the ankle-length cassock \[*hábito talar*\] that clerics must wear: "Although the habit does not make the religious, clerics should always wear dress befitting the orders they have received, so that the propriety of their outward dress may show the inward integrity of their morals. In these times the rashness and contempt for religion of some have gone so far that they make little of their own dignity and of the honour of the clerical state, and wear secular clothes even in public, with one foot in the Church and the other in the world. Therefore all ecclesiastical persons, however exempt, who are in major orders or hold dignities, personates, offices or any ecclesiastical benefices whatsoever, shall be dealt with as follows. If, after being admonished by their own bishop, even by public edict, they do not wear a decent clerical habit proportionate to their order and dignity, as that bishop ordains and commands, they may and must be compelled to wear it by suspension from their orders, office and benefice, and from the fruits, revenues and income of those benefices. If, once corrected, they offend again, they may and must be compelled even by deprivation of those offices and benefices. This renews and extends the constitution of Clement V, published in the Council of Vienne, which begins *Quoniam*." (Cap. 7 *de reformatione, ses.* 14).

In these few chapters of the Council of Trent, dearly beloved Brethren, you see the mind of the Church and the desires of those holy Fathers, full of zeal for the glory of God and the salvation of souls. They knew very well that nothing does so much for the good of religion as the good conduct of ecclesiastics, and that is why they enjoin it so urgently.

The Fathers were plainly convinced of this truth. We all know from daily and fatal experience that priests who do not wear the cassock inspire no veneration but rather mockery and contempt, above all if they have the misfortune to fall into the vices in which such ecclesiastics usually end.

A comparison will make this clearer. When an image of Most Holy Mary is well clothed and lit, people come to kneel before it and venerate it. They would not show it the same veneration if they saw it with no light, just as it came from the sculptor's hands. So it is with a priest. Because of his great dignity, Saint Bernard calls him the Mother of Christ, since by the words of consecration God takes on His Eucharistic being in the priest's hands. If people see the priest in a cassock that is modest, clean and grave, without luxury but not dirty or worn out, as the sacred canons require, and adorned with virtues, which are so many candles according to the Gospel, *Sic luceat lux vestra* \[So let your light shine\],[1] everyone venerates him and comes to him as their mediator and advocate with God. They will be far from venerating him if they see him in the clothes any other man wears. Then they will take him for a layman. His faults and imperfections will be more noticed and criticised, and the criticism will grow louder if they see him fall into some shameful fault or impurity, as he inevitably will. For God, through the sacred canons, has given the priest the cassock to keep him chaste, as He has given fruit its rind. What would become of the melon, the watermelon or the orange if their rind were taken off? They would rot at once and could not be kept. Neither will priests be kept who go about without the rind of the soutane or cassock.

We have directed ecclesiastics, publicly and privately, for many years and in many parts of the Catholic world. From that experience we can assure you that priests who leave off the cassock leave behind the ecclesiastical spirit, chastity and the other virtues. They excuse themselves by saying they are hot. We answer that they will have more heat to suffer in hell, where they will inevitably go. They will fall into a thousand sins; they show contempt for the dispositions and commands of the sacred Councils and holy Fathers; they dishonour the Church; and they disedify the faithful.

[1] Mt 5, 16.

Clean of Sin

The Fathers of the Council do not only urge clerics to practise every virtue and wear the cassock. They also condemn vice with the greatest energy, impurity above all. See what they decree in another of their wise chapters: "How shameful and unworthy it is for clerics dedicated to divine worship to live in impure filthiness and obscene concubinage, the fact itself shows clearly enough, to the general scandal of all the faithful and the disgrace of the clergy. So that the ministers of the Church may be brought back to the continence and integrity of life that befits them, and so that the people may respect them the more as they see them live more fittingly, the holy Council forbids all clerics to keep concubines, or other women who may give rise to suspicion, in their house or outside it, or to have any dealings with them. If they do not comply, the penalties established by the sacred canons and the statutes of the churches are to be imposed on them. If, after being admonished by their superiors, they do not abstain, they are by that very fact deprived of a third part of the fruits, offerings and revenues of all their benefices and pensions, to be applied to the fabric of the church or another pious place at the bishop's will. If they persevere in the same offence with the same or another woman and do not obey even a second admonition, they shall by that very fact lose all the fruits and revenues of their benefices and pensions, to be applied to the said places. They shall also be suspended from the administration of those benefices for as long as the Ordinary, acting even as delegate of the Apostolic See, judges fit. If, after this suspension, they still do not send the women away, or continue to associate with them, they shall be perpetually deprived of all ecclesiastical benefices, portions, offices and pensions, and be thenceforth incapable and unworthy of all honours, dignities, benefices and offices, until their amendment of life is manifest and their superiors, for just cause, see fit to dispense them. If, after once sending the women

away, they dare to resume the broken relationship or form one with other women equally scandalous, they shall be punished with excommunication in addition to the penalties above; and no appeal or exemption shall hinder or suspend this execution. Cognisance of all these matters shall belong not to archdeacons, deans or other inferiors but to the bishops themselves, *who may proceed without the noise and form of a trial, attending only to the truth of the fact.* Impure clerics who have no ecclesiastical benefices or pensions shall be punished by the bishop with imprisonment, suspension from the exercise of their orders, incapacity to obtain benefices, and the other means prescribed by the sacred canons, in proportion to the duration and character of the offence and their contumacy." (Cap. 14 *de reformatione*, ses. 25).

We Must Be Saints

It is not enough, dearly beloved Brethren, to be clean of sin. We must be adorned with every virtue. We must be saints, because God Our Lord is holy and commands us to be holy, and because we must sanctify others. We are to be the light of the world; how shall we give light if we lack the oil of charity and the brightness of the other virtues? We are to be the salt of the earth; how shall we salt if we lack its essence, which is prudence, goodness and zeal? A good priest must fulfil the office of shepherd, teacher, physician, judge and father.

Keeping Priestly Chastity

People call us Fathers, and in fact we are, or ought to be, spiritual fathers. Would that we could say with Saint Paul: *Per Evangelium ego vos genui* \[By the gospel I have begotten you\].[1] This is one of the reasons why priests must be celibate and keep chastity. There are others. There is the example of Jesus Christ and of the Apostles, who kept themselves chaste from the time of their call. There is the express precept of the Church. And the man who keeps himself chaste and unmarried can be holy in body and spirit: his heart is not divided, and he can give himself more fully to perfection and holiness. There is a further reason. By sin death came into the world,[2] and after the decree of death came the drive to beget and preserve the species. Before the sin of disobedience our first parents did not know this inclination. After the resurrection, when mortality is over, all, men and women alike, will be as the Angels of God: *Neque nubent neque nubentur* \[they shall neither marry nor be married\].[3]

Of the devil, Scripture says that he was a murderer *ab initio* \[from the beginning\].[4] He killed our first parents with the sword of the sin of disobedience, and in a sense he may be called the father of death, because through the corruption of sin he begets death. Jesus Christ Himself said to the wicked Jews: *Vos ex patre diabolo estis* \[You are of your father the devil\].[5] We know that the effects of our first parents' sin, which we call original sin, still continue. Personal sins, too, are committed at the suggestion of the same devil, the world and the flesh, which are therefore called enemies, because they are always at war with us and trying to make us fall. A grave sin is called mortal because it kills; a light sin does not kill, but it always wounds. On these principles we say that the devil may in some manner be called the father of death. With one thrust of the sword of iniquity he killed the first man, and in him all his descendants: *Omnis iniquitas quasi romphaea bis acuta* \[All iniquity is like a two-edged sword\],[6] a sword whose one edge kills the soul and whose other edge kills the body.

But God is our Father: *Pater noster qui es in coelis* \[Our Father who art in heaven\],[7] Father of nature and of grace. To repair our nature, damaged by sin, and to restore to us His friendship and grace, He sent His most holy Son Jesus. With the blood of His veins and His merits Jesus instituted the holy Sacraments as instruments for that purpose. Leaving aside the first five for now, we will speak only of the last two, Holy Orders and Matrimony. God Himself instituted marriage to give and preserve life to human nature, so that men might be procreated and succeed one another as befits rational beings: *Quod Deus conjunxit homo non separet* \[What God hath joined together, let no man put asunder\].[8] God joined the man and the woman in

marriage and blessed them. Afterwards Jesus Christ, true God and true man, raised marriage to the holy state of a Sacrament and gave the married special graces to live in peace and union and to bring up their children as good Christians. This sacramental union signifies the union of Christ with His Church.[9] This is the path He has marked out for the propagation of human nature. To leave this path is a crime, an offence that God says He will punish with terrible penalties: whether people propagate without God joining them, joined only by themselves and their passions, or whether the married break faith. So much for preserving life in the order of nature; now we turn to the order of grace.

For the natural life of man, God makes use of men married by God and consecrated by the holy sacrament of Matrimony. In the same way, for the spiritual life, the life of grace, He makes use of men consecrated to His service by the sacrament of Holy Orders. Using as instruments the Sacraments instituted by Jesus Christ, they bring about the life of grace. That is why priests are quite properly called spiritual fathers, as the married are called bodily or natural fathers. The married give life to man's nature; priests give the spiritual life, the life of grace, by preaching and the administration of the Sacraments, as Saint Paul said: *Per Evangelium ego vos genui* \[By the gospel I have begotten you\].[10] That is also why the priest is called *sacerdos*, which by its etymology means *sacrum docens, sacrum faciens* \[teaching sacred things, doing sacred things\]: a man who teaches sacred things and administers sacred things.

The priest is therefore a minister of God, sealed with that sacred character, and spouse of the Church, which he must make fruitful by preaching and the administration of the Sacraments. He must be chaste, and can know no other way of begetting than the spiritual, since he is a spiritual father. That is why Saint Thomas says: *In illis qui accipiunt sacramentum Ordinis, maxime spiritualitas debet apparere, tum quia spiritualia ministrant, scilicet, sacramenta, tum quia spiritualia docent, et in spiritualibus occupari debent; unde cum concupiscentia maxime spiritualitati repugnet, per quam totus homo caro efficitur, non debet aliquod signum concupiscentiae permanentis in eis apparere.* \[In those who receive the sacrament of Order spirituality ought above all to appear, both because they minister spiritual things, namely the sacraments, and because they teach spiritual things and must be occupied in spiritual things. Hence, since concupiscence, through which the whole man becomes flesh, is most opposed to spirituality, no sign of abiding concupiscence ought to appear in them.\] (S. Th. in sup. q. 66, a. 1).

To make this great truth clearer, recall what Saint Paul says to the Corinthians in chapter 6 of his first letter. He has taught them how to behave about eating certain foods and rebuked them for their lawsuits; finally he speaks to them about impurity and rebukes them for it: *Know you not that your bodies are the members of Christ, who is our head? Shall I then take the members of Christ, and make them the members of a harlot? God forbid.* The man who has relations with a woman becomes *una caro* \[one flesh\] with her, as happens between husband and wife, *vinculo arctissimo actus externi, seu conjugum, seu fornicationum, non differunt secundum speciem naturae, licet in ratione moris, etiam genere differant, cum fornicationum actus sint libidinis et vitii, conjugum vero actus sint temperantiae, justitiae, et virtutis* \[by a most close bond. The external acts, whether of spouses or of fornicators, do not differ in natural species, although in their moral character they differ even in genus, since the acts of fornicators are of lust and vice, while those of spouses are of temperance, justice and virtue\]: so Saint Thomas and Tirinus on Corinthians. In the light of the theologians and sacred commentators, the Apostle's next words are easily understood: *Or know you not, that he who is joined to a harlot, is made one body? For they shall be, saith he, two in one flesh.* On the contrary, the man who with chaste body and pure, clean mind is joined to the Lord is one spirit with Him, *non essentialiter, sed accidentaliter* \[not essentially, but accidentally\]: one in charity, in consent, in grace and in glory, because he shares in the divine nature. *For the chaste soul becomes the spouse of Christ*, says Saint Basil.

The Apostle continues: *Fly fornication, id est, illecebras et occasiones fornicationis, nempe turpes cogitationes, aspectus, colloquia, consortia* \[that is, the allurements and occasions of fornication, namely

base thoughts, looks, conversations and companionships\]. *Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body*, which he dishonours and profanes. *Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? For you are bought with a great price*,[11] no less than the blood and life of Jesus Christ. Bought by Christ at so high a price, you are no longer your own but Christ's. You would do Christ a great injury if you abused your body, which belongs to Christ who redeemed it, and abused it for impurity, which is a disgrace to Christ Himself, whose members you are and whose close associates and ministers you are as priests consecrated to His service. It would be a greater crime than to take the water of the baptismal font, the holy oils, the sacred vessels and everything set apart for the holy Sacraments, and turn them to profane uses. Water, oil, gold and silver could lawfully serve profane purposes before being dedicated to the Sacraments, but not after that dedication or special blessing. What then shall we say of the priest who gives himself up to impurity, which was forbidden him by the natural law even before he was consecrated to the special service of God? What wickedness! What a crime! What sacrilege! What punishment! We seem to see the finger of God writing his sentence, as happened to Belshazzar while he profaned the sacred vessels: *In eadem hora apparuerunt digiti, quasi manus hominis scribentis… Haec est autem scriptura, quae digesta est: Mane, Thecel, Phares* \[In the same hour there appeared fingers, as it were of the hand of a man, writing… And this is the writing that is written: Mane, Thecel, Phares\] (Dn. 5, 5. 25).

We beg you, therefore, and beseech you with all possible earnestness, to glorify and bear God not only in your body[12] but also in your spirit. Give yourselves entirely to His holy service, seeking in all things His greater honour and glory.

Unhappy the priest who forgets these weighty reasons of justice, disregards his sacred duties and gives himself up to impurity. He becomes guilty of every crime at once. He commits sacrilege, since he profanes his body, his ministry and Christ Himself. He is a traitor to his Lord. He is a spiritual adulterer, since he breaks faith with Jesus and with the Church. He betrays his sovereign God by handing over the fortress of his soul, his body and his temple to the enemy. He is an apostate, since he deserts from the side of Christ to that of the devil, to whom he sacrifices his own soul and the souls of his neighbours. From a son of God and heir of heaven he becomes a son and slave of the devil, condemned to hell. It would be better for him not to have been born, as Jesus Christ said of Judas.[13]

To impress this vital doctrine more deeply on your hearts, we add a further reflection. Man naturally reproduces himself in one of four ways: by generation, by bodily labour, by intellectual labour, and by the spirit, that is, the practice of the virtues. The first is opposed to the other three, like the two pans of a balance: the more one sinks, the more the other rises. Long daily experience shows that the man who loves bodily generation, or impurity, does not love bodily labour, or reproducing himself in works of the hands and fine, careful craftsmanship. If he works, he does so under compulsion and not from love of work, like a slave, for he is the slave of passion. Or he works like a beast, to whose condition this vice reduces him, when it does not reduce him lower still. For the beast propagates by instinct, but the lustful man seeks his own pleasure against the laws of generation, taking as his end what is only an allurement or aid toward the end.

Nor does the lustful man reproduce himself in works of the intellect. That is why the ancients pictured the Muses as sober and chaste, and held that whoever does not imitate their sobriety and chastity is unworthy of their favours. The wise Solomon says that wine and women make wise men fall away;[14] or rather, they cease to be wise when they part from chastity. More fortunate are those who give themselves to study and the sciences, which help them overcome and even forget impurity. We see this in Saint Jerome, Saint Gregory Nazianzen and others, who found application to study the most suitable means of overcoming temptations against purity. But unhappy the man who neglects both study and bodily work, for he will infallibly be lustful. Physicians have often observed that as men lose their taste for physical or intellectual work, and even their understanding, most of them become more attached to impurity, with other persons or, when they

cannot satisfy their vice otherwise, with themselves.

The noblest way of reproducing oneself is the spiritual, by the practice of the virtues. That is why Jesus Christ answered the woman who said to Him, *Beatus venter qui te portavit, et ubera quae suxisti* \[Blessed is the womb that bore thee, and the paps that gave thee suck\]: "Yea rather, blessed are they who hear the word of God, and keep it."[15] For this reason Saint Augustine says that Most Holy Mary was more blessed for believing and practising what God said than for conceiving and bearing Him.[16] Jesus Christ Himself assures us that those who hear the divine word and do the divine will, that is, practise the virtues, are His mother, His brother and His sister.[17]

The lascivious and impure will never practise these virtues, for they are slack, base and effeminate, and the virtues require strength and vigour, gifts that shine out in chastity. It was so that the Martyrs overcame the torments of tyrants, and so that all the Saints, by chastity according to their state, overcame the world, the devil and the flesh. It is so that we too shall overcome and master the vices, practise the virtues and be true spiritual fathers.

---

[1] 1 Cor 4, 15.

[2] Rom 5, 12.

[3] Mt 22, 30.

[4] Jn 8, 44.

[5] Jn 8, 44.

[6] Ecclus 21, 4.

[7] Mt 6, 9.

[8] Mt 19, 6.

[9] Eph 5, 32.

[10] 1 Cor 4, 15.

[11] 1 Cor 6, 15-20.

[12] 1 Cor 6, 20.

[13] Mt 26, 24.

[14] Ecclus 19, 2.

[15] Lk 11, 27-28.

[16] Saint Augustine, *De sancta virginitate*, 3 (PL 40, 397).

[17] Cf. Mt 12, 46-50; Mk 3, 31-35; Lk 8, 19-21.

Meek and Humble of Heart

But, dearly beloved Brethren, we must give good example not only by chastity but by the other virtues as well. We trust that, convinced by what we have said, you will all strive to keep yourselves chaste. That is not enough. You must also learn from Jesus, the model of holiness and perfection, to be meek and humble of heart: *Discite a me quia mitis sum, et humilis corde, et invenietis requiem animabus vestris* \[Learn of me, because I am meek, and humble of heart: and you shall find rest to your souls\] (Mt 29 \[*sic*; read Mt 11, 29\]). By humility you will please God, and by meekness your neighbour. By humility you will obtain from God the graces you need to carry out the holy ministry well. By meekness you will win hearts and become masters of them, so that the faithful will love you, obey you and be saved through your meekness.

Humility

Humility is the distinctive virtue of a true priest of Jesus Christ. By it he becomes like his Master, who gave so many examples of it, from the manger to the cross on which He died, humbling Himself.[1] As a minister of the Lord sent to destroy the work of *Leviathan*,[2] the humbler he is, the better able he is to overcome

Leviathan's pride, as David overcame Goliath. And he needs much grace to fulfil his office well, and grace is given only to the humble: *Deus superbis resistit, humilibus autem dat gratiam* \[God resisteth the proud, and giveth grace to the humble\].[3]

Meekness

Humility's inseparable companion is meekness, which is like its radiance; and as radiance goes before the body that sheds it, so meekness goes before humility. That is why Jesus Christ, when He tells us to imitate these two virtues in Him, puts meekness first and humility second: *Discite a me quia mitis sum, et humilis* \[Learn of me, because I am meek, and humble\].[1] Meekness is the virtue that the priest, and every man who must guide others, has most occasion to exercise. That is why God, appointing Moses leader of His people, endowed him with great meekness: *in fide et lenitate sanctum fecit illum* \[He sanctified him in his faith and meekness\].[2] And choosing David to govern Israel, He gave him the same virtue, which the royal Prophet considered his greatest recommendation before God: *Memento, Domine, David, et omnis mansuetudinis ejus* \[O Lord, remember David, and all his meekness\].[3]

Blessed are meek priests, for they shall possess the hearts of earthly men and make them heavenly. Blessed are peaceable priests, who quarrel with no one and, as far as lies in them, have peace with all men, as the Apostle says, and who, as mediators between God and men, make peace between them:[4] blessed, for they shall be called the children of God.[5] And so we cannot but say to you with Saint Paul: *Obsecro itaque vos… ut digne ambuletis vocatione qua vocati estis cum omni humilitate, et mansuetudine, cum patientia supportantes invicem in charitate, solliciti servare unitatem spiritus in vinculo pacis, unum corpus et unus spiritus, sicut vocati estis in una spe vocationis vestrae* \[I therefore beseech you… that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling\] (Ef. 4, 1-4).

---

[6] Cf. Phil 2, 8.

[7] Job 3, 8; 7, 12; 40, 20-41, 25.

[8] Jas 4, 6.

[1] Mt 11, 29.

[2] Ecclus 45, 4.

[3] Ps 131 (132), 1.

[4] Eph 2, 14-18; cf. Rom 12, 18.

[5] Mt 5, 9.

Meditation and Prayer

To acquire these and the other virtues a good priest needs, dearly beloved Brethren, or to grow perfect in them, he must be a man of meditation and prayer. He must take as spoken to himself the words God spoke to Moses: *Inspice, et fac secundum exemplar quod tibi in monte monstratum est* \[Look, and make it according to the pattern that was shewn thee in the mount\].[1] Every day the priest must look and meditate, and then pass to practice and deeds according to the pattern God gives him on Calvary. That pattern is the Son of God in whom the Father is well pleased, whom the priest must hear and listen to as his Master.[2] We therefore beg you, dearest Brethren, never to let a day pass without meditation or mental prayer. For this purpose we have had many books of meditation brought here, such as *Villacastín*, *Jesus to the Heart of the Priest*, *Molina*, *Granada*,[3] *Luis de la Puente*,[4] and others. Take care, then, to attend this holy school of virtue every day, and to hear and practise the lessons Jesus Christ gives to us all. Meditation must be for priests the manna that has every taste, that savours of every virtue; for meditation is the forge in which the fire of divine love is kindled: *in meditatione mea exardescet ignis* \[in my meditation a fire shall flame out\].[5] So that no one grows slack in

the meditation he makes each day in private, we have arranged that spiritual reading and meditation or mental prayer shall be the matter of the first conference of each month, as you know is now being done. This is what is otherwise called a day of recollection. Finally, at the end of the year the exercises of Saint Ignatius are made, as we have done until now. We venture to ask you, for the love of Jesus and Mary, to continue them not only during our time as your bishop but also after the Lord has been pleased to relieve us of this heavy burden. Happy you, and happy the whole Diocese, if you are faithful and constant in these three things: ten days of spiritual exercises every year, a day of recollection every month, and half an hour of mental prayer every day. You will be happy yourselves and will make others happy.

[1] Ex 25, 40.

[2] Mt 17, 5.

[3] Ven. Luis de Granada, OP, *Libro de la oración y meditación* (Librería Religiosa ed., 1859).

[4] Luis de la Puente, SJ, *Meditaciones* (Librería Religiosa ed., 1850).

[5] Ps 38 (39), 4.

Instruction: The Conferences

Devotions

From this you will draw true devotion to the Most Holy Trinity, to Jesus in the Blessed Sacrament, to the most holy Passion, to the Virgin Mary, to the Angels and to the Saints, and you will make others also amend.

You will have achieved much, dearly beloved Brethren, if you are men of prayer. But to be a perfect priest it is not enough to be virtuous and assiduous in prayer; he must also love learning. Otherwise he would be tempting God and would deserve to be rejected, as God Himself threatens: *Quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi* \[Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me\].[1] We have established the conferences so that you may keep the knowledge you have acquired and add to it each day through honest rivalry. We tell you frankly that one of the things that has most gratified us is the punctuality and keenness with which all attend, young and old, dignitaries and simple priests, in our absence as well as in our presence. During the pastoral visitation we always attended the conferences of the town where we happened to be. We had the pleasure of seeing with our own eyes the holy emulation that animates everyone, and from the explanations each gives it is clear that each studies in private.

[1] Hos 4, 6.

Study and Reading

You will remember, dearly beloved Brethren, that in our first days in this Diocese we asked each of you for a list of the works or books you owned. We wished to send for all the books we judged necessary to bring you up to the level of present-day learning, so that you would have arms and a good store of knowledge to defend the sound doctrine of the Catholic Church. We thought we should imitate a general who, on arriving in the province entrusted to him, first informs himself about his soldiers and their arms and ammunition. That is what we did. In the light of what we learned about your studies, your books, your age and your health, we have sent for many books in the sciences needed to form a perfect priest.

Books, of course, are of no use unless they are read and studied. We therefore exhort you, as far as you can, to keep this method and order. Every day read four chapters of the Holy Bible, two in the morning and two in the afternoon. Since we are providing everyone with the translation by Father Scío, it will be good, if your occupations allow, to read also the valuable notes he gives on many verses of each chapter; they will give

you a clearer understanding. Later, in time, you can consult some of the most celebrated commentators, such as Tirinus and Cornelius a Lapide. So the reading of the Holy Bible will take first place. Second will come moral theology, in Father Lárraga as annotated by us or in the works of Saint Alphonsus Liguori: give it an hour, or at least half an hour, every morning. In the afternoon, give half an hour to mystical and ascetical theology, in Father Castelvetere,[1] Rodríguez, Scaramelli or other authors. Every priest must persevere daily in these three, the Bible, moral theology and ascetics, and must never omit them unless some very serious cause prevents him. He may spend the rest of his time reading other subjects. But he must not forget works on preaching and doctrine, so as to fulfil well the sacred ministry of the divine word he has received from the Lord, as Saint Paul says.[2]

[1] Bernardino da Castelvetere, *Directorio ascético-místico para los confesores* (Vich: Trullás, 1847).

[2] Acts 20, 24.

Preaching: You Are Debtors to All

From the abundance of this knowledge, which will fill your understanding and your heart, your mouth cannot help but speak.[1] But remember that you are debtors to all, to the wise and to the unwise.[2] Do not be like those priests who seem to preach only for the learned and leave the ignorant in their darkness. The children and the ignorant ask for the bread of doctrine and instruction and need it, and there is no one to break it for them.[3] Such preachers suppose that their hearers are instructed, and they are much mistaken. Even in cultivated cities most of the congregation lacks the instruction that is supposed. Imitate Jesus Christ in everything, and above all in preaching. In the holy Gospel you will find the subjects He treated and the style in which He set them out, not only in villages and small towns but also in the city, before the learned men of Jerusalem, to whom He offered the comparison of the hen that gathers her chickens under her wings.[4] He always used comparisons and parables, so that the Evangelist says: *Sine parabola autem non loquebatur eis* \[And without parable he did not speak unto them\].[5]

On this point we must remind you of what the sacred Council of Trent defines (cap. 2, ses. 5): “Archpriests, parish priests, and all who govern parish churches or in any way have the care of souls shall, at least on Sundays and solemn feasts, either personally or, if lawfully impeded, through other competent persons, feed the faithful committed to them with wholesome words, according to their own capacity and that of their flock. They shall teach them what all must know in order to be saved, and announce to them with brevity and plainness the vices they must avoid and the virtues they must practise, that they may escape the pains of hell and obtain eternal happiness.”[6]

[1] Lk 6, 45.

[2] Rom 1, 14.

[3] Lam 4, 4.

[4] Mt 23, 37.

[5] Mk 4, 34.

[6] Council of Trent, sess. 5, *Decree on Reform*, ch. 2.

The Catechism

Besides this explicit precept of the Council, we greatly desire that you keep in mind all we said in number 25 of the little book entitled *Advice to a Priest*, and what Saint Alphonsus Liguori says in his letter on the manner of preaching. Do not only preach in the style just described, but also give yourselves to catechetical instruction in the way we have established in the plan of the Confraternity of Christian Doctrine. You will remember what we told you: one of the best things any Christian, and above all a priest, can do for the glory of God, his own profit and the good of his neighbour is to teach Christian doctrine. It serves the greater glory

of God. Through this holy instruction people come to know God better, and so they love Him more, keep His holy law, do His divine will, and imitate God made man, who did not disdain to practise and teach this heavenly doctrine; and His command to teach it to others is fulfilled. It is also very profitable to the one who teaches, for he practises one of the greatest works of mercy, which is to instruct the ignorant. God tells us through one of His Prophets that those who do this great work shall shine as stars for all eternity.[1] Jesus Christ, preaching His Gospel, said that whoever does and teaches this heavenly doctrine shall be called great in the kingdom of heaven.[2] And theologians teach that in heaven, besides the essential crown of glory given to each of the blessed, a special aureole will crown those who have taught the heavenly doctrine to others.

[1] Dan 12, 3.

[2] Mt 5, 19.

Instruction Serves the Good of Society

Nothing, moreover, is more useful to the public and private good than this holy instruction. It is like the eyes of the understanding and the bread of the soul. A body without eyes cannot see and falls headlong, and without food it dies. So too without this instruction a man cannot see, and falls headlong into perdition and eternal death. This holy instruction also teaches a man his three duties: toward God, toward himself and toward his neighbour. Men well instructed in this heavenly doctrine are therefore not only good Christians but good citizens, peaceable and kind toward all. That is why a philosopher taught by experience said that a man well instructed in sound doctrine is the best of animals, but that through ignorance of it he becomes the worst; and so no wild beast can do so much harm to the public good as a man badly brought up or without religious instruction.

You will not be surprised, then, that the holy Pontiffs, mindful of the great benefits of this holy work, have so generously granted countless indulgences to all who teach Christian doctrine, and especially to those who enrol in a confraternity for this purpose.

Nor will you wonder, dearly beloved Brethren, that men eminent in learning and virtue have devoted themselves with great care to teaching Christian doctrine, as history records. Among them are Saint Clement of Alexandria, Origen, Saint John Chrysostom, Saint Augustine, Saint Jerome, Saint Gregory of Nyssa, the celebrated John Gerson, great Chancellor of Paris, and Fathers Laínez and Salmerón. These two, sent to the Council of Trent, taught Christian doctrine before giving their opinions in the Council. There are many others, so many that we should never finish if we named them all.

Assiduous in the Confessional

Catechism and preaching sow the seed; the harvest is gathered in the confessional. The farmer would sow in vain if he then neglected to reap. So if we want you to be zealous in catechising and preaching, we hope you will be no less assiduous in the confessional, well persuaded that the people will frequent the holy Sacraments as far as you give them the opportunity. Make yourselves available to them; do not flee from them. As Saint Bonaventure says: *Si medicus fugit aegrotos, quis curabit eos?* \[If the physician flees the sick, who will cure them?\] If the spiritual physician, the confessor, flees from sinners, who will cure them? Who will hear their confessions?

In a spirit of charity, offer of your own accord to hear sacramental confessions whenever you can. See to it that the people regard you as good shepherds, concerned for the salvation of their souls, ready to receive them at the divine tribunal as at a place of grace. Then you will see your charity and holy zeal keep up the frequent reception of the Sacraments that the people began to relish in the holy mission given by us or by our collaborators. So they will persevere, grow in perfection, and in the end be saved.

Chosen by God for that refuge of mercy, you must put on the heart of a merciful father. The poor penitent calls you "*Father*", and as to a father he lays open to you with complete confidence the wounds of his soul. What comfort and joy you will give him if he sees that you treat him as a father! If he comes before you like another prodigal son, stripped of every spiritual good, ugly, loathsome and abominable, for God's sake do not despise him. The more wretched he is, the greater the affection with which you must receive and embrace him.[1] Bear patiently with his roughness, his ignorance and his imperfections. Embrace him and press him to the bosom of your soul. Wash away his filth, clothe him in the robe of divine grace, and seat him at the Eucharistic table of our common heavenly Father.[2] Then it will often happen, as Pope Leo XII wrote to all the bishops of the Catholic world, *that those who are not disposed for absolution become disposed through the charity of the confessor, if he knows how to treat them with all love, meekness and patience* (V. P. Leo XII, encycl. jubil.).

[1] Cf. Lk 15, 20.

[2] Cf. Lk 15, 22-23.

Good of Heart and of Mind

It is much to be desired that you have this good heart toward poor sinners, but it does not by itself make good shepherds. Shepherds who are good only in heart and not in understanding, that is, without learning and prudence, will do their sheep little good: they would be like a mother without milk or a bell without a clapper. Good shepherds must join to a father's charity a physician's skill. You must be very skilful, and still more careful, in searching out the penitent's spiritual sickness. Otherwise the devil, who by his wicked arts joins hands with human pride to hide it, will gain his end, turning the remedy into poison \[Spanish idiom: «convirtiendo la triaca en veneno», literally "turning the theriac into poison", theriac being the old cure-all antidote; rendered "turning the remedy into poison"\]. The penitent who could have gone away pardoned of all his sins and adorned with divine grace would then add a sacrilege to them.

Once you have found the evil, judge it with sound and mature judgment, distinguishing between leprosy and leprosy,[1] fever and fever, wound and wound. Then, according to the nature of the evil and the condition of the sick man, pour into his wounds the balm of oil and wine,[2] stronger or weaker as you see more or less need: that is, apply remedies, reflections, and heavier or lighter penances.

[1] Cf. Deut 17, 8.

[2] Cf. Lk 10, 34.

Teacher of Holy Doctrine

The penitent may be ignorant of the doctrine of faith and the law, of the duties of his state, of his sins, of their sources, and of the necessary and useful means of avoiding them. Then you, as teachers, must dispel the darkness of his understanding with the light of holy doctrine, so that he may be cleansed of sin, kept from relapse, and helped to advance in perfection.

With strong inspirations, comparisons and vivid images drawn from faith and reason, strive to enlighten not only his understanding but also his heart. Stir him to hate vice and sin, encourage him with Christian comfort, and give him a rule of life suited to his state. Let your guides in these instructions, exhortations and counsels be the unction of the Holy Spirit, the study of moral, mystical and ascetical books, a resourceful and kindly zeal, the advice of the learned, and practice in the ministry. *Those confessors, therefore, do not fulfil their obligation, but rather make themselves guilty of a most grave sin, who, without any care, having heard their penitents' confessions without asking them anything or warning them of anything, give them absolution straightaway* (Bened. XIV, encycl. jubil.).

A Just Judge on the Middle Way

As judge you will pronounce the judgment of God, not of man. Follow with complete uprightness the middle way, turning neither to the right, to a rigour that drives to despair, nor to the left, to a laxity that breeds presumption. Be most carefully on your guard \[Spanish idiom: «os guardaréis muy mucho», a doubled intensifier, literally "you will guard yourselves very much"; rendered "be most carefully on your guard"\] against thoughtlessness, impatience, haste, and crooked or less pure motives, such as respect of persons, a soft inclination toward persons of the other sex, or toward relatives. If you do not guard against these and other human weaknesses, you may come out of your own judgment condemned before the divine Judge who searches the most hidden corners of our hearts.[1] Act as men guided by sound and upright doctrine. With an eye to the honour of God and the salvation of souls, temper your sentences with that rectitude and purity of intention which goes hand in hand with a prudent and enlightened charity. The poor sinner at your feet may be in a voluntary proximate occasion of sin, or have some other impediment that prevents you from absolving him for now. Do not scold or exasperate him. Rather, with gentle words, good manners and much love, show him your ardent desire that he be saved, so that he may recognise the unhappy state he is in and the means he must take to leave it. Then you will see him come back, and know that you have won him for heaven.

---

[1] Cf. Ps 7, 10.

With Young People and Children

You must be good spiritual fathers not only to adults but also to young people of both sexes. Learn from Jesus Christ to show tenderness to the little ones, for of such is the kingdom of heaven.[1] When fathers, mothers, schoolmasters and schoolmistresses bring boys and girls to your confessional, do not despise them or show annoyance. Show pleasure and satisfaction instead, even if the children are under seven. Receive them all kindly, the very small as well as the older. Some will say that such small children have no sins and that time spent with them is wasted. Let them not say so. It is not wasted; it is time well spent, because it preserves them from sin. As Saint Thomas says, one does a person a greater favour by keeping him from falling than by raising him up after a fall. We would like you to read and ponder the answers John Gerson, great Chancellor of Paris, gave to those who criticised him for occupying himself with children. We are sure you would be so convinced of this holy work that you would say with God: *Deliciae meae esse cum filiis hominum* \[my delights were to be with the children of men\],[2] that is, with the little ones. In the confessional, deal with boys and girls as Saint Alphonsus Liguori and Calatayud teach, or as we explain in our enlarged edition of Lárraga's *Compendium of Moral Theology*: give them a blessing, or absolve them absolutely, or absolve them conditionally, according to the child, what he confesses and his dispositions. Never fail to exhort them to virtue and make them abhor vice; to obey their parents, teachers and other superiors; to fear God and respect the church and sacred things; to be devoted to Most Holy Mary; to long for heaven and dread hell; using comparisons with things they can see and touch. Those little ones are like virgin soil that yields a hundredfold from the heavenly seed sown in their tender souls,[3] and like soft wax on which all that is said to them is impressed.

In Holy Communion proceed with more caution, so that no irreverence is committed against the divine Majesty. We therefore command that no parish priest or other priest dare give Holy Communion to any boy or girl under ten years of age; and the child must also know the Christian doctrine. We desire further, as we are already arranging, that the First Communion of boys and girls be made together, after some days of preparation, so that they form a nobler idea of the Majesty they are to receive. This applies when the children are in good health; it is well known that they may receive Communion as Viaticum before the age of ten, especially if they have some instruction.

[1] Cf. Mt 19, 13-15.

[2] Prov 8, 31.

[3] Cf. Lk 8, 8.

Visiting the Sick

There is another point, dearly beloved Brethren, to which I must draw the full attention of good priests: the administration of the Sacraments to the sick, in imitation of Jesus Christ, who visited them with such promptness and love. In His holy Gospel He tells us that He will praise those who have cared for the sick.[1] We therefore hope that you will show your zeal toward the sick, so that they receive the holy Sacraments of Penance, Viaticum and Extreme Unction. This applies not only to the sick who live in the town but also to those in the countryside within four leagues, as the Synodal Constitutions of this Diocese say: "Christ our Lord instituted the holy Sacrament of Extreme Unction for the health of the souls of the sick, and for their bodily health if it be expedient. We therefore command all the parish priests of the parish churches of this whole Archdiocese to administer this holy Sacrament not only to the sick in the cities, towns and villages, but also to those on the sugar mills \[*Ingenios*\], cattle ranches \[*Hatos*\] and stock farms \[*Corrales*\], each within the bounds of his parish, even if they be three or four leagues away. It is a great sorrow to us, in the depths of our heart, to know that so many of the faithful die without the comfort of this holy Sacrament because they live far from the cities and towns. To remedy this, the parish priests must make every effort so that no one dies without this holy Sacrament through their omission or negligence, especially the newly arrived Africans \[*negros bozales*\], who, being so unlettered, need greater care. On this we charge their consciences. We command the owners of the ranches and stock farms, whenever anyone there is sick, to notify the parish priest of the district, so that he may administer to him this holy Sacrament and those of Penance and the Eucharist; and the parish priests shall go promptly." (*Sinod.*, lib. 1, tít. 4, const. 1).

Elsewhere we read: "All the Christian faithful are bound under pain of mortal sin to receive the Most Holy Sacrament of the Eucharist, not only at Easter time but also when they are in danger of death. So that they may fulfil this precept, we command all the faithful *utriusque sexus* \[of either sex\] that, as soon as they find themselves dangerously ill, they seek the health of their souls and ask for the Most Holy Sacrament of the Eucharist in their parishes, having first confessed and duly prepared themselves. If, having received it once, they relapse or grow worse, they are to ask for it again after eight or ten days, or after fifteen days if they are in the countryside four leagues from the towns. We earnestly charge them not to forget this precept nor deprive their souls of the many spiritual goods obtained by Holy Communion, even though they be four leagues away. We command the beneficed parish priests, putting aside all omission and sloth, to go and administer this holy Sacrament as soon as they are notified; and for those at that distance, they are to have the pyx \[*relicario*\]. On this we charge their consciences." (*Sinod.*, lib. 3, tít. 2, constit. 3).

You see here, dearly beloved Brethren, what the Synodal Constitutions of this Archdiocese ordain on administering the Sacraments to the sick. We charge you with it with all the force and affection of our heart. It grieved us deeply when, in the course of the holy visitation, we examined the parish registers and found so many who had died without this divine help, to the great harm of their souls. Some of them are perhaps lost who would have been saved had they received the holy Sacraments in time.

[1] Mt 25, 36.

Conclusion of the First Part

We have now come, dearly beloved Brethren, to the end of the first part of this Pastoral Letter. In it we have exhorted you above all to three things: *holiness*, *learning* and *zeal* for the salvation of souls. This is what we

chiefly meant to tell you. The second part will be disciplinary, concerning how you must conduct yourselves in everything and the order in which things are to be done. For now we say no more. If the Lord gives us life and health, we will in time provide for other matters; meanwhile, what has been said is enough.

Disciplinary Provisions

Duties of the Reverend Vicars Forane

Omnia autem honeste, et secundum ordinem fiant. \[Let all things be done decently, and according to order.\] (1 Cor 14, 40)

1. God Our Lord, dearly beloved Brethren, has created and disposed all things in number, weight and measure, in the words of Holy Scripture.[1] This same God so loves good order that He takes pleasure in men who keep all their affairs well ordered. That is why the Apostle Saint Paul insisted so much that all things be done in order.[2] Desiring to please God, we have decided to order things as follows.

2. You will know, dearly beloved Brethren, that the Provisorate and the Secretariat of the Chamber \[*Secretaría de Cámara*\] are the two arms with which the Prelate acts throughout his Diocese: the first for contentious matters and the second for matters of grace. These are the two channels through which the faithful must approach the Prelate.

3. For greater convenience there are also the Vicariates Forane. In our whole Archdiocese there are eleven: Puerto Príncipe, Nuevitas, Bayamo, Las Tunas, Holguín, Manzanillo, Jiguaní, Baracoa, Santa Catalina, El Cobre and Mayarí.

4. The Vicars Forane are charged with watching over the parish priests and other priests of their district. They are to see that these live as the sacred Canons command, wear the cassock, and keep and observe everything else we have ordered by word of mouth, by decrees of holy visitation, and by our other edicts. Every year they will give us an exact report on the good example, zeal, and good or bad conduct of each.

5. The Vicars will receive from Santiago the liturgical calendars \[*dietarios*\] for the Office and the holy oils, and the parish priests and other priests of their district will apply to them for these and for whatever else they may need.

6. The Vicars will be the Presidents of the Confraternity of Christian Doctrine, according to the decree of 9 July 1851. They will likewise preside over the conferences on rubrics and moral theology, according to the decree of 16 September of the same year.

7. The Vicars will see that the priests of their district who hold faculties for the ministry *ad tempus* \[for a limited time\] present themselves for examination. The Vicars themselves will examine them in moral theology; in rubrics they will be examined by the Vicar or by the master of ceremonies of the district. When the priest has been examined in both, the Vicar will send his faculties to the Secretariat of the Chamber for renewal, with a short certificate of the examinations bearing one of three marks: *Good, Fair, Poor*. Postage for this or any similar business is to be paid by the person concerned.

8. The Vicars will prepare all the marriage files of persons from overseas, keeping in mind the decree given on this matter at El Cobre on 21 June 1852, and will then send the file to our Provisor for decision.

9. It is likewise the Vicars' duty to prepare the proceedings for dispensations from impediments of kinship and from the banns, and to send the file to the Secretariat of the Chamber for decision. They will also conduct the preliminary proceedings in all other civil or criminal cases that arise in their districts, without issuing any order of definitive force; for the decision of such cases, and of any point arising in them, belongs by law to our Tribunal.

10. Every year after Easter, or whenever the Prelate so disposes, all the Vicars Forane will gather in the city of Santiago. Together with the venerable Dean, Canons, parish priests and other clergy of the city, once the annual spiritual exercises are over, we will hold a kind of diocesan synod.

11. Each Vicar Forane will bring to this synod a note of the parishes of his jurisdiction, with the names of the parish priests, their assistants and the other priests in each parish. If there is some hidden fault, he will tell the Prelate privately. If it is a public matter, he will report it publicly at the meeting, together with the remedy he has used or thinks it prudent to adopt.

12. Each Vicar will say whether the priests of his jurisdiction always wear the cassock, whether they live as clerics, whether all give good example, whether they are zealous, and whether they love study. When any of them is distinguished for virtue or learning, he will commend him by name at the meeting. The Vicar will also present the notebooks of the moral and rubrical cases resolved at the conferences in the parishes of his jurisdiction from 1 January to 31 December of the previous year.

13. The Vicar will say whether, and how, the Sacraments are administered to the healthy and the sick in town and country; whether holy Mass is celebrated on feast days, and at what hour; whether the acts of faith are read; whether catechism is taught; whether the divine word is preached; and how the other functions of religion are carried out. He will report on the state of the churches, sacred vessels and vestments, and of the cemeteries: whether they are walled, clean and properly laid out.

14. The Vicars will also report on the devotions in the parishes of their jurisdiction: for example, frequent reception of the Sacraments, Mass, visits to the Blessed Sacrament, the Way of the Cross, the Trisagion, the Rosary, the Scapular, the Sorrows of Mary, the Heart of Mary, a Happy Death. Each will propose the means he thinks should be adopted to preserve and increase devotion, and the measures that should be taken to remove any abuse that has crept in.

15. They will report which vices predominate, for example gambling, drunkenness, concubinage and so on; what remedy might remove them; and what steps might help people advance in virtue.

16. They will report on the state of the schools for boys and girls.

17. They will report on how the Confraternity of Christian Doctrine is doing, and whether there are catechisms, and so on.

18. They will report whether bad books are being brought in, whether people have good and devout ones, and what books are needed.

19. If a Vicar Forane cannot attend the synod because of illness or some very grave cause, he will send to Santiago, by the person who comes for the holy oils, the notebooks of cases resolved at the previous year's conferences, together with his notes on the evils to be uprooted, the virtues and good works to be planted, and the means that should be adopted. All this will be read at the holy meeting so that each may give his opinion and we may decide what we judge fitting.

Santiago, 25 March 1855. ANTONIO MARÍA, *Archbishop of Cuba.*

Duties of the Reverend Parish Priests and Other Priests

1. Parish priests will remember the words they say each day at holy Mass: *Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae* \[I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth\].[1] They will therefore renew the Sacred Species at least every eight days, cleaning the ciborium well and leaving no particle or fragment. They will likewise change the water in the vessel beside the tabernacle used for the ablution after giving Communion, and every eight days they will change the water in the holy-water stoups at the church doors.

2. They will take special care that the coloured vestments are always in good order, without stains, tears, rags or other indecencies, as sometimes happens. The same applies to the linens, which are to be clean and whole. When vestments or linens become unusable, the parish priest and the fabric steward \[*Mayordomo de fábrica*\] will record the fact and then burn them, so that the moth \[*traza*\], the grub that breeds in old cloth, does not spread to the good vestments kept in the same chest.

3. Parish priests and sacristans will save as much wax and oil as they can. In some parishes we have seen candles burning needlessly because no one troubled to put them out after Masses and other functions. The same is true of the wicks of the lamps that must burn before the tabernacle of the Divine Majesty: a very small wick would save much oil over a year and would remove the bad smell it sometimes gives off. By economising in everything the fabric would have funds left over for vestments. If, despite every economy, there is no surplus, they are to appeal to the piety of the faithful, who will surely respond when they see their parish priest's devout zeal.

4. Parish priests will also see that the sacred vessels, chrismatories, cruets and everything else are clean; that there is no dust or cobweb in the church or on the altars; that the missals are well bound; and that no parish priest lacks the Ritual of Paul V, the Council of Trent, the Roman Martyrology and a copy of the Synodal Constitutions, as these prescribe.

5. Parish priests will see that their people hear holy Mass on all Sundays, feasts and "one-cross" days. For this reason we have ordered that in every parish with two or more priests two Masses be celebrated, one at the Angelus at dawn and the other at eight o'clock, the great bell being rung half an hour before each.

6. At each of these two parish Masses, at the offertory, parish priests are to have read the exhortation, part of the dialogue of the *Explained Catechism*, and the acts of Faith, Hope and Charity, as ordered by the decree of 20 May 1851. On Sundays this applies only when there is no sermon at that Mass. If there is a sermon, only the act of Faith and the marriage banns, if any, are read. The same is done on feasts that do not fall on a Sunday. On working days that are "one-cross" days only the marriage banns are read. To give some variety, with less tedium and more profit for the faithful, we have arranged that this reading at Mass alternate by years: one year the dialogue of the Catechism, the next, in its place, one of the homilies of Castellote. But the exhortation and the acts of Faith, Hope and Charity are always to be read; and on feasts of a mystery, its explanation from the same Castellote, at the end of the work, page 517 and following, whether the feast falls on a Sunday or any other day, except that on a Sunday the Sunday homily is then omitted. This reading on the mysteries is to be done every year without interruption, whichever of the two, the Catechism dialogue or the Castellote homilies, is being read that year.

7. On Sundays and holy days of obligation, in the afternoon, parish priests will pray the holy Rosary and teach the Christian doctrine. On all other days they will pray the Rosary at nightfall, at the evening Angelus, always ringing the bell first so that the faithful may attend.

8. Every year parish priests will draw up two lists, one of the boys and one of the girls who have reached ten years of age and are instructed for First Communion. These children will all receive Communion together on one day, as a general Communion, after being prepared by a Novena dedicated for the purpose to Most Holy Mary, Queen of the holy Angels, in memory of the nine angelic choirs, and taking as their patrons Saint Aloysius Gonzaga and Blessed Imelda. It will give us special pleasure to learn of, and to see inscribed in these lists, all the children who each year have made their First Communion. Parish priests will see that boys and girls begin to go to confession at seven, at least once a year; but they will not allow them to receive Communion until ten, as we have said, unless they are gravely ill. In that case they may receive Communion as Viaticum before the age of ten, provided they are instructed in the Christian doctrine.

9. In every parish there have been established the Confraternity of the Rosary, the Archconfraternity of the Immaculate Heart of Mary, and the Confraternity of a Happy Death. Their obligations are so simple and easy

that no one should fail to enrol and share in the many graces and indulgences they gain. The Confraternity of Christian Doctrine has also been erected, and the parish priest will be its president in his parish.

10. Parish priests will also see that their people are devoted to the Stations of the *Way of the Cross*, in which they recall the passion and death of the Lord. This devotion gains many indulgences. It is a very good means of sanctifying feast days, and of making up for missing Mass for those who cannot attend because of the great distance at which they live, or heavy rains that make the roads impassable, or other circumstances.

11. Parish priests will take particular care that all their people are devoted to the Blessed Sacrament and to the Virgin Mary. One of the most powerful means of preserving and increasing devotion is frequent Confession and Communion, so parish priests will see that their people receive them often. They must give them the opportunity by sitting in the confessional from early every morning, even when no one is there; if people do not come one day they will come another, seeing that the opportunity is offered.

12. They will see that all their people confess and receive Communion at least once a year, and that no one dies without the holy Sacraments, not only in the towns but also in the countryside, whether free or slave, as the Synodal Constitutions command. In the sacristy there is to be a chair with a grille for hearing the confession of a woman who is hard of hearing; for we forbid hearing the confessions of women and girls, however young, except through the grille, unless at home on account of illness.

13. Parish priests will show no less care for those who live in concubinage, admonishing them by word of mouth to give up so evil a life. If they ignore these fatherly warnings, the priest is to inform the district Captain so that his authority may correct the disobedient. If the Captain is weak and will not or cannot reform and correct the offender, parish priests will inform us, so that we may appeal to the higher Authority to reform the scandalous person. We will therefore accept no excuse from parish priests who have anyone living in concubinage, or any similar scandal, in their parishes. They know that if they cannot remedy it, we have told them to go to the Captain, and if he does not do his duty, to tell us, so that we may use every means that prudence suggests.

14. Let all parish priests support our desire that every household have these books: for doctrine, the little book entitled *Manna* and the *Explained Catechism*; for prayer, the little book entitled *The Straight Path*; for morals, the *Introduction to the Devout Life* of Saint Francis de Sales; and for meditation, Villacastín. Much good will be done if every house has these books, for they will be so many preachers. But priests must not think themselves excused from working and exhorting their people to fulfil their respective duties: that the married live in peace, union and fidelity; that children obey and respect their parents, and parents instruct and care well for their children; and that parents not permit long courtships, much less concubinage. Parish priests will smooth away every difficulty and obstacle, so that those who wish to marry may marry promptly, always remembering the decree we gave for this purpose on 21 June of last year. They will remind them that even after promising marriage they may permit themselves nothing, nor may parents tolerate it. The sacrament of Matrimony may in some way be compared to the Eucharist: as one must be in grace and fasting to receive Communion, so it is with Matrimony; those who wish to receive this Sacrament well and be happy must be in grace and "fasting" from impurity. Otherwise they will not be happy but wretched, as the Holy Spirit says: *Vae tibi terra cujus principes mane comedunt* \[Woe to thee, O land, when thy princes eat in the morning\].[2] Segneri[3] says that these are the couples who do what they should not before marrying, and that for this very reason they are unhappy and bring misfortune on their land. For Jesus and Mary are not counted among the guests at their weddings, as they were at the wedding of Cana in Galilee.[4] There, though the couple were poor, they were honoured by the presence of such noble guests, and their water was turned into wine. But at weddings where, because of sin, not Jesus and Mary but devils are the guests, the wine is turned into water and into the vinegar of tears and bitterness, discord and poverty.

15. With the greatest care, cleanliness and vigilance they will keep the archive well guarded and locked, preserving all parish documents most scrupulously and dusting them from time to time so that the moth does not eat them. In the archive they will keep, in order, separate registers for whites and for persons of colour \[*morenos*\], entering each record in the proper book and observing what is ordered in the decrees of visitation and other special edicts. We charge parish priests and assistant priests most earnestly to enter in the parish registers on the same day the acts that occurred that day. If they leave them for the next day, they remain unwritten, as we have found in some parishes, to the great sorrow of our heart.

16. Parish priests will renew and bless the water of the baptismal font twice a year, and more often if needed. The first time is Holy Saturday; if they have not yet received the holy oils consecrated that year, they will use the previous year's. The second time is the Saturday of Pentecost \[*Pascua del Espíritu Santo*\]. After the blessing they will add a little common salt, which keeps it clean; otherwise in the heat it ferments and worms breed in it, as we have seen in the course of the holy pastoral visitation. Before blessing the font they will empty the old water into the sacrarium \[*piscina*\], wash the basin well, and then fill it with clear water. The same applies to the holy oils: once the new ones arrive, they will pour the old into the sanctuary lamp, burn the cotton from the chrismatories, and throw the ashes into the sacrarium, together with the water used to rinse the purificators before they are given to the laundress.

17. In the course of the holy pastoral visitation we observed certain abuses in the administration of the holy Sacraments, which we at once set about correcting by particular decrees. Now, by a general disposition and for uniformity among all the parishes, we command what is to be observed according to the Synodal Constitutions of this Archdiocese, the Ritual of Paul V, and the moral authors, especially Saint Alphonsus Liguori. So that what we are about to order may be taken more seriously, it will be well to recall here what the holy Council of Trent decrees (Sess. 7, can. 13 \[printed "can. 33"\]): *Si quis dixerit, receptos et approbatos Ecclesiae Catholicae ritus in solemni sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit.* \[If anyone says that the received and approved rites of the Catholic Church, customarily used in the solemn administration of the sacraments, may be despised, or omitted at will by the ministers without sin, or changed into other new rites by any pastor of the churches whatsoever, let him be anathema.\]

18. To administer Baptism solemnly, parish priests need, besides the interior dispositions, the exterior ones: the cassock, a clean surplice, a violet stole and a white one, ready for changing at the proper moment; holy water; blessed salt; the holy oils; the white garment \[*capillo*\]; and the candle.

19. As to the water, we command that, except in cases of necessity when natural water may be used, baptismal water consecrated as laid down in the rubrics of Holy Saturday be used, and not water with the ordinary blessing, as some parish priests have done until now, contrary to the Ritual of Paul V, *De materia baptismi*, p. 6. Saint Alphonsus says: "The lawful remote matter is consecrated water; otherwise, according to the common teaching of the Doctors, anyone who outside a case of necessity used other water would sin gravely." (Treatise 15, tit. 1, n. 8).

20. We have found another abuse concerning the water in some parishes: the water poured on the infant falls back into the font itself. The water becomes dirty, and healthy, delicate children can catch diseases from water that has run over the heads of newly arrived Africans with skin diseases and of other sickly infants. It is also contrary to the Ritual of Paul V, which says: *Cavendum est ne aqua ex infantis capite in fontem, sed vel in sacrarium baptisterii prope ipsum exstructum defluat, aut in aliquo vase ad hunc usum parato recepta, in ipsius baptisterii vel in ecclesiae sacrarium effundatur.* \[Care must be taken that the water from the infant's head does not flow into the font, but either flows into a sacrarium of the baptistery built close by, or is caught in a vessel prepared for this use and poured into the sacrarium of the baptistery or of the church.\] We therefore command that every baptistery have a sacrarium to receive the baptismal water once used, the

water being caught in a basin, unless it drains there by itself through a channel, as the Ritual says, p. 15: *Pelvis seu bacile ad excipiendam aquam ex capite defluentem, nisi statim in Sacrarium defluat.* \[A basin or bowl to catch the water flowing from the head, unless it flows at once into the sacrarium.\]

21. We have found two abuses concerning the salt. First, some bless it not with its own blessing but with the blessing of water. Second, they do not keep the salt, especially in the country, contrary to the same Ritual, p. 14: *Sal quod in os baptizandi immittendum est, sit benedictum sua peculiari benedictione quae infra praescribitur; neque utetur sale exorcizato ad benedicendam aquam… Sal ita benedictum nemini tradatur, neque etiam iis qui benedicendum attulerint reddatur; sed ad alios baptizandos servetur, aut in Sacrarium abjiciatur.* \[The salt to be put in the mouth of the one to be baptised must be blessed with its own proper blessing prescribed below; nor shall he use salt exorcised for blessing water… Salt so blessed is to be given to no one, nor returned even to those who brought it to be blessed, but kept for baptising others or thrown into the sacrarium.\] We therefore command that these abuses be avoided and the Ritual observed.

22. We have also found abuses concerning the holy oils. The first is that new oils were not obtained; the old were kept as long as they lasted, and were shown to us at visitation with great satisfaction, the priests telling us how old they were and even naming the Prelate who had consecrated them, so that they were at least fifteen years old. We could see that this was true, for they were kept in little glass bottles and had so deteriorated that they were white and runny like water. This forgets or ignores what the Ritual says, p. 10: *Sacrum chrisma et Sanctum oleum quod et catechumenorum dicitur, quorum usus est in Baptismo, eodem anno sint ab Episcopo de more benedicta, feria quinta in coena Domini. Curet Parochus ut ea suo tempore quamprimum habeat, et tunc vetera in ecclesia comburat.* \[The sacred chrism and the holy oil also called the oil of catechumens, which are used in Baptism, must have been blessed by the Bishop in the customary way that same year, on Holy Thursday. Let the parish priest take care to obtain them as soon as possible at the proper time, and then burn the old ones in the church.\] Saint Alphonsus (treat. 14, p. 3, n. 29) says that it would be a grave sin, outside necessity, to baptise without anointing with chrism and oil, or to anoint with the old oils, as the Doctors commonly teach. To correct this abuse we have already arranged for the Vicars to obtain the oils from the Cathedral immediately after their consecration and distribute them at once among the parish priests of their jurisdiction.

23. For these holy oils there will be, besides the ampullae of the Cathedral, three flasks in each Vicariate large enough to hold the oils for all the parish priests of the district; they are to be sent to Santiago carefully packed in a small box. In each parish there will also be three smaller flasks able to hold the oils needed for the year, likewise kept carefully in a small box. Besides these there will be three small vessels for daily use with a little cotton inside, as the Ritual says, p. 14: *In ea igitur ex majoribus vasculis Chrismatis et olei quod sufficiat, infundatur; atque ut effusionis periculum caveatur, commodum erit in his vasculis bombacium oleo sacro et Chrismate separatim perfusum, in quo pollex, cum opus est, ad inungendum immittatur.* \[Into these (small vessels) let enough Chrism and oil be poured from the larger vessels; and to avoid the danger of spilling, it will be convenient to have in these vessels cotton soaked separately in the holy oil and the Chrism, into which the thumb may be dipped when needed for anointing.\]

24. A further abuse must be corrected. Instead of these vessels being arranged so that the holy oil and chrism can be taken with the thumb, they are closed at the top with only a small hole for a little silver spatula, rod or pointer. This is contrary to the Rituals and to the moral authors, who say that this is to be done only for Extreme Unction in time of plague, and that then a wooden rod is to be used and burned once it has served for that sick person. It is no argument against us that children with smallpox have sometimes been baptised. In such a case a pointer may be used if desired, but not like the one used until now, which serves everyone indiscriminately without being cleaned, at the risk of infecting the healthy with the pus of smallpox.

25. You already know where holy Baptism is to be administered. In case of necessity it may be given anywhere, and afterwards, if the child survives, the omitted ceremonies must be supplied in church. Solemn

Baptism, however, must always be in the parish church, *unless they are children of Kings and great princes who so request; and then it is to be in their chapels, but with water blessed in the customary way for the purpose, as the Ritual says.* We therefore command parish priests and assistant priests to refrain from baptising outside the parish churches without our special permission. Those who have such permission from our worthy predecessors may not use it without our endorsement. When they are so authorised, they will remember that the water must be specially blessed; to make this clearer, they will take it from the church, and water that has served for one child may not be used for another. Since we suppose they will be far from the church's sacrarium, to spare them the trouble of carrying back the used water, they may pour it out in some decent place not easily profaned.

26. In all baptisms performed in church, as their proper place, the holy ceremonies are to begin not in the sacristy, as we have seen in some places, but at the church entrance, as the Ritual says, p. 16: *Ad limen ecclesiae, ubi foris expectant qui infantem detulerunt.* \[At the threshold of the church, where those who have brought the infant wait outside.\]

27. In some places we have seen baptisms performed at night, contrary to the Synodal Constitutions (lib. 3, tit. 10, const. 2). Without our special permission, therefore, the Synodal Constitutions are to be observed.

28. The same constitution forbids worldly display and luxury. But we must forbid another abuse we have seen: presenting infants of both sexes entirely naked. We command parish priests never to allow such indecency. Some are so careless about this that infants were brought even to us for Confirmation with the mother holding the little shirt in her hand.

29. We also remind parish priests of what the Ritual says and the Synodal Constitutions likewise prescribe: that children being baptised are not to be given fanciful names, but names of Saints known to the Church. For this reason we have ordered all parish priests to have the Roman Martyrology, so that in case of doubt they can find out whether a name is that of a Saint.

30. We also charge parish priests not to admit as godparents boys and girls under fourteen, as the Synodal Constitutions say, since children so young would not be able to instruct their godchild. Still more must they refuse as godparents those living in concubinage, and married persons who without our permission live apart from their lawful spouses.

These are the things we have thought it our duty to tell you, for the greater glory of God and the good of the souls the Lord has entrusted to us. Strive, then, all of you, to fulfil them; it will give us special pleasure to know that you do so. Meanwhile we give you our pastoral blessing in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Given at Santiago de Cuba, 20 September 1852. ANTONIO MARÍA, Archbishop of Cuba. By command of His Excellency the Most Illustrious Archbishop, my Lord: PALADIO CURRIUS, Priest, Pro-Secretary.

Arrangement Drawn Up for Parish Priests and Assistant Priests, so that Each May Know His Obligations and Strive to Fulfil Them Perfectly

1. In each parish there will be a parish priest and an assistant priest \[*Teniente*\]. The assistant is also called, and is, the chief sacristan, as provided by the Royal Decree of 30 September 1853.

2. The parish priest and his assistant will live together in the same house if possible. In this way they will avoid the *vae soli* \[woe to him that is alone\] of which God speaks. They will imitate the disciples of Jesus Christ, who were sent two by two to preach the holy Gospel,[1] and will have occasion to practise charity toward each other. Together they can pray the divine Office every day and make their mental prayer, which will be the more profitable for it, since it is written that where two or three are gathered in the name of the Lord, there is the Lord in the midst of them.[2] Living together, each will be the guardian angel of the other,

and each will hear the other's confession every eight days at the latest.

Living together is useful not only for virtue but also for learning. Besides the weekly conferences they must hold, they have the chance at table and elsewhere to discuss moral cases and other learned subjects that sharpen and exercise the mind.

3. Since each has his own income fixed by Royal Decree, expenses will be shared thus: the parish priest will keep the house at his own cost and give the assistant board and lodging, and the assistant will pay him fifteen pesos a month.

4. The parish priest will celebrate the Mass *pro populo* \[for the people\] on all Sundays, feasts and "one-cross" days. If he cannot, the assistant will celebrate it, and the parish priest will give him the ordinary stipend, which is one peso.

5. Alternating by weeks, one will attend to whatever arises in the town while the other goes to the needs of the countryside. This alternation leaves more time for study, and the younger priests gradually become accustomed to and trained in everything.

6. The parish priest will take care to enter in the parish registers all the records of white persons, and the assistant will enter those of persons of colour.

7. If through infirmity or some other cause the parish priest cannot go out to the countryside in the weeks that fall to him, the assistant will always go, and in that case will not pay the fifteen pesos mentioned in no. 3.

8. The assistant is chief sacristan and will therefore strive to fulfil his duties well. In particular he will keep the sacred vessels securely, the vestments and linens clean and in order, with everything else laid down in the Synodal Constitutions (tit. 8, lib. 1). He will see that the lamp before the Blessed Sacrament burns day and night; if through his omission or carelessness it went out, he would sin, as Saint Alphonsus says. He will therefore trim and fill it well every day, morning and evening. He will save all he can from the fabric funds, so that more remains of the allowance and some vestments or furnishings for the sacristy can be bought each year. He will report this to us so that we may order it, since it belongs under extraordinary expenses.

Santiago, 27 March 1855. ANTONIO MARÍA, *Archbishop of Cuba.*

Rule of Life to Be Kept by All the Clergy of this Diocese

> *Attende tibi, et doctrinae: insta in illis. Hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt. \[Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.\] (1 Tim 4, 16)*

The Rector or Parish Priest of a parish must be the law itself made alive, the very rule and norm of good and upright living in person, says Saint John Chrysostom; and then the people will be good, as Ecclesiasticus says (10, 2): *Qualis Rector civitatis, tales et habitantes in ea* \[What manner of man the ruler of a city is, such also are they that dwell therein\].

The Venerable Granada, treating of the essential obligation priests have to be good, quotes the philosophers: *Omne agens agit simile sibi* \[Every agent produces what is like itself\]. Priests are to be counted among agent causes, not natural but moral ones. The doctrine of the verse is thus plain: the people of the city will be what the Rector who governs it is. If the Rector or parish priest is good, the people will be good; if the parish priest is bad, the people too will be bad.

To be good, the priest must have not only negative goodness, that is, freedom from vice, but also positive goodness, which consists in sufficient learning and in being adorned with all the virtues. He will gain and keep these by practising the following maxims and resolutions.

Every year: He will make the holy spiritual exercises.

Every month: He will make a day of spiritual retreat.

Every week: He will go to confession at least once. He will attend, prepared, the two conferences held that week.

Every day: He will pray the divine Office devoutly. He will celebrate Mass devoutly, with preparation and thanksgiving. He will make at least half an hour of mental prayer. He will give some time to spiritual reading. He will read three chapters of the Holy Bible. He will study moral theology for an hour. He will read other subjects related to the sacred ministry. In the morning he will offer his works to God, and at night he will make the examination of conscience.

Always:

- He will wear the cassock.

- He will walk in the presence of God and make frequent aspirations.

- He will love God with all his heart, keeping His holy law and the evangelical counsels.

- He will have great devotion to the Passion of Jesus Christ, and will visit the Blessed Sacrament every day. He will have great devotion to the Blessed Virgin, the Angels and the Saints, and will therefore pray the Rosary and other prayers.

- He will keep the sacred vestments clean and the church well cared for, and will keep silence and devotion in it.

- He will pray for the faithful departed and give alms to the poor.

- He will seek the salvation of his neighbour with all possible zeal and lead the way by good example, practising humility, meekness, chastity, patience, charity, and obedience without murmuring to what God has commanded him through his Prelate.

- He will love to catechise, preach, hear confessions and administer the other sacraments. When he learns that someone is living publicly in sin, he will use every possible means to draw him out of so unhappy a state.

- He will never be idle, but always usefully occupied.

- In all things he will remember his last end \[*novísimos*: the Four Last Things\].

With the help of God's grace I promise to fulfil this, and in witness I sign it on the 25th of March in the year 1855.

---

[1] Wis 11, 21.

[2] 1 Cor 14, 40.

[3] Ps 25 (26), 8, said at the *Lavabo*.

[4] Eccles 10, 16.

[5] Paolo Segneri, SJ, *Il cristiano istruito nella sua legge* (Spanish tr. *El cristiano instruido en su ley*), part III, discourse 25.

[6] Jn 2, 1-11.

[7] Lk 10, 1.

[8] Mt 18, 20.

Decrees Given in Holy Visitation

Published below by order of His Excellency the Most Illustrious Archbishop, my Lord.

Decree on Chaplaincies

By a visitation decree of 24 September 1852, His Excellency the Most Illustrious and Most Reverend Lord Archbishop has resolved to extend to the whole Diocese another decree, given at Puerto Príncipe on 4 August 1851, which reads as follows:

We, Don Antonio María Claret y Clará, by the grace of God and of the Holy Apostolic See Archbishop of Cuba, Primate of the Indies, Prelate Grand Cross of the Royal American Order of Isabella the Catholic, Member of Her Majesty's Council, etc., etc.

To rise to the sublime state of the priesthood one must have a true and perfect vocation, and not seek it to enjoy the revenues of chaplaincies \[*capellanías*\]. Yet some, without virtue or learning, or rather as a speculation and without being called by God as Aaron was, seek to be enrolled in the clerical state. On no account may this blindness, in which many lay holders of chaplaincies live, be tolerated or encouraged. We have therefore decided to order that each of these persons declare individually whether he has a true vocation; and if he has none, he shall renounce the chaplaincies he holds, so that another, fitter and worthier to belong to the Clergy, may be ordained under their title.

Aspirants must keep well in mind that they must be chaste, for the unchaste are unworthy of the priestly state. They must practise the virtues, frequent the Sacraments, and have a great love for the things of God Our Lord. They must love the functions of the Church, be devoted to Most Holy Mary, be zealous for the salvation of souls, edify the faithful by their words and good example, teach the catechism, and apply themselves to study, since a cleric without learning is like a bell that does not ring. Therefore those who are very young will devote themselves to elementary studies, and the more advanced to Latin grammar. Their teachers will report every three months to us, or to our Vicar in this city, on their application and progress. The idle are warned that the chaplaincies they hold will be declared vacant, since we regard them from now on as unworthy to hold them. Those who have studied Latin will go on to our Seminary College of Cuba to continue the courses of Philosophy and Theology and learn the other sciences that should adorn a priest. All will receive the holy Sacraments at least once a month, and will prove that they have done so by a certificate from their confessor, written at the foot of the one issued by their teacher.

It is most painful that some, after wasting their boyhood and youth in idleness and squandering the income of their chaplaincies, then present themselves for ordination with no other recommendation than that they hold rich chaplaincies. This gives them neither the virtues nor the learning required; rather it makes their vocation the more suspect and gives a sad idea of the speculation some wish to make of the priestly ministry. Let them be warned, therefore, that no one will be promoted to sacred orders unless he has given proof of a decided vocation and of the necessary virtue and learning.

So that this provision may take effect, let the corresponding communication be sent to our Vicar, so that he may make it known to those concerned, and let it be published in the official newspaper of this city for the information of all. Given in holy Visitation at Puerto Príncipe, on the fourth of August in the year eighteen hundred and fifty-one. ANTONIO MARÍA, *Archbishop of Cuba*. By command of His Excellency the Most Illustrious Archbishop, my Lord: Ber. Manuel José Miura, *Secretary of Visitation*. A true copy, which I certify: Ber. Manuel José Miura, *Secretary of Visitation*.

And so that it may be duly carried out, he commands me to communicate it to the Provisor and Vicar General and to the Vicars Forane, as I do at Santiago de Cuba on the twenty-fourth of September, eighteen hundred and fifty-two. Ber. Manuel José Miura, *Secretary of Visitation*.

Decree on Marriages

At the town of El Cobre, on the twenty-first of June, eighteen hundred and fifty-one, His Excellency the Most Illustrious and Most Reverend Lord Don Antonio María Claret y Clará, by the grace of God and of the Holy Apostolic See Archbishop of Cuba, Primate of the Indies, Prelate Grand Cross of the Royal American

Order of Isabella the Catholic, Member of Her Majesty's Council, etc., being on holy Visitation, said:

One of the things that has most drawn his attention and pastoral care in the present Visitation is the multitude of persons who have lived until now in continual and public concubinage, which grows ever more common and causes grave scandals. Such a state is forbidden not only by the holy Council of Trent but by nature itself, for its consequences are fatal, corrupting not only present morals but those of the coming generation. Desiring to remedy such great evils, His Excellency has sought to discover the causes of this degradation of so many children of Jesus Christ, redeemed on Calvary. Since the chief aim of the holy pastoral Visitation has been to cut out by the root the causes that produce vice and lead men away from virtue, he has found, to the sorrow of his fatherly *heart*, that two powerful causes produce this disorder. The first is the difficulty of finding the baptismal records of those who wish to marry. His Excellency has sad experience of this: not a quarter of these documents have been found when the parties sought them after long and wearisome journeys. The second is the appalling poverty in which most of these unfortunate people labour, who lack the means to pay the just parish and Curia fees. His Excellency, deeply concerned for the salvation of the souls entrusted to his care, has decreed the following.

First: When those who wish to marry were baptised in the same parish, the parish priest will examine the registers to verify that this is so, without needing to issue the certificates, and will simply record it in the marriage file, charging nothing for searching the registers.

Second: When the records cannot be found, an extrajudicial inquiry, entrusted for this purpose to the parish priest, will suffice. He will examine two witnesses and record the result in a certificate stating the social class \[*clase*\] to which the parties belong, filing it with the marriage papers. For this inquiry he will charge four *reales fuertes* if the parties can pay.

Third: If they are from a different parish but of the same Archdiocese, he will make the same extrajudicial inquiry in the same terms, without baptismal certificates, and will charge nothing if they are poor.

Fourth: If either or both are from overseas or from another diocese, the proper inquiry into their Christian status and freedom to marry will be made before the tribunal. The fees will not exceed twelve pesos. The Vicars Forane will send these files to the superior court for approval, where seven pesos will be paid for these fees.

As to the payment of parish fees, the following is to be observed. First: those who wish to marry and can pay are to pay in cash. Second: those who can pay but lack ready money for the moment are to be given reasonable time, with a guarantor. Third: nothing is to be charged to those whom the parish priest knows to be poor; they are exempt from the fees. If he is new to the parish and has not had time to know them, he will inform himself through two witnesses who testify to their inability to pay. By the poor are to be understood: those who have no income or property to support them, or whose property, because of debts or illness, leaves them in hardship; those who live by their work but have been without it for some days, or earn so little that it barely reaches half a peso a day; and those who have neither income nor trade, nor parents nor anyone to take an interest in them.

His Excellency wishes this plan to be fixed throughout the Archdiocese, not only now during the holy pastoral Visitation but permanently. He therefore orders that, a record of this decree being kept in the Visitation file, it be communicated through the Secretariat of the Chamber to the Vicars, Parish Priests and Collectors of the Archdiocese and to all others concerned, for its exact and due fulfilment. His Excellency trusts that they will cooperate with his intentions, thus fulfilling the charity so recommended by Jesus Christ. So His Excellency provided, ordered and signed before me, which I certify. ANTONIO MARÍA, *Archbishop of Cuba*. By command of His Excellency the Most Illustrious Archbishop, my Lord: Ber. Manuel José Miura, *Secretary of Visitation.*

Decree on Matrimonial Dispensations

In the loyal city of Bayamo, on the twenty-seventh of July, eighteen hundred and fifty-two, His Excellency the Most Illustrious and Most Reverend Lord Don Antonio María Claret y Clará, by the grace of God and of the Holy Apostolic See Archbishop of Cuba, Primate of the Indies, Prelate Grand Cross of the Royal American Order of Isabella the Catholic, Member of Her Majesty's Council, etc., etc., being on holy Visitation, said:

In the course of the holy pastoral Visitation and mission carried out until now, among the many who were living in the unhappy state of concubinage there were not a few who were related to each other. Moved by remorse of conscience through the divine word they heard continually in the mission, and desiring henceforth to live as Christians, to bring up the children they had begotten in the holy love and fear of God, and to give them better example than before, they came repentant to His Excellency, asking him in his clemency and pastoral care to dispense them from the impediment of consanguinity, or affinity, or even spiritual kinship, all in various degrees. His Excellency, moved with compassion for these unhappy sheep, who had strayed from their duties so far as to beget incestuous children, and bearing particularly in mind that these same children would be unhappy through their parents' fault, kindly agreed to grant them dispensations from the degree of kinship binding each couple. He did so more for the upbringing and education of the children than for the guilty petitioners. For His Excellency had very much in mind the teaching of the holy Council of Trent on this matter: "Let no dispensations at all be granted for contracting marriage (between relatives), or let them be granted very rarely, and then with cause… nor let there be dispensation in the second degree, except between great princes and for a public cause." (Conc. Trid., sess. 24, cap. 5 \[printed "ses. 26"\]).

His Excellency also has very strong reasons for refusing in future to dispense relatives for marriage, since such unions are almost always fatal both morally and physically. Morally, because relatives visit one another on account of their kinship, and perhaps live together, as happens between cousins; and with the hope and promise of marriage they give each other, they abandon themselves, as experience proves, to lustful dealings. Not only chastity suffers but charity too, for they know how to love only within the circle of their kin and seek no ties with outsiders, whom they regard with disdain and contempt. Physically, nature suffers greatly: the children are weak and feeble-minded, and many die in infancy or even before birth. That is why the wise and experienced philosophers, ancient and modern, lovers of the public good, have so lamented marriages between relatives. The philosopher-legislators Justinian, Solon, Plato, Plutarch and Aristotle strongly opposed and forbade such unions. A modern scholar says: "The degeneration is astonishing when close relatives unite: their marriages are barren, or give the world children weak in body and unhappy in mind, and many die as soon as they are born, as experience shows. And indeed," the same author continues, "it cannot be otherwise; for as seeds sown in the same soil that produced them degenerate, so human nature degenerates among relatives."

His Excellency added that he had seen proved by fatal experience that these marriages of relatives are the unhappiest and worst matched, and those in which fidelity is most often broken. They are generally made for speculation or reasons of interest, without the support of true love; for love between relatives is fraternal, not conjugal, and the two are very different. Nature dictates love between brothers and sisters or relatives, but the same nature inspires in them a certain shame and horror at union, a phenomenon observed even among irrational animals. How then can relatives who marry for family calculation and interest love one another with the love proper to spouses, when they do not feel the attraction that leads to union, an attraction nature itself checks between relatives? They are bound to regard each other with indifference, if not repugnance, and their children, if any, are bound to suffer from that opposition and shame inherent in their very condition as relatives.

For all these reasons His Excellency, always seeking the spiritual and temporal happiness of his sheep, and wishing by every means to strengthen morals by removing every occasion of sin, and fully convinced of the

reasons given, has ordered: That relatives are not to enter into betrothal with each other, for he will in no way dispense them from the kinship that binds them and that the sacred canons forbid. Let it be clearly understood that the grace granted during the holy mission is not to serve as a precedent, since it was granted for the reasons already stated.

And to prevent the common enemy from leading others in future into the foul sin of incest in order to obtain a dispensation from kinship, His Excellency disposes: That no Vicar Forane, nor any parish priest empowered for this purpose, is to admit inquiries to establish kinship and the necessity and usefulness of the marriage if he knows that the parties, publicly or privately, have had illicit relations, or that one has offended the other in purity. Any sin between them will be sufficient reason not to proceed with their petition, still less to grant the dispensation. They are to admit only the petitions of relatives who, besides alleging the causes provided by law, prove that they have respected each other and that neither has in the least profaned the other. Be it understood that if there has been anything forbidden and it is concealed, His Excellency does not intend to grant such a dispensation; rather, he declares from now on null any marriage contracted on the strength of false petitions to obtain this favour surreptitiously.

So that this order may be exactly and duly fulfilled, His Excellency directed that a certified copy of this decree be sent to the Provisor and Vicar General and circulated to the Vicars Forane for the stated purposes, and that they transmit it to the parish priests of their respective jurisdictions, so that these may read it at the offertory of Mass on three consecutive Sundays, that all may know it and none plead ignorance. So His Excellency provided, ordered and signed before me, which I certify. ANTONIO MARÍA, *Archbishop of Cuba*. By command of His Excellency the Most Illustrious Archbishop, my Lord: Ber. Manuel José Miura, *Secretary of Visitation*. (A true copy.) Paladio Currius, *Priest, Pro-Secretary*.

Appendices

Appendix I. Instructions to the Venerable Parish Priests on Sacred Vestments, Parish Registers, Baptism and Matrimony

Dearly beloved Brethren: Her Majesty has been pleased to grant this diocese an increase in parishes and in their endowment by the Royal Decree of 30 September of last year \[1852\]. This has given occasion for the present appendix to the Pastoral Letter, which you will have read with so much profit. We will now give some provisions and warnings suited to present circumstances, prompted by the new arrangement of worship and clergy and by what we have seen in the course of the pastoral visitation we have just completed.

Sacred Vestments

1. In the sacristy of every church there will be a vesting chest, which will serve both for the ministers of the altar to vest and for keeping the sacred vestments. It is to be built thus. It will have three tiers of drawers, one in the centre and one on each side. The centre tier will be divided into shallow horizontal drawers about half a *cuarta* \[some 10 cm\] deep, enough to lay two or three chasubles flat and no more; this whole tier will be closed in front by two vertical doors, like a cupboard. The side tiers will have deeper horizontal drawers without doors, for the linens and other articles. The chest must be long enough that, besides serving for vesting, a small shrine for the Crucifix can stand in the middle, to which the priest must bow before going out to the altar and on his return. On either side of the shrine there will stand on the chest two cupboards: one for the sacred vessels, the other for the Missals, the Ritual, the Martyrology, and the other books, notebooks and papers the parish priest needs close at hand for the functions of the ministry.

Parish Registers

2. As we order that every sacristy have a chest to keep the vestments safe, so we order that in the rectory, or the house where the parish priest lives, there be an archive or cupboard that can be locked, for keeping the parish registers. He must dust and open them from time to time to keep off the moth, and see that they are all well bound and labelled with the years they begin and end, e.g. “from 1840 to 1850”.

3. We likewise order that from now on all books bought for entering parish records be of linen paper sized with glue. We absolutely forbid buying, for parish registers, books of cotton paper sized with potato starch, for we know from experience that the moth soon takes hold of them. For the greater convenience of parish priests and the more exact fulfilment of this order, we will supply such books through our Secretariat of the Chamber.

All parish priests will keep three small quarto notebooks, of one quire each, in which they will note day by day the drafts or memoranda of the acts that occur. The first is for baptisms; the second for marriage banns, the names of the witnesses at the celebration, and whether the nuptial blessing \[*velación*\] was given or not; and the third for deaths, stating the day, the person’s state of life, age, illness of which he died, whether he received the Sacraments, whether he left any pious bequest, and where he was buried. These notebooks are to be kept always at hand to record everything at once. Afterwards the parish priest or a clerk will enter the records in the proper registers carefully, neatly and without delay. These notebooks will help not only to keep the registers cleaner and tidier, but also to ensure that no entry is lost, as easily happens when things are noted on loose sheets.

In each parish there will be a book beginning with the Royal Decrees of 1852 by which parishes are now to be governed. Then the accounts of each year, with charge and discharge, will be copied into it, one page per year, without the vouchers. From the middle of the book onward there will be a list of everything a parish needs, in the style of Gabanto. Then an inventory will be drawn up and written of everything the parish priest

found when he took charge of the parish, of what he has done, and of everything he leaves.

4. Sand is not to be used to dry the ink in the parish registers, for it gets into the spine and bursts it, as we have observed. Loose sheets of blotting paper are to be used instead, as is the practice in commerce.

5. Let parish priests see that every record is entered in the proper register, and not neglect this. Besides being a fault in a grave matter, as Saint Alphonsus proves, such omission causes inconvenience, expense and harm, as we know from sad experience. There is also another reason today. A parish priest who omits entries would be defrauding the Royal Treasury if, through failure to record all the acts, it appeared that the parish fees did not cover the endowments established by the Royal Decree on the matter; or at least he would be defrauding the other sharers in the surplus, the assistant priest and the fabric, as laid down in article 8 of that Decree of 30 September 1852. Let all the parish priests of our Diocese know, therefore, that if we find anyone negligent in this matter we will proceed against him and regard him as unfaithful to his ministry, unjust, a defrauder of the Royal Treasury or of those who share with him, and a harm to the public by the trouble and expense such omission causes.

6. If mistakes are made in drawing up a record that need correcting, the priest will correct them at once, before signing, in the same hand and by way of addition. At the end of the entry he will note the word or words he omitted, and strike out any superfluous words, stating that the addition is valid and the struck-out words are not.

7. When an entry needs amending because the name is wrong, or the state (single, married, widowed), or the colour; or when the legitimation of someone previously baptised, or the freedom of someone previously a slave, etc., must be noted: no such amendment is to be made without the authorisation of our tribunal. The amendment will cite the decree of authorisation, and the order itself will be kept safely.

8. We have forbidden it by particular decrees and now forbid it by general disposition: from now on dates are not to be written in records in figures but in words. No abbreviations are to be used. In the margin of each entry the surname is to be written first and then the Christian name, so that an alphabetical index can more easily be made for each volume. In baptismal entries an (l) is to be written in the same margin if the child is legitimate and an (n) if natural. At the end of the year a tally is to be made of legitimate and natural children born, and entered at the close of each year in the baptismal registers for whites and for persons of colour, distinguishing free and slave in the latter.

9. When there is a baptism, marriage or burial of a poor person or one unable to pay, according to the classification we established by the visitation decree of 21 June of last year \[1851\] (printed in the Pastoral Letter to the Clergy above, “Decree on Marriages”), the word *Alms* \[*Limosna*\] is to be written in the margin. The entries to be deducted when the accounts are settled can then be seen at once.

10. Parish priests will remember what we ordered in decrees of visitation: when a natural child is brought for baptism, the father’s name is never to be entered in the register, but only the mother’s, if it is known and the godparents state it. If the mother is not known but the father is, his name is to be entered. When neither parent is known, “child of unknown parents” is to be written, as the Roman Ritual says (cap. 3, tit. 10).

Baptism

11. When a child, legitimate or natural, is brought and it is said that emergency baptism was given or that the child was baptised in case of necessity, the parish priest will call the person who baptised and two or three of those who heard the words and saw the water poured, if they are present. If the questioning shows that the baptism was valid, the child is not to be baptised again, not even conditionally; only the holy ceremonies are to be supplied as set out in the Ritual. If the questioning leaves it doubtful, as often happens, the child is to be baptised with the condition given in the Ritual (no. 22, cap. 2, tit. 2): *Si non es baptizatus, ego te baptizo in*

nomine Patris, et Filii et Spiritus Sancti. Amen. \[If thou art not baptised, I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.\]

On this point we think it right to remind you of what the Ritual lays down and what Saint Charles Borromeo and Lambertini, later Benedict XIV, say; in matters of discipline we try to follow and imitate them as far as we can. The Ritual lays down: *Curare debet Parochus, ut fideles, praesertim obstetrices, rectum baptizandi ritum probe teneant, et servent.* \[The parish priest must take care that the faithful, especially midwives, know well and observe the right rite of baptising.\]

Saint Charles Borromeo ordered, as we read in the Acts of the Church of Milan, that no woman be allowed to act as midwife without being examined on the manner of baptising in case of necessity, and that she must hold the approval in writing. And the most learned Lambertini, as Archbishop of Bologna, decreed on 30 September 1732: *Therefore, following the example of this holy Archbishop* (he means Saint Charles), *we too will and command that in our city and diocese no woman may continue as a midwife, or be admitted to that office, without previous examination and approval as able to administer the sacrament of Baptism. The examination shall cover its matter and form, the application of form to matter, and the intention she must have. Nor shall they omit to ask her about some of the cases given in the Roman Ritual* (de Sacram., tit. de Bapt.), *with special care about the one that happens all too often, of the infant who puts out the head or some limb and is feared not to be born alive… The examination of the midwives of the diocese shall be made by the parish priest of the parish where the midwife lives who wishes to continue in or take up that office… and the approval shall be given in writing, free of charge, nothing being received for it; and it is added that this examination must be made every year.*

In view of all this, we command all parish priests and priests to teach the people very often how to baptise in case of necessity, and especially the midwives, making sure that they baptise correctly.

The Synodal Constitutions of this diocese (const. 3, tit. 11, book 3) order that children be brought to their parish for baptism within fifteen days of birth, under a penalty of ten Castilian ducats. If the child was ill and water was poured at home out of necessity, he must be brought to the parish within eight days to be anointed with the holy oils.

12. On the water for holy Baptism and its blessing, we told you in the Pastoral Letter (Duties of Parish Priests, no. 16) that the font is to be blessed with the old oils if the new ones for the year have not yet reached the parish, and that water so blessed may serve until the Saturday of Pentecost, when the font is always blessed again. Here is the question and its answer: *Quoties non habentur ad benedictionem fontis baptismalis in sabbato sancto olea de novo consecrata feria quinta in Coena Domini, benedictio fontis baptismalis fieri debet cum chrismate, et oleo praeteriti anni? An potius omittenda infusio chrismatis, et olei usque dum recipiantur recenter consecrata? (Aff. ad 1 memb. Neg. ad 2 memb., S. R. C. 27 sept. 1838). Supposito quod aqua baptismalis benedicta sit cum veteribus oleis, illa conservari et uti debet usque ad benedictionem in Vig. Pentec. prout in Missal. (S. R. C. 23 sept. 1838).* \[Whenever the oils newly consecrated on Holy Thursday are not available for the blessing of the font on Holy Saturday, must the blessing be made with the chrism and oil of the previous year? Or should the pouring in of chrism and oil rather be omitted until the newly consecrated ones are received? (Affirmative to the first part, negative to the second: S.R.C., 27 Sept. 1838.) Supposing that the baptismal water was blessed with the old oils, it must be kept and used until the blessing on the Vigil of Pentecost, as in the Missal. (S.R.C., 23 Sept. 1838.)\]

You will do this every year from now on. Parishes near the city will have agents there, so that once the consecration is done they can collect their box of new oils and arrive in time to bless the font on Holy Saturday. The more distant vicariates are to obtain them as soon as they can. It is true that the oils are not needed for blessing the font until the Vigil of Pentecost, but they are indispensable for administering Baptism and Extreme Unction as soon as they can be had; and the Vicars are to distribute them at once to all the

parish priests of their jurisdiction.

Sacred Vestments and Linens

13. We also order that from now on nothing made of cotton be bought for the service of the Church. Albs, amices, purificators, corporals, and the three altar cloths will always be of fine linen. We say three altar cloths, for there must be three and no fewer.

14. Corporals are to be larger than those we have generally found, and all priests will see that they are very clean, well ironed and folded. The pall that is kept inside the corporals and covers the chalice from the offertory to the ablution is to be of fine linen edged with lace, not of gold, silver or other metals, which besides being contrary to the rubric spoil the corporals.

The Altar Server

15. In every parish there will be a choir boy or server \[*monacillo*\], paid from the fabric. He will wear cassock and surplice in church. He is to be chaste, modest and devout, receive the holy Sacraments every month, and know well the rubrics for serving holy Mass, as found at the end of our *Catechism* printed in this city by Don Miguel A. Martínez. We wish him not only to learn and practise these rubrics but also to know and teach the Catechism, and to do all that the Synodal Constitutions lay down (const. 6, 7, tit. 8, book 1).

16. In parish churches with two priests, that is, a parish priest and an assistant, the second Mass on Sundays and other feasts will be solemn, and at it the acts of Faith will be read, with the rest ordered in the Pastoral Letter. We will not dwell here on the duties of parish priests and assistants or sacristans, since these are already laid down in our Pastoral Letter and in the Synodal Constitutions (const. 7, tit. 7 and 8, book 1).

Solemn Exposition of the Blessed Sacrament

We only recall here that no parish priest, assistant or other priest may publicly expose the Blessed Sacrament out of his own devotion. There must be a cause and our approval or our Provisor's. In that case the exposition is to be at the high altar. The same applies to the occasions already customary, such as the octave of Corpus Christi, the three days of Carnival, and the *Minerva*; we change nothing in these, and indeed wish such holy functions to continue. The images of Saints on the altar are to be removed or covered. At least twelve wax candles are to be lit. After the exposition the small bell is not to be rung, not even at the elevation of a Mass celebrated at the same or another altar; a signal is given only before Mass begins. Care is to be taken that no one turns his back on the Sacrament, and that all who enter and leave the church while the Blessed Sacrament is exposed genuflect on both knees. Since the Angels are continually there paying court to Him, it would be an ugly and unworthy thing for men, and above all clerics, to abandon Him. We therefore order that while the Blessed Sacrament remains exposed a cleric in surplice, and also in stole if he is a priest, keep watch in prayer. These are in substance the provisions the celebrated Lambertini made in his diocese, and we would like them observed in ours while we arrange for the Forty Hours to be established by turns in all the churches of the larger towns. We will then give a fuller explanation of the matter.

17. In parishes with foundations, endowments and other pious works, the parish priest will keep a separate book recording the capital and how it is invested, so as to render us exact accounts every year.

Marriages

18. As to marriages, we will speak first of the proper parish priest and then of the parties. You all know that for validity a marriage must take place before the proper parish priest and witnesses, or before another priest with the permission of the parish priest or of the Ordinary, as the Council of Trent says. But since the Fathers of the Council did not state which parish priest is to be considered the proper pastor of the parties, a thousand

doubts and disputes have arisen, which fill the books. To save you trouble and prevent mistakes, we will briefly recall what the Sacred Congregation has decreed and what Lambertini and other classic authors say.

When both parties belong to the same parish, there is only one parish priest and no room for doubt. When they belong to different parishes, they may marry in either, and the proper parish priest will be the one of whichever parish, the man's or the woman's, the marriage is celebrated in: *Sacra Congregatio censuit, ad soliditatem matrimonii sufficere praesentiam solius Parochi proprii Sponsae, quando matrimonium in parochia Sponsae contrahitur; similiter sufficere praesentiam solius Parochi Sponsi, si modo matrimonium contrahatur in parochia ipsius Sponsi.* \[The Sacred Congregation has judged that for the validity of the marriage the presence of the bride's own parish priest alone suffices when the marriage is contracted in the bride's parish; and likewise the presence of the groom's own parish priest alone, if the marriage is contracted in the groom's parish.\] (S.C., 1573.)

For parties born in one parish but living or domiciled in another, the proper parish priest is the one of the domicile, not of the place of origin (S.C., 1702; Lambertini).

For parties who go from the city to the country for recreation or to look after their affairs, the proper parish priest is the city one and not the country one, for living there for such a purpose does not create a domicile or quasi-domicile. So Lambertini holds against Poncius. And the Sacred Congregation says: *Parochus ruralis non est verus parochus, quando itur causa recreationis vel rusticani negotii.* \[The rural parish priest is not the true parish priest when one goes there for recreation or country business.\] (S.C., 1640.) Lambertini, in his Pastoral of 20 September 1734, says: "The marriage is null of one who, leaving the city or place where he lives without giving up his domicile there, goes to another city or place and, without acquiring a domicile or quasi-domicile there, contracts marriage; such a marriage being made in fraud of the proper parish priest." So the Sacred Congregation resolved on 22 February 1631. Lambertini adds in the same Pastoral that governors, judges, physicians, professors, students and also servants, even if born elsewhere, can validly marry before the parish priest of the place where they live. By residing there, if not momentarily but for some reasonable time, they acquire, if not a true domicile, at least a quasi-domicile, which suffices in such a case.

For those in prison serving a sentence or a fixed term, the parish priest is the one of the place of the prison. If they are merely detained or in custody, the parish priest is the one they had before being imprisoned, or the one of their domicile.

19. As regards the parties, parish priests must keep in mind the following seven points: (1) whether the parties are natives of the country; (2) whether, though natives of the country, they are of the diocese of Havana; (3) whether they are *sui juris* \[legally independent\], or what their age is; (4) whether they are from overseas; (5) whether they are soldiers; (6) whether they are related; (7) whether they are of different class.

First. If the parties are natives of the country, of the same Archdiocese and the same parish, and free to marry, the marriage banns read on three feast days will suffice. If no impediment appears, the parish priest will proceed to the celebration, having first carefully explored their mutual consent and will, and whether there is any hidden impediment between them. If they belong to different parishes, each is to be published in his own, as the Synodal Constitutions lay down (const. 1, tit. 1, book 4): *Parish priests shall in no way marry parishioners of other parishes unless each has been proclaimed in his own parish, if they are of different parishes, in accordance with the provisions of the holy Council of Trent.*

If one of the parties is from a different parish but has settled in the present one, where he wishes to marry, and has lived there since before puberty without moving elsewhere, the banns are to be published only there. If he had already reached puberty when he began to live there and has remained there ten continuous years, the banns are not to be published where he lived before either. But if during those ten years after puberty he has lived in several places, the banns are to be published in every one where he has lived for at least a year.

During a mission, because of the great crowds, it will suffice to publish the banns on three consecutive days in the parish where the mission is held and where both parties, or at least one, must be domiciled.

If banns had to be published in other parishes, there would be no time to marry during the mission. We therefore order that in such a case, besides publication in the parish of the mission, where they live and are domiciled, the parties present two witnesses extrajudicially to declare that they are free and single. This has been done with very many marriages celebrated during the mission, and so far, thank God, no fraud has resulted.

20. *Second.* Natives of the country who are not of this Archdiocese, unless they came here before puberty, must present the papers of their own diocese or have the file on their Christian status and single state drawn up. For these files the parish priest will direct the parties to the Vicar of his jurisdiction, whose duty it is to conduct the inquiry and send it up for a just decision to our tribunal at Cuba, as provided in the Pastoral Letter.

21. *Third. Whether they are sui juris, or what their age is.* Our mother the Church, far from weakening the sacred bond of parental authority, would wish her children not to undertake any serious business, above all marriage, without the consent and approval of their parents and superiors; yet she does not invalidate marriages contracted without it. Accordingly, under the Royal Pragmatic of 28 April 1803, that is, law 11, tit. 2, book 10 of the *Novísima Recopilación*, sons over 25 and daughters over 23 may freely marry even if their father does not consent. Where there is no father, sons have the same freedom at 24 and daughters at 22 even without the mother's consent. Where there are no parents, sons are free at 23 and daughters at 21 without the grandparents' consent. Where there are no grandparents, the guardians and the judge of the domicile take their place, but then sons are free at 22 and daughters at 20. Parish priests must know that this same judge of the domicile represents parents, grandparents and guardians who are in the Peninsula or in another country, in Europe or America; his permission must therefore be sought to marry minors residing in this Island who come from those countries.

22. Parish priests must also know that if parents and elders will not give minors the required permission to marry, and the priest sees that it is fitting they should marry, he will advise them to apply to His Excellency the Captain General for consent. This may be expected to be granted when he sees that the refusal arises from caprice or some other unreasonable motive.

23. *Fourth.* If the parties are from overseas and came to this Island after puberty, they must prove that they are free and single by testimonial letters issued by the ordinary ecclesiastical authority of their country, or else have the inquiry into their canonical and civil fitness to marry made here in the appropriate Vicariate, with final approval by our Provisor. If they came before puberty and have not since left the Archdiocese, they are to be regarded as natives of the Island.

24. *Fifth. Whether they are soldiers.* Parish priests must know that every officer, from the highest rank to the lowest, needs the Royal licence to marry. This applies also to every other public official holding a Royal appointment.

25. For soldiers of the rank and file who have completed their service and obtained their final discharge in the Archdiocese, instead of testimonial letters or an inquiry file, it will suffice, to prove that they are free and single for the time they lived in their country of origin, to present that discharge, provided it shows that they were single when they entered the service, together with a certificate from the regimental chaplain-parish priest that they remained so during their service.

26. *Sixth. Whether they are related.* We likewise command parish priests never to lose sight, regarding relatives, of the decree we gave on 27 July of last year, printed above in the Pastoral Letter ("Decree on Matrimonial Dispensations").

27. *Seventh. Whether they are of the same class.* When the parties are unequal, the parish priest will inform, in good time, the parents or relatives of the person who is noble or of notorious purity of blood \[*limpieza de sangre*\], or, failing parents or relatives, the local Authority. In either case a prudent term may be set for such marriages to take place if no opposition arises, in accordance with the Royal Decree of 15 October 1805 and the decree of the Royal *Audiencia* of the district of 7 July 1806.

28. Let all parish priests therefore be prudent and zealous: prudent in observing all these points well, so that every marriage may be valid and lawful; and zealous in obtaining for their people what they need to contract the marriages they seek, smoothing every difficulty away. To this end they will always keep in mind the decree of 21 June 1851, printed above in the Pastoral Letter ("Decree on Marriages").[1]

29. Finally, we must remind all priests of instruction 14 of the Roman Ritual, which says: *They are not to administer the Sacraments to the faithful of other parishes unless necessity requires it, or with the permission of their own parish priest or of the Ordinary.* In marriage above all this requirement is so necessary that without it there would be no sacrament.

At the nuptial Mass \[*misa de velaciones*\], if the couple bring the veil and the little chain, or ask for them, they are to be put on them; otherwise they are to be omitted, as for many reasons we wish them to be.

---

[1] The source gives page references (p. 55; Pastoral p. 74).

Appendix II. Cemeteries or Burial Grounds

1. Having told you, beloved Brethren, how to keep the parish documents, we must also remind you of what the sacred Canons, the Synodal Constitutions and the Rituals lay down about burial grounds or cemeteries. All these holy provisions are very wise, for they guard the remains of bodies worthy of great respect. They are the bodies of our forebears and brethren, many of them the parents of those now living who possess the goods they acquired. What is more, these bodies were once the dwelling of most noble souls redeemed by Jesus Christ, and the day will come when they rise again to receive the reward of their virtues. In the course of the holy Visitation we have seen that every parish has a cemetery, but in some it is not as well kept as it should be. We therefore order, first, that every cemetery be well walled, so that neither dogs nor any other carnivorous animal may profane those Catholic bodies.

Walled and Well-Ordered Cemeteries

2. The ground is to be divided into sections, as we have seen in the regulations for the cemeteries of some large towns. In the cemeteries of country parishes we have observed that the very men who carry the body dig the grave wherever they please, perhaps where someone else was buried shortly before. We therefore order that sections be marked out, the lines being traced with flowering shrubs planted at the corners of the sections and paths of the cemetery, and that burials always be made in one section until it is entirely filled from end to end.

A Blessed Burial Ground

3. These cemeteries must be blessed with the ceremonies of the Ritual. All Christians who die in communion with our mother the Church must be buried in these places blessed for the purpose, as the Ritual says. If for some reason anyone is buried outside such a place, a cross is to be planted at the head of the grave *ad significandum illum in Christo quievisse* \[to signify that he rested in Christ\] (Rit., cap. 1, tit. 6, n. 18).

An Ordered Burial Ground

4. The Synodal Constitutions (const. 7, tit. 6, book 3) say that no body is to be buried before twelve hours or later than twenty-four, and that all who die within four leagues must be taken to their parish. Those who die more than four leagues away may be buried there for the time being, but after a year their bones must be taken to the parish cemetery to be given ecclesiastical burial. The Ritual says the same, except that it does not fix the time of the translation, but says: *Corpus in locum sacrum quamprimum transferatur, et interim semper Crux capiti illius apponi debet.* \[Let the body be translated as soon as possible to a sacred place, and meanwhile a Cross must always be placed at its head.\] While respecting these holy provisions, we must also attend to the present circumstances of the cholera. We do not consider these provisions practicable now, lest the epidemic be stirred up again, as is to be feared, by exhuming the bones of so many buried in the countryside. For those who did not die of this epidemic, let the law be observed.

5. The same Synodal Constitutions provide that when someone dies so far away that the body cannot at once be taken to the cemetery for ecclesiastical burial, the parish priest of the place is to be informed where he was buried; and when the translation is made, or ecclesiastical burial given, the proper fees are to be paid to the parish priest. Parish priests must not neglect to record all who die in the countryside of their parish, for great harm follows from this omission, as we have seen in the holy pastoral Visitation.

6. Parish priests will find in the Ritual, cap. 2, tit. 6, to whom ecclesiastical burial must be refused. In case of doubt they will consult our tribunal, or the Vicar Forane, if there is time.

7. The same Ritual, and also the Synodal Constitutions, provide that if the deceased was poor and unable to pay, no parish fees are to be charged. In this case the parish priest will do what we have ordered on this matter.

8. No parish priest is to give ecclesiastical burial to the dead of another parish.

9. When, because the parish burial ground is very far away, a district, *cuartón* or estate is allowed, after the necessary requirements, to establish a cemetery, the site must be walled and blessed according to the Ritual, and the parish priest must be paid the fees for the plot, the office and the cross. These cannot be omitted, for that would defraud the Royal Treasury. According to the Synodal Constitutions (const. 8, tit. 6, book 3), even slaves must pay. Only the very poor are exempt.

10. The district Captains will know who dies in their district, and we trust they will take care to inform the parish priest so that he may record the death and do whatever else is required.

Appendix III. Table of Fees

Table of fees according to the Synodal Constitutions and customs of this Archdiocese of Santiago de Cuba. Note that some of the charges in this table are obventional, *and these will make up the allowance or endowment for Worship and Clergy; others are purely* manual \[personal to the minister\], *and these are not to go into the common fund for that endowment.*[1]

Obventions

Burials

Classes (in *reales fuertes*):

| Item | Rs. | |:----------|:----| | Burial office for free white or *pardo* \[mixed-race\] adults | 26 | | For a child under 7 | 22 | | Indian or black adult | 20 | | Child | 16 | | Black or mulatto slave, adult | 16 | | Child | 12 |

Ceremonies:

| Item | Rs. | |:------------------------------|:------------------------------| | Low cross, or cross without staff | 4 | | High cross, or processional cross raised | 10 | | The cope worn with the high cross | 20 | | A major knell \[*clamor mayor*\], of four bells at the Cathedral, rung only for a Canon, the parish priest of the Sagrario, or the parish priest of the parish in his own church | 12 |

Bells:

| Item | Rs. | |:------------------------------|:------------------------------| | A middle knell, of three bells, rung only for priests, aldermen and lawyers | 8 | | A knell for all other faithful | 6 |

NOTE. At every burial a knell is to be rung, or a peal if it is a child. If there is a vigil, two knells are to be rung. If the family asks, a knell or the peal called *de seña* may be rung at ten in the morning if the burial is in the afternoon, and at five in the afternoon if the burial is the next morning.

Suffrages:

| Item | Rs. | |:--|:----| | The three *posas* \[responsory stations\] | 150 | | A vigil of one nocturn | 32 | | Sung Requiem Mass with the body present | 24 | | Thurible at vigil and Mass | 4 | | Altar candles | 8 |

Military burials

At the burial of soldiers, the military chaplain must pay the parish priest in whose church the funeral is held the fees for the bells and the burial.

The grave

In burials three things are to be considered: (1) the fee called *área*, or the parish priest's fee; (2) the work of the gravedigger \[*zacatecas*\]; (3) the ownership of the grave.

Área:

| Item | Rs. | |:--|:----| | Any white, adult or child | 16 | | Any free person of colour, adult or child | 16 | | Any slave, adult or child | 8 |

Gravedigger. In the countryside those who bring the body usually dig the grave and bury it themselves; in that case the four *reales* are not to be paid to the parish priest. But if the parish priest has already appointed a gravedigger for all, on a monthly salary, no one else may bury; and if others wish to do so, they will pay the parish priest the four *reales*.

Ownership. NOTE. As regards the right of ownership of a grave, what is laid down in each special regulation, where there is one, is to be observed, and payment made to whoever that regulation names. To prove this ownership and use it when the time comes, a title is required, signed by us, sealed with our great seal, and countersigned by our Secretary of the Chamber. This title must be presented at Visitation. The person in charge of the cemetery must also record it in the book he must keep for the purpose, in accordance with the regulation, before the body is buried.

WARNING. The Marquis de la Pezuela, Captain General of the Island, as Vice-Royal Patron, by an order of 16 May 1854, provided: "1. That the fees for graves, sections, niches and vaults be devoted exclusively to the upkeep and improvement of the cemeteries. 2. That these fees be collected for the present by the Administrator of the general cemetery in this capital, and by the parish priests in the rest of the Diocese, who are to render annual accounts of their use entirely separate from the obventional or stole fees \[*pie de altar*\]."

In the course of the holy pastoral Visitation we found some variety in the cemetery fees called *área*.

In Santiago and Puerto Príncipe they pay as marked in the table: 16 *reales fuertes*, or 2 pesos, for all adults, and 8 *reales fuertes*, or 1 peso, for children and slaves. In Puerto Príncipe a priest is appointed Administrator

for this purpose, with 25 pesos a month. From the *área* fees and others he collects come not only his own 25 pesos but also the wages of the gravediggers and the other costs of upkeep, cleaning and adornment of the burial ground.

In Bayamo the same fees are paid if the body is buried in a coffin, and only half if without. The gravedigger himself collects the fee, buries, and keeps the cemetery clean.

In other parishes we found that it is called not the *área* fee but the *key* fee, because the key for burying the body is not given until one peso is paid for an adult and half a peso for a child; it serves for the upkeep and improvement of the cemetery.

In country parishes they pay the fees for the office and burial, but not for *área* or the gravedigger, because they bury their dead themselves.

In view of all this we dispose and order that parishes that pay *área* or key fees continue to pay as hitherto and for the same purpose; and that no new charges be imposed on parishes that have not paid such a fee. We only order the parish priests concerned, in agreement with the district Captains, to encourage the people to cooperate in keeping the cemeteries walled, clean and well kept.

Sung Masses

| Item | Rs. | |:-----------------------------|:----| | Obventional | 20 | | Manual | 4 | | For a sung Mass (total) | 24 | | A solemn Mass with Vespers | 60 | | If the Mass has a procession | 12 |

For a long time now nothing has been charged for the procession.

Baptisms

| Item | Rs. | |:-----------------|:----| | For each Baptism | 6 |

Marriages and nuptial blessings

Whites, pardos and free persons of colour:

| Item | Rs. | |:-----------------------------|:-----------------------------| | For a marriage | 32½ | | For a widow who has already received the nuptial blessing, six and a half *reales* are deducted for the *arras* \[wedding coins\], leaving | 26 | | When a marriage is celebrated at home with the superior’s permission, three pesos more are given, one of them belonging to the parish priest personally, leaving as obvention | 16 | | In mixed military marriages the obventional fees are divided equally between the parish priest and the military chaplain, each receiving | 16½ |

NOTE. The marriage fee is the same for all, whites and free persons of colour, even if the man is a slave of colour, provided the woman is free.

Slaves: If the woman is a slave, or both are slaves, the fee is 26½.

Manual Fees

Burials

| Item | Rs. | |:-----------------------------|:-----------------------------| | Whenever there is a cope: for the two candles of the parish priest and the sacristan | 4 | | For each accompanying cleric (there must be at least two when the high cross is requested) | 8 | | For each accompanying cleric’s attendance at vigils | 8 |

Sung Masses

| Item | Rs. | |:-----------------------------------|:----| | To the celebrant who sings it | 8 | | To the deacon | 4 | | To the subdeacon | 4 | | (Total) | 16 | | Solemn Mass with Vespers: celebrant | 10 | | Deacon | 6 | | Subdeacon | 4 | | (Total) | 20 |

NOTE. For anniversary or year's-mind services the same table is followed as for the bells, Masses, etc., on the day of death, and each accompanying cleric receives 8.

| Item | Rs. | |:---------------------------------|:----| | Sung Mass celebrated before nine | 8 | | The same, from nine to eleven | 12 | | The same, from eleven onward | 16 |

Marriages and nuptial blessings (free or slave)

| Item | Rs. | |:-----------------------------|:-----------------------------| | For the banns | 6 | | Oath | 4 | | Mass | 8 | | (Total) | 22 | | Four candles given by the parish priest to the couple | 22 \[*as printed*\] |

Parties from another parish. When the parties must also be proclaimed in other parishes, they will pay eleven *reales fuertes* in each:

| Item | Rs. | |:-----------------------------|:-----------------------------| | For the banns | 6 | | For the certificate | 5 | | (Total) | 11 | | For a marriage at home, besides the 16 *reales* of obventions, to the parish priest as manual fee | 8 |

Amendment. When a change must be made in the parish registers by order of a superior (for, as we have said, no parish priest may on his own authority change what is in the registers), the parish priest receives eight *reales*: for the marginal note, 3; for the certificate of compliance, 5.

Entering a record. When a record must be transferred or supplied by order of a superior, the parish priest receives thirteen *reales*: for the marginal note, 3; for entering the record, 5; for the certificate of compliance, 5.

Certificate. For issuing a certificate of baptism, marriage or death: 6.

Legitimation. For legitimating a natural child, eight *reales*: to the parish priest, 3; to the Notary, 3; to the Provisor, 2.

Those from another diocese. Those from another diocese and those from overseas must have the proper file on their Christian status, freedom and single state drawn up here. The ordinary fees for it were fixed in the visitation decree of 21 June 1851, published after our Pastoral Letter to the Clergy.

Circular Edict on Parish Fees and Obventions, 16 November 1854

Finally, uniformity in the table of fees and obventions is no less necessary throughout the Diocese. We know, unfortunately, that some, yielding no doubt to the temptation of avarice, one of the gravest faults in a cleric, go so far as to demand fees not fixed in the table we publish in the appendices, or to charge more than is laid down there. We therefore reaffirm all that the table contains, and declare anew, in full force and in its literal tenor, Constitution 10, tit. 7, book 1 of the Synodal Constitutions of our Archdiocese, given below. We warn that we will be inexorable with anyone who dares to alter the table in the appendices in a single point, or to demand fees for any title, occupation or service not contained in it; such excesses we will punish with all the rigour of the law. The Synodal Constitution reads:

CONSTITUTION X. *That beneficed parish priests are not to take more fees than the table assigns them for the work of administering the Sacraments.*

"So that the people may know the cleanness and disinterestedness with which the beneficed parish priests act in administering the holy Sacraments and in funerals, and so that every suspicion or stain of simony may cease in them, and all may recognise that all their actions are directed to the service of God and the good of

souls: we command all the said beneficed parish priests that under no pretext or colour whatever are they to take more fees than belong to them by the table, nor more alms than are customary, even if freely offered; under penalty of deprivation of office for three years and ten Castilian ducats, to be applied to the fabric of the churches."

Santiago de Cuba, the sixteenth of November, eighteen hundred and fifty-four. ANTONIO MARÍA, Archbishop of Cuba. By command of His Most Illustrious Excellency the Archbishop, my Lord: FELIPE ROVIRA, *Priest, Secretary*.

---

[1] "Rs." = *reales fuertes* (8 to the peso).

Appendix IV. Model for the Distribution of Church Fabric Income

Model for the distribution of the fabric income of churches, according to their class and endowment, in conformity with the Royal Decrees of 30 September 1852.

There are three classes of parishes: *de término* (senior), *de ascenso* (promotion) and *de ingreso* (entry).

Senior parishes (endowment 700 pesos a year)

| Item | Pesos | |:-----|:-----| | The sacristy *cartilla* \[liturgical calendar\] | 5.60 | | Bread for Masses and Communions | 18 | | Wine for the Masses of the parish priest, his assistant and other priests | 72 | | Oil for the sanctuary lamp of the Blessed Sacrament | 20.20 | | Incense | 6 | | *Subtotal* | 121.80 | | Wax for low and sung Masses | 51 | | Wax for the Lenten evening sermons | 10 | | Paschal candle, yellow candles and *tres marías* \[triple candle of Holy Saturday\] | 4.20 | | Candles to accompany the Blessed Sacrament to the sick for Easter duties | 25 | | Candles to distribute on the feast of the Purification of the Virgin Mary | 25 | | Palms, 200 shoots | 25 | | Washing and ironing of linen | 48 | | Charcoal | 3 | | Two feather dusters | 5 | | Two acolytes | 192 | | Altar of Repose and Holy Thursday | 100 | | Exposition of the Blessed Sacrament on the three days of Carnival | 44 | | **Ordinary expenses** | 650 | | **Extraordinary expenses** | 50 | | **Total** | 700 |

Promotion parishes (endowment 400 pesos)

| Item | Pesos | |:-----|:-----| | *Cartilla* | 60 \[*as printed*\] | | Bread for Masses and Communions | 18 | | Wine for Masses | 30 | | Wax for low and sung Masses | 33 | | Oil for the sanctuary lamp | 25.20 | | Incense | 6 | | Wax for Lenten evening sermons; Paschal candle, etc. | 4.20 | | Candles for the Communion of the sick at Easter | 12 | | Candles for the Purification | 16 | | Altar of Repose | 40 | | Exposition on the days of Carnival | 10 | | Palms | 20 | | Charcoal | 2.40 | | Washing and ironing | 36 | | Two feather dusters | 5 | | Acolyte | 96 | | **Ordinary expenses** | 364.40 | | **Extraordinary expenses** | 35.60 |

Entry parishes (endowment 300 pesos)

| Item | Pesos | |:-----|:-----| | *Cartilla* | 60 \[*as printed*\] | | Bread for Masses and Communions | 10 | | Wine for Masses | 15 | | Oil for the sanctuary lamp | 25.20 | | Incense | 3 | | Wax for low and sung Masses | 30 | | Paschal candle, yellow candles and *tres marías* | 4.20 | | Palms | 8 | | Altar of Repose | 30 | | Communion of the housebound | 10 | | Exposition at Carnival | 10 | | Feast of the patron saint | 15 | | Charcoal | 1 | | Washing and ironing | 22 | | Feather duster | 2.20 | | Acolyte, at 6 pesos a month | 72 | | **Ordinary expenses** | 258.20 | | **Extraordinary expenses** | 41.80 | | **Total** | 300 |

First note. These three schedules seemed to us the most suitable, judging from the replies of all the parish priests we consulted, and we propose them as general for all the parishes of the Diocese. This does not mean that exactly these sums must be spent in all of them. In rural parishes especially, many of these items should

be omitted. Their amount should therefore be set aside and, with our authorisation, spent on the needs the parish priests propose to us and we approve.

Second note. The steward of the fabric is to find out whether there are confraternities, brotherhoods or other pious foundations in his parish, and whether they have income or levies of any kind. These may be used only for the purpose for which they are intended, with the participation of the parish priest. The steward is to keep a separate book of the collection and spending of this income and account for it in the general yearly account, attaching to the expenditure its vouchers authorised by the parish priest.

Appendix V. Conferences on Moral, Ascetical and Liturgical Theology

Everyone agrees that the conferences bring great benefit and profit. We ourselves have seen and touched how far their advantages reach, from the happy results they have produced so far. So that they may continue in this Diocese and spread to every parish, we record here, and establish as a general measure, what the visitation decrees laid down for some parishes in particular.

1. There will be two conferences each week, one on Monday and one on Thursday. If either day is a feast, or some other duty arises, the conference will be moved to the next day at the President's discretion.

2. The hour will be from eleven to twelve noon, as the least occupied time.

3. The conferences will meet in the Seminary in the city of Santiago; in Puerto Príncipe and Bayamo, in the sacristy of the principal parish church, as a central and suitable place; and in other towns, in the sacristy of the principal parish church, as the least occupied place and the most convenient for practising the rubrics. The subjects treated in the conferences are not at all foreign to that place, but very well suited to it.

4. There will be conferences not only in the large towns, as hitherto, but in every other parish of the Archdiocese where there are two or more priests, all on the same day and at the same hour.

5. They will be presided over, in our name and in our absence, by the Provisor in Santiago, by the Vicar Forane where there is one, and by the parish priest in other towns without a vicariate.

6. In Santiago the Vice-President will be the senior Dignitary or Canon, or failing him the parish priest of the Sagrario. In Puerto Príncipe it will be the Commander of La Merced and the parish priests of the principal parish and of La Soledad. In other towns it will be the senior priest after the President, whom the President himself will designate, since he must take his place when the President cannot attend for some legitimate reason; when the President attends, the Vice-President will sit at his right.

7. There will also be a Secretary, named by the President. Care should be taken that he has a good voice and reads clearly and distinctly.

8. All priests and those in Holy Orders (*in Sacris*) will attend these conferences. If anyone is obliged to be absent through illness, an urgent duty that cannot be left for another hour, or some other legitimate cause, he will inform the President before the conference begins. If he does not, his absence will be noted, and the President is responsible for correcting him.

9. They will not only attend but be punctual at the appointed hour. Those who arrive late and those who leave before the end do two harms at once: they do not profit themselves, and they disturb the others.

10. So at eleven o'clock sharp they must be assembled. The sacristy door will be closed at once. In towns with many in attendance the Secretary will call the roll. Then all will kneel, and the President will say the antiphon, versicle and collect of the Holy Spirit, and three Hail Marys to Most Holy Mary, to obtain the graces needed. When all are seated according to their rank, the subject will be taken up, as you have already seen and practised with us present.

11. The subjects will be the same as hitherto: liturgy, moral theology, ascetical and mystical theology. The textbooks have been and will continue to be the following. For liturgy: (1) the General Rubrics of the Breviary, with the explanation of the classes and ranks of saints and seasons, in order to understand them well and draw up the *añalejo* \[the annual liturgical calendar\] if needed; (2) the Rubrics of the Missal, explained by Galindo or another author, to understand well the rite, colour and other ceremonies that must be known and practised; (3) the Ritual of Paul V, to know well all that concerns the valid and licit administration of the holy Sacraments; (4) the Synodal Constitutions of the Archdiocese. For moral theology the textbooks will be Lárraga, annotated by us, the Conferences of Angers, Neyraguet,[1] and Marín's Pastoral Theology.[2] For ascetical and mystical theology: Castelvetere,[3] St Francis de Sales, Scaramelli.

12. By the goodness and mercy of God you have all made the Exercises of St Ignatius under our direction. With great joy of heart we have read your resolutions, and among them is one to consecrate a day each month to spiritual retreat. To help you keep so holy and wholesome a resolution, we order that the first conference of each month be this retreat. It will consist of half an hour of reading from the book entitled *The Trumpet of Ezekiel to Parish Priests and Priests*, by the Most Illustrious Don Juan de Palafox, Bishop of Osma,[4] or from our *Pastoral Letter*, and half an hour of meditation from the little book entitled *Jesus to the Heart of the Priest*. Afterwards each one, at home, will read the notes and resolutions he wrote during the holy Exercises, to see whether he is keeping them.

13. The second conference of each month and the next-to-last will be on liturgy, so that each month there will be two conferences of this kind; the rest will be on moral theology.

14. To make the conferences more profitable for all and easier to keep, experience has shown us the advantages of the method with which we established them and which has been practised to this day. The Secretary will read from the textbook from the beginning of the conference until three-quarters of the hour. When the President sees that what is read will not be understood by all, he may interrupt the reading and give a short, clear explanation, after which the reading continues. At three-quarters of the hour the reading stops and the President arranges the practical exercise. In the liturgy conferences this consists of one priest, in the presence of all, celebrating Mass or performing other ceremonies according to the subject treated or as the President sees fit. In the moral conferences it consists of putting practical cases and practising the hearing of confessions, etc. This exercise will continue until the midday prayers ring, which all will recite, led by the President. So the conference will end.

15. We have so far seen with much satisfaction the moderation and charity with which questions and the various opinions on these matters have been treated in the conferences. Still, it will do no harm to recall that in every discussion they must seek not passion, nor let themselves be carried away by it, but instruction, edification and charity. So when one speaks, all the others are to listen, and two are never to speak at once. If what the speaker says does not seem right to someone, he will ask leave to give his opinion and will say it openly, not privately to his neighbour. The President will watch that no one falls into this fault of talking to those beside him, a fault easily committed and very harmful. The President will also see that all, or most, of those at the conference may give their opinion, and not one alone, for those who talk most are not always those who feel and understand things best. There are some dumb oxen, like St Thomas, who speak little and understand much and well, and it would be a pity to leave no room for words full of wisdom because the useless words of a chatterer take up the time.

Circular Edict of 16 November 1854: Conferences

Interior uniformity is no less necessary than exterior. As a means of achieving it, very soon after we began to govern our beloved flock we established the conferences on moral theology and liturgy in the form set out in our appendices to the Pastoral Letter to the Clergy. We have nothing substantial to add to what we ordered there, but only some rules for the greater regularity of their celebration:

1. The prescribed conferences will be held in every parish where there are two priests.

2. When a priest must go to another town on his business, he will try not to do so on the day or at the hour of the conference, so as not to miss it. If he must go, he will attend the conference of the place he goes to.

3. In each parish two notebooks in quarto will be kept.

4. In one will be noted the date of each conference, the moral subject treated, the cases proposed and their resolution. The Presidents should use the cases of Benedict XIV if they can obtain them. This notebook will be in the parish priest's charge.

5. The other notebook will be kept by the assistant priest and senior sacristan. In it he will note the date of the liturgy conference, the subject, the cases and the practical exercise, and the day of the monthly retreat.

6. In towns of some size with more than one parish, the Vicar will designate who is to keep these notebooks, choosing the most intelligent and capable.

7. At the beginning of these notebooks the names of the clergy will be entered, and each one's absences noted.

8. The exercise will always begin with the roll call, followed at once by reading the cases and resolutions of the previous conference of the same kind.

9. These notebooks will begin in the coming year of 1855 and will always be presented to us at the holy pastoral Visitation, so that we may learn whether all we prescribe is exactly carried out and form an idea of the benefit this useful exercise brings.

---

[1] Dieudonné Neyraguet, *Compendium Theologiae moralis S. Alphonsi M. de Ligorio* (Barcelona: Riera).

[2] Lorenzo Marín, O.S.A., *Instituciones de Teología pastoral*, 2 vols.

[3] Bernardino de Castelvetere, *Directorio ascético-místico para los confesores* (Vic, 1847).

[4] Juan de Palafox y Mendoza, *Trompeta de Ezequiel a curas y sacerdotes* (pastoral letter; ed. Zaragoza, 1724).

Appendix VI. The Brotherhood of Christian Doctrine

1. Knowing from experience, dearly beloved Brethren, the great benefits and profit the Brotherhood of Christian Doctrine brings, we established it in this Diocese on 9 July 1851. So that it may be preserved and always grow, we place its plan among the appendices to the Pastoral Letter.

2. You are not unaware, dearly beloved Brethren, that it is the duty of Prelates to provide for this instruction, as the sacred Council of Trent says: "The Bishops shall also see to it that, at least on Sundays and other feast days, the children in every parish be carefully taught the rudiments of the faith, or catechism, and the obedience they owe to God and to their parents, by those whose duty it is; and if need be they shall compel them to teach, even by ecclesiastical censures, notwithstanding any privileges and customs" (Council of Trent, sess. 24, *de Ref.*, cap. 4).

3. Moreover, the Sacred Congregation, by decree of 9 August 1732: *Unusquisque Parochus elementis Christianae legis informet pueros propriae Parochiae, dispositis seorsum masculis ac feminis, quemadmodum in hac alma urbe atque etiam alibi servari laudabiliter constat.* \[Let each parish priest instruct the children of his own parish in the elements of the Christian law, the boys and girls being placed apart, as is known to be laudably observed in this fair city and elsewhere.\]

4. And in the Synodal Constitutions of this Archdiocese (const. 2, tit. 1, book 1) we read: "We command that all the parish priests of all the parish churches of our Diocese teach their parishioners the Christian doctrine every Sunday and feast day of the year, ringing the bell for this most principal mystery."

5. We hope that not only the parish priests will devote themselves to teaching Christian doctrine, but also the other priests, those in Holy Orders (*in sacris*), those in minor orders, the tonsured, and those who aspire to the tonsure and the clerical habit. We do not doubt that all will enrol in this Brotherhood. From today we determine that we will not grant leave to wear the habit, nor the tonsure, nor any favour to any cleric whose petition is not accompanied by a certificate that he is a member of the Brotherhood and of the zeal with which he distinguishes himself in this holy exercise.

6. Not only priests and clerics are to take part in this holy teaching, but also schoolmasters and schoolmistresses, as the Synodal Constitutions provide (const. 8, tit. 1, book 1); and they are to teach from our Catechism, *and not from ones composed and invented by themselves*, as the same Synodal Constitutions say.

7. Fathers and mothers, guardians, masters and mistresses have the same obligation, and an even stricter one, to teach the doctrine to their children, servants and dependants. At the beginning of the world there were no other schools than the devout and simple family instructions that parents gave their children. In them they joined the light of divine revelation to human tradition and passed on to posterity what they had learned from their elders, so that the knowledge and doctrine of Religion passed from one to another as an inheritance, as God had commanded in the sacred book of Deuteronomy (6:6). Later, when God gave his people the law, he at the same time laid on parents the obligation of teaching their children, as St Augustine says.

8. So if parents will not or cannot fulfil this charge perfectly, we command them to share the burden and lay it on the members of this holy Brotherhood, who are appointed to make up for what they lack. We command them to bring their children, wards and dependants. It would be very fitting for them to stay too when they bring their children to the doctrine, for it is certain that everyone has something to learn in the catechism. Indeed, this is the greatness of the mysteries of our most holy Religion: the more they are heard and meditated, the greater the light and truth they reveal to us. Besides, in mature age one understands many things heard in childhood without understanding them.

9. Lastly, I must tell you, dearly beloved Brethren, that this Brotherhood is under the protection of the most holy Hearts of Jesus and Mary. Jesus is the good Shepherd of this flock of sheep his Father has entrusted to him, and we, the Brothers of the Doctrine, are his helpers who serve him in this heavenly pasture. The Most Holy Virgin Mary is and will be the patroness and directress of this holy Brotherhood, and its protectors are the holy Angels, St James, St Francis de Sales, St Charles Borromeo, St Aloysius Gonzaga, St Rose of Lima, St Catherine of Siena, St Philomena and Blessed Imelda.

Brotherhood for Instruction in Christian Doctrine

Chapter I. Purpose of the Brotherhood

Art. 1. The purpose is to promote by every possible means the moral and religious instruction of all the faithful of both sexes, on the same foundations and with the same catechism, so that all may live as Christians, turning from evil, practising virtue and fulfilling all the obligations of their state.

Art. 2. Members of this Work and Brothers of Christian Doctrine will be all parish priests, administrators of parishes \[*ecónomos*\], assistant priests, all other priests and clerics, candidates for orders, and lay people of both sexes who enrol in it.

Chapter II. Direction and Government

The superior, directing or central Board of the Archdiocese.

Art. 1. The superior Board will consist of the Most Reverend Archbishop, who will preside, or in his absence his Provisor and Vicar General; one of the illustrious Canons; two parish priests; two lay people; and a

Secretary. All appointments of members and Secretary belong to the Ordinary.

Art. 2. Besides the general direction of catechetical and religious instruction in the whole Archdiocese, this superior diocesan Board will communicate through the district Boards all the instructions it thinks fit for the better order and results of the Christian Doctrine. It will send out the catechisms, books and other things it prescribes, at the lowest possible price, so as to obtain complete uniformity in the teaching.

Art. 3. Finally, the superior diocesan Board will gather each year, through the district Boards, a note of the number of Brothers enrolled in the holy Work of the catechism or Christian Doctrine, and the names of those who form the parish and district Boards.

Chapter III. District and Parish Boards

Art. 1. In each ecclesiastical district or vicariate forane there will be a Board composed of the reverend Vicar Forane, as president, two parish priests, two other priests, two lay people and a Secretary. All are proposed by the President, and their appointment is reserved to the Ordinary, who may or may not accept the proposal.

Art. 2. This Board will stir up the zeal of the parish Boards and pass on to them the instructions of the Prelate or of the central Board, consulting the latter on all points and difficulties arising in each parish of its district.

Art. 3. In each parish there will be a directing Board of a President, four members and a Secretary. The parish priest will be president; of the members, two will be priests and two lay people. The Secretary will be a priest or a lay person, according to fitness. All will be proposed by the parish priest and appointed by the Ordinary as in the previous article. If there are not enough priests, lay people will be chosen to complete the number, taking the most zealous and exemplary of those enrolled.

Art. 4. Its purpose will be to promote the teaching of doctrine in holy Lent, on all Sundays and feast days, and on other days when possible, not only in churches but on the sugar estates \[*ingenios*\], in private houses and other places where it seems fitting. They are to teach not only the Catechism but also how to make the Christian acts morning, evening and during the day; how to hear holy Mass devoutly; how to pray the holy Rosary; how to receive the holy Sacraments fruitfully; how to make mental prayer; and how to draw merit from all the things they must do in fulfilling the duties of their state. To achieve this they will keep up good conversations, always give good example, and commend them to God.

Art. 5. For this purpose they will use books as indispensable instruments: the small catechism called *Manna*, the larger illustrated *Catechism*, the *Straight and Sure Way to Heaven*, the *Devout Life* of St Francis de Sales, and the works of Granada and Villacastín.

Art. 6. Although this holy instruction should be in the charge of the priests and other members of the clergy, the parish Boards are authorised to entrust the teaching also to those lay people who deserve it by their learning, virtue and zeal for souls. As for women, some of those enrolled in the holy Work may also be chosen to give the same teaching to persons of their own sex.

Art. 7. They will begin with the boys and girls, as the most teachable and most in need, and will not forget the grown-ups or adults.

Art. 8. To encourage them further, prizes such as holy pictures, little books, medals and rosaries will be given to the most diligent. Besides serving as bait to draw them to instruction, these prizes will be a very powerful means of fostering piety and devotion.

Art. 9. Each parish Board will keep a book in which all priests and other faithful who enrol will be recorded, sending a list of those enrolled to the district or vicariate Board. That Board, like the superior directing Board and the Secretariat of the Chamber and Government, will keep a list of the members of each parish Board.

Chapter IV. Method to Be Followed

Since the most necessary thing for helping learners advance in Christian Doctrine without wearying them is method and variety in the use of time, we have thought it indispensable to set down here the method experience has taught us gives the happiest results.

Method of catechising.

1. If there is only one catechist and many learners, he will have them stand, or sit, in a half-moon or semicircle, and place himself at the centre, so that he can see them all at a glance.

2. If there are two or more catechists, the learners will be divided among them. The fewer each catechist has, the more they advance, because all can practise.

3. It would be good for each catechist to have a list of his learners, to note whether they attend, to have them sent for if they are ever absent, and to watch their progress more closely.

4. If the catechists are few and the learners many, the more advanced may be used to form sections of the more backward; after a time of catechising, they will return to their own classes.

5. Before the catechism begins, all, placed before the catechist, will together sign and cross themselves slowly and devoutly, and the catechist will see that all do it well. Then they will pray three Hail Marys to the purity of the Most Holy Virgin, and an Our Father and Hail Mary to the holy Angels and holy Patrons.

6. Then he will begin by questioning one he knows already knows the answer; or, if not, the catechist will help him word by word. He will put the same question to others. Sometimes it works very well to have all say the same thing together and then ask it one by one. He should not pass to the second question until the first is well known.

7. When the first question is well known, they pass to the second; when the second is known, it is joined to the first; then they pass to the third and join it to the ones before, and so on.

8. As soon as some questions are known, two are placed face to face and question and answer each other in turn.

9. Two rows may also be formed, facing each other. The first of one row questions the first of the other; he questions the second of the first row, and so all question each other alternately.

10. A little time is spent on each of these ways, so as not to tire them so much and to keep them more attentive and keener.

11. The catechism will not last more than an hour: a quarter for praying the Rosary, before or after the catechism; another quarter for questioning on the *Manna*; another for questioning those who already know it on any part of the *Manna*; and another for mutual questioning.

Chapter V. Indulgences

To encourage everyone further, we give here a summary of the principal indulgences granted to those who devote themselves to the holy Work of instruction in Christian Doctrine.

A plenary indulgence on the day of enrolment. Also: at the point of death. Also: on the feasts of the Nativity of the Lord and of Easter. Also: on the feasts of Most Holy Mary, and on the day of Sts Peter and Paul; the confraternity members of Christian Doctrine who receive the holy Sacraments on these days, or on their vigils or the Saturdays, gain a plenary indulgence. Also: two hundred days' indulgence each time they attend the instruction in Doctrine. Also: seven years for teachers who bring the children to it, and seven years also for anyone who brings men, women, boys or girls to the same instruction. Also: all the other indulgences granted by various Supreme Pontiffs to the Archconfraternity of Rome and Confraternity of Italy, which Pope Clement XII extended to all Christendom.

And we grant eighty days' indulgence each time they teach Christian doctrine in church or outside it, publicly or privately as occasion offers; the same indulgences to those who learn it; and finally eighty days for each alms the faithful give to buy books, pictures and other things to be distributed at the Christian Doctrine.

Final Appendix. How Parish Priests Should Deal with the Scandalous

Dearly beloved Brethren and fellow workers in the Lord's vineyard: God tells us through one of his Prophets that we must work not only to plant virtues and build up perfection, but also to root out vices and destroy evil customs, keeping continual watch, lest while we sleep the enemy come and sow cockle after we have sown the good seed.

What Jesus Christ our divine Master says should strongly draw our attention and quicken our zeal: Woe to those who live in the world because of scandals! *Necesse est enim ut veniant scandala* \[For it must needs be that scandals come\].[1] Scandals must come, the commentators say, not absolutely, but given the malice of the devil, the weakness of men, their natural inclination to every kind of evil, and the general corruption that reigns in the world.

We are called the salt of the earth,[2] and so with the salt of doctrine and admonition we must preserve it from the corruption of evil customs. We are spiritual physicians, and as such we must apply the remedies that prudence, zeal and charity suggest to us. If some disease does not yield to these powerful medicines, we must inform the civil Authority, so that, as surgeon of the moral body, it may apply the cautery of the law. We have therefore thought it fitting to set down here the Royal orders, decrees and laws relating to scandals, and how you should proceed.

Provision given by His Majesty on 19 November 1771 to the reverend Bishop of Plasencia, and confirmed and given on 20 February 1777 to the most reverend Archbishop of Santa Fe, which reads:

"That, to prevent public sins of the laity, if there are any, \[the Archbishop\] exercise all his pastoral zeal, himself and through the parish priests, both in the penitential forum and by admonitions and spiritual penalties, in the cases and with the formalities established by law. If these are not enough, the Royal Justices are to be informed, to whom belongs punishment in the external and criminal forum with the temporal penalties provided by the laws of the Kingdom. The abuse of parish priests exacting fines on this account is to be avoided, both because fines are not enough to restrain and punish such offences and because this power does not belong to them. If the Justices are found remiss, my Council is to be informed so that it may remedy this and punish the negligent as the laws provide.

"I have likewise resolved that, once the Royal Justices have been informed as ordered above so that they may proceed to punish such offenders, if it is understood that they are remiss in fulfilling their obligation, my Viceroys, Presidents or the Audiencias of the District are to be informed; and if these too, which I do not expect, are equally remiss, notice is to be sent to my said Council of the Indies, which will take the most serious and effective measures against both.

"That in the cases and occasions when ecclesiastical judges may and must implore the aid of the secular arm, it is to be given without delay by the respective Audiencias and ordinary Justices, in the manner and terms provided by the laws of the Indies on the matter."

The Royal order of 22 February 1815 says: "The King wishes the Council to see that punishment is given for the scandals and public offences arising from voluntary separations of married couples and the licentious life of spouses or either of them; from public concubinage of unmarried persons; and from the non-observance of ecclesiastical feasts; and likewise for obscene language, insults to ministers of Religion, contemptuous speech about them, and irreverence in church. His Majesty also wishes the Royal Judges to give frank

assistance to churchmen and parish priests in carrying out what they have paternally arranged for the reform of morals and the prevention of these public scandals, both using private admonitions and exhortations, and proceeding according to law against those who obstinately despise them."

By another Royal order circulated by the Council on 10 March 1818, the Tribunals and Judges were again charged with the exact fulfilment of that of 22 February 1815. It provided that no proceedings be brought for concubinage without a prior summons and judicial admonition that had been disregarded; and that when proceedings were brought, the penalty of *presidio* \[penal servitude\], even in correctional establishments, or any other infamous penalty, should not be imposed for this offence, but only fines, confinement in hospices or houses of correction, or enlistment in military service, as circumstances required.

Finally, by Royal decree of 15 March 1829, the said provisions of law 10, tit. 25, book 12 of the *Novísima Recopilación* and the orders of 22 February 1815 and 10 March 1818 were renewed. It added that if, once warned by the Authorities, voluntarily separated couples do not reunite at once and concubinage does not cease, the guilty are to be arrested and imprisoned without delay, banished from the towns where they live, and given the other penalties provided by law, the Judges and Justices being answerable for the least neglect or connivance. His Majesty would order the obstinate removed from the posts and honours they hold, would not admit such offenders to public office or service, and would not allow them to draw a salary without attested proof of Christian conduct.

By virtue of these Royal provisions we order that when a parish priest knows that in his parish there is a married person living voluntarily separated from his or her spouse, or a married or single person living in concubinage, under the same roof or not, or any parishioner living in public scandal, he will try to warn him paternally. If the scandalous person ignores these paternal admonitions, or there is no opportunity to admonish him, the parish priest will write to the Authority so that it may do its duty as laid down in the Royal orders just cited. In rural parishes the parish priest may apply to the *Juez pedáneo* \[local rural magistrate\], who, besides the above, has in art. 15 of the proclamation \[*bando*\] what he must do with scandalous persons.

Lastly, we order all parish priests of our Archdiocese, in rural parishes as in towns, that if, after paternally admonishing the scandalous person and applying to the Authority, they have not obtained the desired fruit, they are to write to us, as we have laid down in n. 13 of our Pastoral Letter, at the same time telling us of and enclosing the steps they have taken, so that we may forward them to the competent higher civil Authority as provided in the said Royal orders.

So that the equity and justice of the provisions set out in this Appendix, law in hand, might be seen more clearly, and at the same time be most exactly observed, we resolved to submit them by letter of 6 September of this year 1853 to His Highness the Royal Audiencia of the District, to which His Majesty has entrusted the faithful custody and exact observance of the laws. By letter of the 22nd of the same month and year we were informed that, in Royal session, our zeal was not only applauded but the provisions were ordered circulated to all the Justices of the District for their better fulfilment. We are pleased to insert it here verbatim:

"Most Excellent and Most Illustrious Lord: Having seen the appendix to the Pastoral Letter addressed to the Clergy, to instruct parish priests in the steps they must take to remove scandals, which Your Most Illustrious Excellency was pleased to submit to this Royal Audiencia by letter of the sixth of this month, the Tribunal has issued the following order:

"Puerto Príncipe, 22 September 1853. Having seen it in ordinary session, in agreement with the Fiscal, the gentlemen named in the margin said: that the most reverend Archbishop be answered that the Tribunal takes note of his appendix to the Pastoral Letter addressed to parish priests, applauding his zeal; and that a circular be sent to the Justices of the District that, as soon as the ecclesiastical Authority gives notice or complaint of obstinate public concubinage, they summon and admonish the parties, drawing up a record before a notary;

and if despite the admonition they do not desist, they open an inquiry into the truth of the facts and, on its merits, proceed to whatever else is required by law. Initialled by the Magistrates: Ahumada, Osés, José Rabell.

"I transmit this to Your Most Illustrious Excellency for your information and in reply. God keep Your Most Illustrious Excellency many years. Puerto Príncipe, 22 September 1853. Eugenio de Ahumada. To the Most Excellent and Most Illustrious Lord Archbishop of the Metropolitan See, etc."

NOTE. Regarding these provisions we must point out three things:

1. The parish priest should try to admonish the scandalous person paternally as often as he can, so that he may give up his evil life. But the civil Authority need admonish only once, according to the order of the Royal Audiencia, and not three times as some supposed; and this once must be done judicially, with a record drawn up before a notary. In the countryside or rural parishes where there is no notary, the *Juez pedáneo* will do it before two attesting witnesses, as the law provides.

2. As for married persons voluntarily separated, the parish priest will order them to reunite at once. But if he sees that they are not immediately disposed to reunite, yet there is some hope, he will tell them to send us a petition asking us to permit the separation for three months while they work towards reunion; and if that is not possible, to bring within that period a suit for separation \[*divorcio*\].[3]

3. Finally, we must point out that during the holy pastoral Visitation we found agreements of voluntary and perpetual separation between married persons, written by some parish priest, Vicar or notary. Let it be known that such agreements and writings are illicit, unjust, illegal and null.

Abduction

Another scandal we should like to see gone from our Diocese is the abduction \[*rapto*\] by some young men of the women they intend to marry. Some, perhaps most, commit this wrong because they do not know how ugly it is. Let them know, then, that this way of procuring marriage is called abduction: the carrying off of a woman from her home to another place in order to corrupt her or marry her (Law 15, tit. 2, Partida 4; and Council of Trent, sess. 24, *de ref. matr.*, cap. 6).

Even if the abduction we are speaking of is not violent but by seduction, and even willing on the part of the woman carried off, it is always an ugly and scandalous thing. Besides, chastity is endangered, and it causes distress and resentment in families, perhaps irreconcilable hatreds. We therefore order parish priests to exhort their parishioners, when any wish to marry, to make use of prayer and of counsel, especially that of their parents, who are not only their first counsellors but also those who must give consent for minors to be able to marry. Even if the parents oppose the marriage or try to force their daughter's will and freedom, the suitor must never on that account carry her off, even by agreement between the two. He is to follow what the law provides: when a daughter of the family does not enjoy enough freedom in her father's house to declare her will, the judge of first instance, at the request of any interested party, must order and carry out her placement in safe custody \[*depósito*\], to protect her from the threats, pressure or cruel treatment of parents, relatives or guardians, choosing a house where neither the parents opposing the marriage nor the man wishing to marry her can influence her decision, so that she may freely declare her resolve to marry or to give up the idea (Law 16, tit. 2, book 10 \[printed 16\], *Nov. Rec.*, and decree of 30 August 1836).

Sons and daughters who carry on love affairs hidden from their parents are certainly blameworthy, and the fault is greater if they promise each other marriage without consulting them. But no less guilty are fathers and mothers who know of and permit their sons' and daughters' courtships, and then, when the lovers seek to marry, come out with their objections, raise a thousand difficulties, and flatly oppose and resist. Surely these parents do not realise that by this refusal they demand the impossible of their children, cause them mortal

distress, and expose them to the greatest follies, as experience shows.

We therefore order parish priests to exhort fathers and mothers to watch continually over their sons and daughters. If they see in them any hint of affection for someone unsuitable because of different condition, class, temperament or upbringing, or for any other reason from which they foresee that a happy marriage could not result, let them prevent it from the start, and not wait to apply the remedy when nature is no longer in a state to receive it. But whether the parents have been careless or not, if the children are already in love and unable to give up the planned marriage, the parish priest will try by word of mouth to persuade the parents to give their consent, if the parties are minors. If the parents will not give consent, we warn the parish priest that he may not assist at the marriage; otherwise both he and the parties would incur the penalties laid down by law 18, tit. 2, book 10, *Nov. Rec.* He may only advise the parties, if he sees that the parents' refusal is unreasonable and unjust, to apply to the competent Authority to supply for the parents' irrational dissent, as we have said elsewhere when treating of the sacrament of Matrimony.

And we trust in the zeal and diligence of all the parish priests of our Archdiocese that they will carry out these provisions most faithfully and exactly.

Given at Puerto Príncipe, the twenty-fourth day of September 1853.

ANTONIO MARÍA, *Archbishop of Cuba*.

By command of His Most Illustrious Excellency the Archbishop, my Lord: FELIPE ROVIRA, *Priest, Secretary*.

---

[1] Mt 18:7.

[2] Mt 5:13.

[3] *quoad thorum et mensam*.