

THE IMMACULATE CONCEPTION OF VIRGIN MARY PATRON OF PHARMACISTS IN SPAIN: A THEORY TO EXPLAIN THIS PATRONAGE.

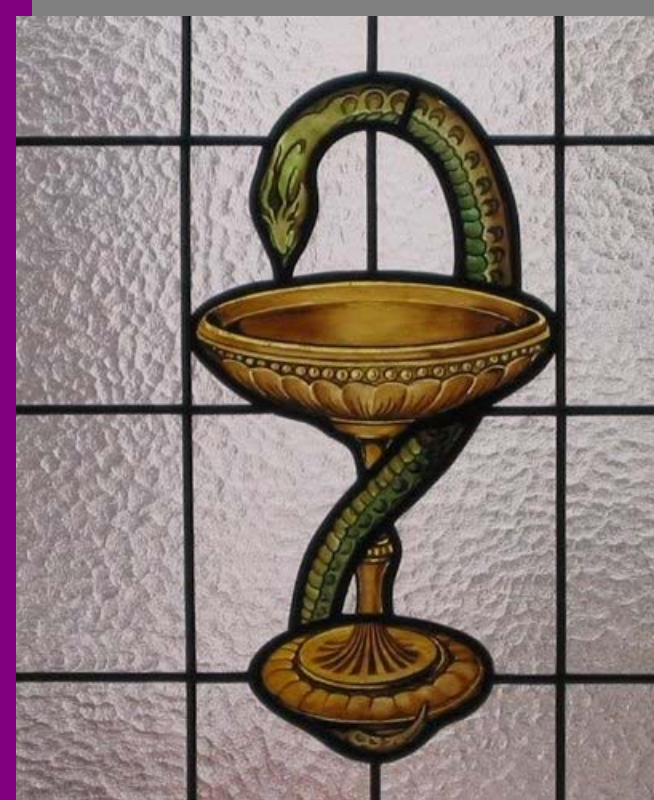
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*LA INMACULADA, BARTOLOMÉ
ESTEBAN MURILLO (1618-1682)
Escuela Española. Barroco. Siglo XVII.*



In Spain the Immaculate Conception is the saint patron of the pharmacists.



OBJECTIVE

It is our intention to find the link between these health professionals and their patron in the city of Seville, Andalusia, south of Spain, known for historically being connected with this religious tradition.

Holy Week fraternities in this city have always expressed their devotion to the symbol of the Immaculate.

For example, the fraternity of “Silencio” (Silence).

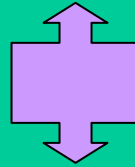


Illustration of:

Nuestro Padre Jesús Nazareno. Fraternity of Silence. Seville.

We try to connect two facts:

The belief that Mary was free from all sin.



Its relationship with Pharmacy.

It is well known that December 8th, 1854, Pope Pius IX proclaimed the dogma of the Immaculate Conception with the *Bull Ineffabilis Deus*, although its exact origin is lost in the passage of time between antiquity and the Middle Ages.

“We declare, pronounce and define that the doctrine which asserts that the Blessed Virgin Mary, from the first moment of Her conception, by a singular grace and privilege of almighty God, and in view of the merits of Jesus Christ, Saviour of the human race, was preserved free from every stain of original sin is a doctrine revealed by God and, for this reason, must be firmly and constantly believed by all the faithful”.

*Bull Ineffabilis
Deus. 1854*

In 1497, the Sorbonne University provided the requirement of celebrating a sworn-in act to proclaim the defence of the Immaculate Conception of Mary prior to any degree completion. This circumstance would be followed thirty-three years later by the University of Valencia, Spain. In any case, controversy continued during the Renaissance.

In any case, even though Cordova (south of Spain) was already celebrating the feast in honour of the Immaculate Conception since 1350, possibly even before, the struggles in Seville between the maculate Dominicans against the devoted immaculate Franciscans as early as 1350, remained a constant in the following centuries.

The process started and developed during the archbishopric of Don Pedro de Castro (1601-1623). This is an unusual occurrence since it was a discussion between schools, with two opposing views: the Jesuits and Franciscans as advocates of the Conception on one side, and the Dominicans on the opposite side.

The spark triggered in Cordova, but the blaze broke out in Seville, for the Giralda city was a major defender of the immaculate belief in those years.



The Giralda. Seville. Spain

-The leaders of the conceptionist party-

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graph TD; A["-The leaders of the conceptionist party-"] --> B["The Canonigo Mateo Vázquez de Leca, Arcediano de Carmona, and Bernardo de Toro, priest and preacher of the Sacred Tabernacle."]; B --> C["The leader of the Dominican side was Fray Domingo de Molina, rector of the convent of Regina."];
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The Canonigo Mateo Vázquez de Leca, Arcediano de Carmona, and Bernardo de Toro, priest and preacher of the Sacred Tabernacle.

The leader of the Dominican side was Fray Domingo de Molina, rector of the convent of Regina.

In the “Reasoning”, which Toro and Vazquez de Leca presented to the king on August 29th, 1615, the concepcionists showed their position towards the offensive attitude of the Dominicans.

Over the years, the balance went in favour of the many advocates of the immaculate belief: common people, kings, nobility, universities, fraternities, councils and monastic orders. The Dominican order remained as the only detractor.

The Jesuit Juan de Pineda developed the theological arguments of the Immaculate dogma and was followed by other preachers whose sermons flooded churches in the coming months. The Dominicans felt themselves obliged to follow the tenets of Thomas Aquinas.

Very important was Mateo Vázquez de Leca's successful trip to the Court. Vázquez de Leca was archdeacon of Carmona, and on this visit he was accompanied by the lawyer Benardo de Toro and the Franciscan Francisco de Santiago. They were sent by Don Pedro de Castro to defend the pure and clean conception of Mary.



Juan de
Pineda

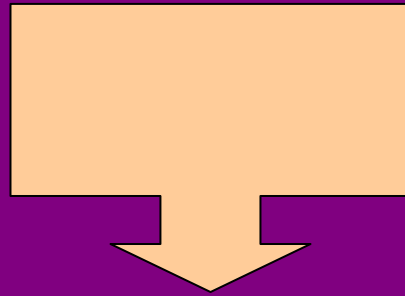


Monument to the Immaculate.
Square of the Triumph. Seville.



Miguel
Cid

In addition, the views of universities, especially when dealing with doctrinal issues, were very important. The University of Seville was probably one of the most influential ones in the XVII century, albeit not being the only one.



This university decided to solemnly defend the conceptionist doctrine on January 30th, 1617.

Henceforth, the conceptionist oath was always pronounced at every graduation ceremony, although the text to be read was reduced from its original format to the one below:



“Similiter iuro et promito me perpetuo dicturum et defensurum sacratissimam genitricem dei mariam, numquam originalem peccatum habuisse se dab instanti suae conceptionis fuisse ab illo immunem, ac proinde sempter immaculatam, ac purissimam extitisse”

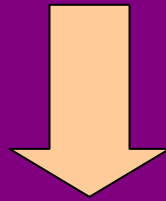
This event had undoubtedly a major impact in all of the conceptionists events that followed on in Spain during the following years.



From here, for example, it soon followed the solemn oath of defense of the conceptionist doctrine by pharmaceutical collegiates.

The ecclesiastical ordinances of 1625 created an institution called the *Colegio Boticarios de San José* of Seville, whose members had to swear the Mystery of the Immaculate Conception of the Blessed Virgin Mary.

THE ORDINANCES OF THE COLLEGE OF PHARMACIST OF SEVILLE OF 1744



vellon por su entrada, y en Junta General ha de jurar defender el Myfterio de la Concepcion Puriffima de MARIA Santiffima, Madre de Dios, y Señora nueftra, y guardar, y obedecer los Eftatutos, y Acuerdos del Colegio, lo qual executado, el Secretario le pondrà

With all these data, we speculate that the pharmacies, as meeting points for the general public and for more educated people likewise, may have served as a transmission foci for conceptionist ideas and beliefs. Universities may have had special influence on this spread of the doctrine, with a clear impact on graduate pharmacists. Other reasons could be social, as the desired not to be related with the Jewish religion. Besides, what better and higher saint patron could have been chosen for the pharmacists?

Even though the documentation is spare,
our hypothesis lies in 4 assumptions:



Mimicry with the university, pharmacy
rebound as a meeting point, social
identification as being non-Jewish and the
Immaculate Conception as the highest saint
patron possible.

MIMICRY WITH THE UNIVERSITY



PHARMACY
REBOUND AS
MEETING POINTS

THE HIGHEST SAINT
PATRON POSSIBLE

BEING IDENTIFIED AS NON-JEWISH

THANK YOU FOR YOUR ATTENTION.