

BOLETIN ECLESIASTICO DE FILIPINAS

OFFICIAL INTERDIOCESAN ORGAN

● THE PHILIPPINE ECCLESIASTICAL REVIEW ●

FIRST WOMEN "DOCTORS OF THE
CHURCH" • MISSION SUNDAY •
PRIESTLESS SUNDAY SERVICES •
DESIGNS FOR CHALICES • FRANCIS-
CAN MISSIONARIES OF MARY • PER-
MISSION OF PRIEST-CANDIDATES TO
THE CCP

BOLETIN ECLESIASTICO DE FILIPINAS

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The First Women Saints "Doctors of the Church"

On the occasion of the Second World Congress of the Lay Apostolate held in Rome in 1967, Pope Paul VI publicly declared his intention of officially elevating St. Catherine of Siena (1347-1380) and St. Teresa de Avila (1515-1582) to the dignity of *Doctors of the Church*, a dignity conferred by the Church upon some of the Saints, because of the exceptional benefits and the excellence in doctrine which can be derived from their writings. Up to this time, this dignity has been officially conferred upon only *thirty saints, all of them, men*. After three years of lengthy and serious studies, it was finally announced that on September 27, 1970 St. Teresa de Avila and on October 4, 1970, St. Catherine of Siena will be *officially proclaimed* the first two women saints "Doctors of the Church."

The history of the Church amply exemplifies the fact that God commonly provides special help for special needs which arise from time to time in the Church. The peculiar pertinence or relevance of the life and teaching of these two women saints for their own day and age must be seen in function of the special needs of the Church at that time. The contemporary situation in the Church, the serious crisis she is moving through — a situation and crisis, sad to say, similar in many ways to that of gone-by centuries, make it eminently befitting that the traditional yet transitory in nature, "obstat sexus" argument, be set aside, and in the light of superior reasons, St. Teresa and St. Catherine be proclaimed officially Doctors of the Church in our day.

In this age of great material progress, of intense emphasis on knowledge, biblical scholars, popular theologians, etc., we are apt to forget certain fundamental truths, viz, that the "Church is a community of faith and lives by this faith. That the Church does not live by debate. A naive credulity in scholarship gives many the false idea that salvation comes from scholarship... The

Church was founded on the Apostles, and not on scholars"; that in order to prepare ourselves effectively to function in the secular society as well as in our efforts to be relevant to its problems and intelligible to its mentality, we have many lessons to learn today, none of which is more essential than the superior Wisdom of these two saints and their truly apostolic courage, who, in their daily lives, combined the highest contemplation with the most active, arduous labours in the service of "His Majesty" — (St. Teresa's familiar expression, and for the "sweet Bride of Christ" and "Christ on earth" — (St. Catherine's style).

Intense prayer, personal penitential life, true conversion of the heart to God, a deep humility which never ignores reverence are prerequisites and essential factors in Christian renewal or reform. Change of structures may well be in order, but that comes second in time and importance. Indeed, the *true Christian reformers are the saints*, and there is need for many of their kind in this post-conciliar age! Catherine and Teresa, true reformers, set forth the *inspirational example* to be followed in our own days.

These two outstanding women-saints-doctors of the Church are *not for duplication*, but for *inspiration*. Under the gentle influence of the Holy Spirit, the influence and inspiration of Teresa and Catherine can become almost compelling, irresistible. They speak to us all, to the Pope, cardinals and bishops, priests and laity alike. For, indeed, God reveals the mysteries of the Kingdom to "the Little Ones" (Mt. 11:25), and the "weak things of the world (He has chosen), to put to shame the strong" (Cor. 1:27)

F. del Rio

THE POPE SPEAKS

MESSAGE OF HIS HOLINESS PAUL VI

FOR

MISSION SUNDAY

“A new era has dawned for the missions”

To all Our brothers in Christ, this year as in the past, We address Our message for Mission Sunday. We cannot omit it, even though it may say nothing new, for the missionary cause is so vital for the Church and so important for the world that We feel obliged to speak out strongly in its favour on this annual occasion.

Mission Sunday has rightly become an important event in the Church's life. It has a direct bearing on Our apostolic ministry and brings to mind the command of Our Lord Himself, which makes us realize how great and how grave is our duty of preaching the Gospel not only within the Church but also beyond its geographical and structural confines. We cannot let slip the opportunity to remind the whole Church — Our Brothers in the Episcopate, the clergy, religious, and each individual Catholic — of this missionary vocation.

Missionary by nature

In the post-Conciliar period the duty of spreading the faith imposes itself with even greater urgency on all, though in different ways and degrees, for the Council taught, with deep theological insight, that “the pilgrim Church is missionary by her very nature” (*Ad Gentes*, 2); she is the sign and instrument of God's plan of salvation for the whole of mankind (*Lumen Gentium*, 9); and those who wish to really live their Christianity should realize its essential dynamism (cf. *Ad Gentes*, 1, 2, 6), its innate urge to spread, its intrinsic duty to communicate the faith to all men (cf. *Ad Gentes*, 28).

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This is the Church's mission as such. And it makes Us turn Our mind to those particular institutions which strive to widen the bounds of the Gospel preaching and which are specifically and traditionally known by the blessed name of Catholic Missions (cf. *Ad Gentes*, 6).

We wish to confirm once more the apostolic mandate which belongs to them, and which invests them with the power of the Holy Spirit for the accomplishment of their incomparable task; and We want all who consecrate their lives to the missions, or who pray, work and suffer for them, to know that they have, in a very special way, Our affection and Our gratitude.

Sign of the Times

Why this preference? Because, apart from the duty and necessity of spreading the word of salvation, there are particular circumstances today which seem to Us to be "signs of the times" for a vigorous renewal of missionary activity. The words of Jesus to his disciples come to Our lips: "I tell you, lift up your eyes, and see how the fields are already white for the harvest" (John 4:35). Today's circumstances favour the communication between men: the earth has been explored and opened up; transport is quick and widespread; the arts, commerce and international relations promote contact between different cultures and tend to unite the world ... On what level? On the practical level, yes; on the civil level, yes; but do we not see that this same process of bringing men closer to each other contains within itself deficiencies which can turn into threats of new and graver conflicts; that it does not pay sufficient attention to that affirmation of principles, that outpouring of spiritual energy, that solution of discordant ideologies in a single, fraternal, higher truth, which, even in the temporal order, can come to the world only through Christ? (cf. *Lumen Gentium*, 13).

New Approach is needed

A new era has dawned for the missions. New difficulties and new facilities lie on the path of those who, in the name of Christ, "preach the good news" (Rom. 10:15). The present state of the world offers a

far wider and more inviting field of endeavour, though certainly not an easier one, to the courage and wisdom of the missionaries. We would like, today more than ever, to repeat Christ's pressing invitation: "Follow me and I will make you fishers of men" (Mt. 4:19). Let us not waste time in corrosive criticism, or let slip this historical moment which seems decisive for the future direction of mankind, and which offers to the talents and generosity of the young an opportunity to be bearers of new and exalting charisms of faith and charity.

Evangelization, development

This means that missionary activity must be conceived in broad and modern terms. A new approach is necessary: in the underlying theological principles; in publicity, recruitment, training; in the methods and organization of the actual works. We know that this renewal is already, in fact, taking place, on a large scale, among those who have experience and competence in the matter, under the guidance of Our worthy Congregation for the Evangelization of Peoples.

In this re-thinking of the Church's missionary vocation there is one question that stands out in particular, opposing two different concepts of what the general direction of missionary activity should be — concepts which may be summed up in the two words: evangelization and development. By evangelization is meant strictly religious activity, aimed at the preaching of God's kingdom, of the Gospel as a revelation of the plan of salvation in Christ, through the action of the Holy Spirit — activity that has the ministry of the Church itself as its aim: this is the traditional doctrine and to it the Council has given its authoritative support. By the development is meant the human, civil, temporal promotion of those peoples who, by contact with modern civilization and with the help that it provides, are becoming more conscious of themselves and are stepping out on the road to higher levels of culture and prosperity. The missionary cannot excuse himself from taking an interest in this promotion (cf. *Ad Gentes*, 11).

The confrontation between these two concepts is a serious one and entails two dangers: that we may consider them as mutually exclusive, and that we may fail to establish a correct relationship between them.

Complementary terms

We hope that the confrontation will not be looked upon as a dilemma that precludes a synthesis between evangelization and development, in which the one complements the other. For us believers it would be unthinkable that missionary activity should make of earthly reality its only or principal end and lose sight of its essential end: namely, to bring all men to the light of faith, to give them new life in baptism, to incorporate them into the Mystical Body of Christ that is the Church, to teach them to live like Christians, and to hold out the expectation of an existence beyond this earthly one. And likewise it would be inadmissible for the Church's missionary activity to neglect the needs and aspirations of developing peoples, and, because of its religious orientation, omit the basic duties of human charity. We cannot forget the solemn teaching of the Gospel on the love of our needy and suffering neighbor (Mt. 25:31-46), reiterated by the apostles (cf. 1 John 4:20; James 2: 14-18), and confirmed by the Church's whole missionary tradition. We Ourselves, in Our encyclical "*Populorum Progressio*", have stressed the duty of resolutely and intelligently fostering the growth of economic, cultural, social and spiritual well-being among peoples, and especially among those of the so-called Third World, where missionary activity finds its main scope (cf. *Ad Gentes*, 12).

There should be no dilemma. It is a question of priority of ends, of intentions, of duties; and there is no doubt that missionary activity is concerned primarily with evangelization and that it must maintain this priority both in the concept that inspires it and in the way in which it is organized and exercised. Missionary activity would be failing in its *raison d'être* if it turned aside from its religious axis: the Kingdom of God before everything else; the Kingdom of God understood in its vertical, theological, religious sense, freeing man from sin and presenting him with the love of God as the supreme commandment and eternal life

as his ultimate destiny. That is to say, the "Kerygma," the word of Christ, the Gospel, faith, grace, prayer, the Cross, Christian living. We must realize that fidelity to this primary programme of missionary activity may stir up great difficulties, difficulties which at times may prevent it from developing and expanding: our mission is "folly and scandal" (cf. 1 Cor. 1:18 sqq.). But that is precisely its strength and its wisdom, today no less than in the beginning. Even today, in fact, what by earthly standards would seem an obstacle to evangelization, namely its spiritual character, can help it by freeing it from the fetters of economics, from suspicion of colonialism, from the inefficiency of naturalism when faced with differing cultures.

The debate between evangelization and development is rather, then, a question of method: which should be attended to first. The answer cannot be the same for all cases, but must depend on particular circumstances, studied in the light of experience with a watchful and patient empiricism which is faithful to the apostolic spirit and to the needs of different situations, always with a view to the efficacy and sanctity of the work (cf. *Ad Gentes*, 6). We may consider three phases. Before, during and after evangelization, which always retains its essential priority, development, with its use of temporal means, may be given pastoral priority. There is first what some refer to as pre-evangelization: that is, making contact with future Christians by living among them, helping them and giving the example of a good Christian life. Then there is service: when the Gospel comes to a place, charity comes with it, bearing witness to the human validity of Christ's message, and taking the form of schools, hospitals, social assistance, social and technical training. In the third phase, there comes the result of this activity, in a higher standard of living.

Blessing to all missionaries

In conclusion We may observe that if the debate between evangelization and development is considered on the doctrinal level, in terms of end and purpose, then the answer is to be found in the words of the Council decree: "The specific purpose of missionary activity is evan-

gelization and the planting of the Church..." (*Ad Gentes*, 6; cf. Enc. *Fidei Donum*, A.A.S., 1957, 236).

But, in the practical level, those who are engaged in missionary work must realize that evangelization is helped by activities with the temporal and human development of the peoples being evangelized. Those activities can become one with evangelization when, raised to the level of charity, they become ends, as it were, themselves, and also when, used rather as means, they precede and complete the work of evangelization. This is especially important for the laity, called as they are to "seek the Kingdom of God by engaging in temporal affairs" (*Lumen Gentium*, 31), for "even when preoccupied with temporal cares, the laity can and must perform eminently valuable work on behalf of bringing the Gospel to the world" (Ib. 35).

Development work, when linked with that of evangelization, itself sheds a Christian light, bringing out the concept of human dignity, of the rights of man, of freedom, responsibility, duty, work, social harmony, and the good use of all values, even temporal ones; it lights up the human scene and reveals its beauty, richness and dignity. It also shows up its imperfections, injustices, and misfortunes... which the new man, the Christian, knows now how to judge and how to remedy. And development then draws profit from it for progress and unity, justice and peace (cf. *Ad Gentes*, 12 etc.)

Need we say more, to recommend the missions to your prayers and generosity? When the missions are rightly understood they need no defence. In the name of Christ Our Lord, We recommend them to your human Christian wisdom and to your charity.

To all of you, missionaries and friends of the missions, We send Our apostolic blessing, wide as the world's horizons.

From the Vatican, June 5, 1970.

Paulus PP. VI

DOCUMENTATION

PONTIFICAL BULLS

Davao Archdiocese

PAULUS EPISCOPUS SERVUS SERVORUM DEI ad perpetuam rei memoriam. Sanctae Ecclesiae utilitatibus quo magis in dies prospiciamus, ea proposita accipienda censemus, coepta ineunda, quae adhuc finem aptius conducant. Sententiae ideo venerabilis fratris Carmeli Rocco accedi posse existimarimus. Archiepiscopi titulo Justinianopolitani in Galatia et in Insulis Philippinis Apostolici Nuntii, qui, post auditum coetum Episcoporum Insularum Philippinarum atque locorum Ordinarios quorum negotium interesset, ab Apostolica Sede petiit ut, partito territorio provinciae ecclesiasticae Cagayanae, nova ibi locorum provincia excitaretur. Quae cum ita sint, de consilio venerabilium fratrum Nostrorum S.R.E. Cardenaliū, qui Sacrae Congregationi pro Episcopis praesunt, ea quae sequuntur decernimus ac iubemus. A metropolitano iure archiepiscopalis Sedes Cagayanae diocesim Davaensim seiungimus, itemque praelaturas Cotabatensem, Marbelianam et Tagumnam, iisque provinciam ecclesiasticam *Davaensem* constituimus, quae Sede Davaensi ipsa tam quam metropolitana constabit, atque praelaturis Cotabatensi Marbeliana et Tagumna tamquam suffraganeis Ecclesiis, datis iuribus et privilegiis congruis. Decernimus praeterea ut venerabilis frater Clodoveus Thibault, adhuc Episcopus Davaensis, fiat Archiepiscopus Metropolitae eius Sedis, cum facultate crucem et pallium deferendi, postquam tamen hoc in Consistorio rite postulatum et impetratum fuerit; atque Praelati Sedium, quas diximus, eius fiant suffraganei, ad normam iuris communis. Haec quae praescripsimus ut ad effectum adducat curet venerabilis frater Carmelus Rocco, quam diximus, vel ab eo delegatus sacerdos. Qui vero negotium perfecerit congrua documenta exaret ad Sacramque Congregationem pro Episcopis de more quam primum mittat. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose servaentur, atque igitur vim suam obtineant, Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec coluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis

exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die undevicesimo mensis iunii, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo. — I T. —

Aloisius Card. Traglia

S.R.E. Cancellarius

Franciscus Tinello

Apostolicam Cancellariam Regens

Expedita die XXV Aug. anno Pontif. VIII

Carolus Card. Confalonieri

S. Congr. pro Episcopis

Praefectus

Joannes Calleri, Proton, Apost.

Gaspar Canvagalli, Proton. Apost.

In canc. Ap. Tab. Vol. CXXXVI N. 46

Most Rev. Antonio Mabutas, D.D.

PAULUS EPISCOPUS SERVUS SERVORUM DEI venerabili fratri *Antonio Mabutas et Lloren*, adhuc Episcopo Laoagensi, electo Archiepiscopo titulo *Valariensi* atque Coadiutori cum iure successionis sacri Praesulis Davaensis, salutem at apostolicam benedictionem. Petentibus interdum sacris Ecclesiarum Praesulibus ut sibi coadiutores Episcopi subsidio submittantur, qui sibi etiam in regimen succedant, cum suae dioeceses legitime vacent, aequissime haec sancta atque Romana Ecclesia concedit, quae Christi munere universam christianorum familiam administrat: ex qua sane re commodum duplex sperat, sive videlicet fore ut ipsorum Antistitum necessitatibus subveniat, cotidie gliscentibus, sive ut nulla in regiminis successione aut mora aut damnum timeatur. Quam ob rem, cum venerabilis frater Clodoveus Thibault, Archiepiscopus Davaensis, hac ipsa sit condicione, Te censuimus, venerabilis frater, bene eidem assignari posse, qui cum ingenio tum rerum usu, tum etiam pietate atque religione antecedis, atque spem certam facis Te magno cum animarum fructu coadiutoris munus gerere posse. Quae cum ita sint, vinculo solventes prioris Sedis Laoagensis, quo destineris, Te ad Sedem titulo *Valariensem* transferimus, quam censem eousque archiepiscopalis ordinis haberi, quousque Tu eius titulum obtinebis: item Coadiutorum cum iure successionis nominamus eius, quem diximus. Ad ius iurandum quod attinet atque fidei professionem faciendam, ab his Te eximimus, contrariis nihil obstantibus. Occasionem capientes, clerum atque populum archidioecesis Davaensis, qui olim tui erunt, paterne hortamur ut non solum Te magna dilectione excipiant, verum etiam Tibi pareant, sive nunc Coadiutori sacri Praesulis tui, sive in posterum, cum nempe in regimen legitime successoris. Eidem clero populoque erunt etiam hae Litterae Nostrae perlegendae, die festo de praecepto in cathedrali templo, post eas acceptas primo. Ceterum, venerabilis frater, Deo optimo maximo, cui parent omnia, vota facimus ut qui Te, patris quasiritu, ampliore induit dignitate, Te paribus quoque donis accumulet. Laboranti autem Tibi assit beatissima Virgo Maria, rosa candida, apostolorum mater ac regina. Datum ex Arce Ganfulfi, prope Romam, die quinto et vicesimo mensis iulii, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo. — I T. —

Aloisius Card. Traglia
S.R.E. Cancellarius

Franciscus Tinello
Apostolicam Cancellariam Regens
Expedita die XXV Aug. anno Pontif. VIII

Joannes Calleri, Proton. Apost.
Gaspar Canvagalli, Proton. Apost.
In Canc. Ap. tab. Vol.
CXXXVI N. 47

LITURGICAL SECTION

Priestless Sunday Services

1. SUNDAY

It was on the first day of the week, our Sunday, when the Lord rose from the dead. On the same day he appeared to his disciples; he went out to meet those who were on the way to Emmaus. With them he broke the bread. On the same evening he met the Eleven in the Cenacle; he ate and drank with them. Again on a Sunday, he appeared to the apostles, who had, this time, Thomas in their midst. These coincidences created the impression among the apostles and first disciples that the Risen Lord wanted to meet them on this particular day of the week.

Therefore, they continued to come together on this same day, even after the Lord had left them in his visible, glorious presence. Paul ordered his Christians to take up the collection for the poor community in Jerusalem on Sundays (1 Cor 16,2). He himself held the Sunday celebration at Troas (Acts 20,7). These testimonies from Sacred Scripture caused Vatican II to say: "By an apostolic tradition which took its origin from the very day of Christ's resurrection, the Church celebrates the Paschal Mystery every eighth day; with good reason, this, then, bears the name of the Lord's day or the Day of the Lord. For on this day Christ's faithful should come together in one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the Passion, the Resurrection and Glorification of the Lord Jesus, and may thank God who 'has begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope' (1 Pt 1,3). Hence, the Lord's Day is the original feast day . . ." (Const. on the Lit., art. 106).

This text makes it clear that the full form of the Sunday celebration is the Mass, the eucharistic sacrifice. We are fully justified to

praise and recommend this form of the Christian assembly. Canon Law demands that our faithful participate in this form of Sunday celebration. On the other hand, we all know, that in our present situation, which, at least in the foreseeable future will not improve—it will even become worse—it is impossible to give to all of our faithful, particularly to those in the barrios and out-stations, the opportunity to attend the Sunday Mass regularly. Until now we had to be content with the excuse: “*Ad impossibile nemo tenetur*.” There is no law which obliges the faithful to attend Sunday Mass in these or similar situations.

2. REASONS FOR PRIESTLESS SUNDAY SERVICES

But it is wrong to praise the Sunday Mass on the one side, and to overlook the fact, that, where the full form of the sanctification of the Lord's Day is not possible, we could look for another, less perfect form of the sanctification of the Sunday. As the Council said: at the Sunday Mass two tables are served for the people, the table of the Word of God and the table of the Eucharistic Banquet. Many of our people cannot take part in the regular eucharistic celebration on Sunday. Should we then not try to prepare for them the Table of the Word of God? If holy Communion with the Lord in the Eucharist is not possible, then the communion with him in his Word should be made available for them. He is not only present in the Eucharist, he is also present in his word (Const. on the Lit., art. 7).

It is true, until now we had no priestless Sunday services—at least not on a larger scale. There was no need, it may be said. But there is need *now*. Our faithful are now exposed to influences, many of them detrimental to their faith. We have only to mention the efforts of various sects and of the Iglesia ni Manalo. These sects offer regularly to the members of their congregations the spiritual food they need. They have Bible lectures, give sermons, pray together and sing hymns. Is it then to be wondered that in areas, neglected by parish priests, Catholics begin to attend these sectarian services in order to satisfy their spiritual desires? We have, therefore, to do something. As long as there was no “competition” we could eventually remain complacent. But now we simply have to look for possibilities to strengthen the faith of our people,

since that faith is frequently not very strong. Only too often our Catholics reach adulthood with a minimum of religious instruction; the knowledge they have is almost always imprecise and confused. Baptized as infants, soon afterwards confirmed, then only initiated into the rudiments of the Catholic faith, they are admitted to the Sacraments of Penance and holy Communion. Upon this fragmentary initiation into their Christian life there follows a youth of spiritual ignorance and the abandonment of religious practice, especially among men.

It is impossible to change this situation from one day to another. But we should have a plan, and start with it, so that things can finally change for the better. One such plan would at least include the regular priestless Sunday service in places which cannot be reached by priests. This gives to the people the opportunity for their religious education and for the sanctification of the Lord's Day.

3. PRIESTLESS SUNDAY SERVICES ARE TRADITIONAL

In the course of history priestless Sunday services played an important role at certain times and places, especially in mission territories. Obviously, these services varied greatly both in content and form. They were conditioned by the aim they wanted to reach. Often the catechetical aim stood in the foreground. On Sundays people came together, prayed the most important Christian prayers (the Our Father, the Credo, the Hail Mary), said in common the Ten Commandments and the five commandments of the Church. They read a chapter from the catechism, or a passage from the Bible. The catechist gave an explanation. At suitable intervals hymns and additional prayers were inserted. This type of priestless Sunday service was of great importance for the religious knowledge of newly converted Christians. A great revival of priestless Sunday services set in shortly after World War II when millions of Catholics from Eastern Europe (Poland, Germany) were displaced. They came often from purely Catholic regions and had to settle down frequently in nearly exclusively Protestant towns and villages. It was clear to all concerned that it was impossible to have a Mass in all these places with only 30, 50 or also 100 Catholics every Sunday. Priests were also aware that for these Catholics the greatest danger was not a falling away from the Catholic faith to Protestantism. They

lived now in a Communist country which openly propagated atheism and often used, to attain its aim, economic sanctions. In such a situation it was indispensable that the faithful got continuous religious instruction. It was necessary that they experienced themselves as members of a Christian community; they had to be brought out of their week-long isolation. Ways had to be found to bring them together at regular intervals. But Mass was not possible. The solution was the priestless Sunday service.

4. THE ECCLESIAL DIMENSION AS A NECESSARY PRECONDITION OF THE PRIESTLESS SUNDAY SERVICE

This service was normally patterned after the Scripture service of the Mass. But this was not enough. Not only the intellect had to get its spiritual nourishment. There had to be prayer too. It was to be the answer of the assembly to the Word of God.

During the Sunday meeting these Christians had to become aware that they are "brothers and sisters in Christ". For this purpose they had to come together. The word of God has to be proclaimed "in medio Ecclesiae". Then they get the experience of their "fellowship in the Holy Spirit". It is not enough to "go to one's room, to close the door and pray to the Father who is unseen." As Christians we are not only individuals. We are Church. This has to be made manifest in coming together. "The fact that the Christians assembled periodically for prayer was judged from the beginning of the Church as characteristic of their way of life by the authors who described it to the pagans. With remarkable insistence the acts of the apostles frequently refer to the community united in prayer" (A.G. Martimort, Introduction to the Liturgy. Vol. I (1968) p. 80). When Christians come together, to hear the Word of God and to pray, there the Church is made manifest; there the Church becomes an event. The small community, gathered together in the room of a private house or a simple chapel has to become aware of being Church, of being "in unitate Spiritus sancti".

A great help for the strengthening of this ecclesial dimension is the knowledge of the people that the leader of the group is appointed by the parish priest. The priest has certainly to be very careful in making the right choice. Once this has been made, the leader should

be introduced officially. Then all know, that through their appointed leader they are a part of the greater community of the parish. These leaders should be given a suitable training, not only as a once-occurring affair; it should be continued at regular intervals. It would be best if this training could be organized on a diocesan level. The result would be a better training, mutual knowledge of the leaders, their experiences and difficulties. They would also learn to know the bishop personally. This would be a great help for their becoming aware that they are the Church united with their parish, united with their bishop and through their bishop with the whole Catholic Church spread all over the world. "The liturgical life of the parish and its relationship to the bishop must be fostered in the thinking and practice of both laity and clergy" (Const. on the Lit., art. 42).

Leaders and faithful gathered together and aware of their being Church, would also be more eager to listen to the Word of God for those whose ears have not yet been opened to the Word or for those whose ears have become deaf to this World.

5. STRUCTURE OF THE SUNDAY SERVICE

The priestless Sunday service together with its structure gained "canonical" status when Vatican II said: "Bible services should be encouraged, especially...on *Sunday* and *feast days*. They are particularly to be commended in places *where no priest is available*; when this is so, a deacon, or some other person authorized by the bishop should preside over the celebration" (Const. on the Lit., art. 35,4). The first Instruction on the Constitution on the Liturgy gave rules for these celebrations: "The pattern of these celebrations shall be *almost* the same as the liturgy of the Word in Mass: ordinarily the epistle and the gospel of the Mass of the day shall be read...with chants, especially from the psalms, before the lessons and between them; the one who presides should give a homily, if he is a deacon; if not a deacon, he shall read a homily indicated by the bishop or the pastor; and the whole celebration shall be closed with the common prayer or "prayer of the faithful" and with the Lord's prayer" (art. 37). Since the center of this service is the Word of God, it should eventually open with special honor given to the Word of God, perhaps in a style similar to that

held every morning in the Council Hall of Vatican II: a rather large book of the Bible could be carried to the center of the altar and laid open on a book stand between two lighted candles. This would give the Word of God a place of honor from where it would be taken for the readings and returned to remain there as a symbol for the presence of the Lord in the midst of the congregation. By this practice the assembly is also made to realize that, although Christ is not present in the Eucharist, due to the lack of a priest, he is present in their midst also through his Word.

This introductory rite would be omitted, however, if, in line with the latest concessions, holy Communion could be distributed in the course of this celebration. In this case the service would only begin, when the leader coming from the parish has brought the B1. Sacrament with him.

A. PREPARATORY RITES

The celebration begins with a greeting and a short introduction into the liturgy of the day. It is to direct the attention of the faithful present to the main theme of the respective Sunday or feast day; it is to prepare the congregation for a personal encounter with Christ through faith. This introduction is concluded with the collect of the day.

B. SERVICE OF THE WORD

As the Instruction of Sept. 26, 1964 said, one may here simply follow the readings of the Sunday Mass, especially those found in the reformed lectionary. There could be three readings, or two, or eventually only one. It may easily be best for a barrio to begin with one reading only. Each reading should be introduced with a sentence or two and should be followed either by meditative singing (psalms in responsorial form) or by meditative prayer; if no other prayer formularies should be available a decade of the Rosary (fitting to the occasion) could also be inserted.

If only one single reading is chosen one may take, as the Breviary does at Matins, longer lessons from the Old or New Testament which form a unit. This unit is then subdivided into three sections. After each of these sections there follows meditative prayer or singing

as explained above. Also here it seems advisable to introduce each section of this longer reading with a short sentence, eventually in the style found in the revised lectionary. This makes the particular character of this service of the Word clearer, and shows, that three sections proclaim one and the same message. An example of such a selection could be in a Lenten service Luke 15, 1-32 under the theme "God seeks the lost." The first section would be Lk 15, 1-7: the parable of the lost sheep; the second would offer Lk 15, 8-10: the parable of the lost drachma; the third would be Lk 15, 11-32, the parable of the prodigal Son. Similar units can be selected from the Old Testament (the book of Jonas) and from the epistle of St. Paul (chapter 15 of 1 Cor during Easter season).

The reading(s) should be followed by an explanation. If the leader is not able to give a homily of his own, he may read a prepared text. It could be prepared by the parish priest or by a diocesan center. The latter proposal would be the best. On Sundays these homilies should then be followed by a communal recitation of the Creed.

C. PRAYER SERVICE

A proper prayer service should follow the Creed. If possible, it should follow the ancient Christian and synagogal pattern of praise and thanksgiving, petition and doxology. The proposal of the first post-conciliar instruction on the liturgy is here insufficient. It is too short, compared with the length of the whole service. It would be a poor prayer education, to restrict oneself exclusively to petitions.

Also in the prayer service the people have to become aware of being members of the Church, of their "fellowship in the Holy Spirit". Prayer should remind the whole congregation that all are *one* in the Holy Spirit.

First they have to remove the obstacles of this oneness. The main hindrance is sin, especially the sins against fraternal charity. This is the reason why the priestless Sunday service in its full form should also contain a rite of mutual forgiveness and reconciliation. "Therefore, confess your sins to one another, and pray for one another" (Jas 5, 16).

The "unity which the Spirit gives" (Eph 4,3) should also be made manifest in a positive sense. They could show their appreciation for having received forgiveness from God and their fellowmen by coming forward and showing that they are ready to prove their faith by positive charity: "The only thing that counts", says St. Paul, "is faith active in love" (Gal 5,6). Here the faithful, also in the barrios, can accept their share of responsibility within the fellowship of the Church. They help and assist their neighbor and show in this way their love for one another. They contribute something in order to enable the Church to continue its mission in the world until the Lord comes again. Since cash is often scarce in the barrios we have eventually also to think of things in kind, especially after the harvest. But a proper way has to be found for a reliable accounting. The people have the right to know for what gifts are used.

D. CONCLUSION

In the concluding part of the service eventual announcements may be inserted. Then the leader asks for God's blessing, and a hymn may conclude the celebration.

6. LAST DEVELOPMENTS: PRIESTLESS SUNDAY SERVICES WITH COMMUNION.

In a number of articles, even before Vatican II began, bishops and liturgists speaking and writing on priestless Sunday services, had expressed the wish that this kind of Sunday service could be complemented by the administration of the Eucharist, by the distribution of holy Communion. The first hopes for such a concession were placed on the introduction of the permanent diaconate of married men in the Latin Church. The Council gave us the permanent diaconate. But, as a matter of fact, the actual development went into another direction. The Instruction on the Worship of the Eucharist of May 25, 1967 took notice of a development which had started two years earlier in the Communist-occupied Eastern part of Germany. In spring 1965 the bishops of that territory had asked the Apostolic See to grant to the lay leaders of the priestless Sunday service in their out-stations the permission, to bring holy communion from the parish church, and to distribute, as the climax of the celebration, holy Communion to the

people. Rome willingly granted this petition "ad experimentum et ad annum". In 1966 the same concession was given for three more years. During this time (1967) the Instruction on the Worship of the Eucharist stated that "if Mass cannot be celebrated because of a lack of priests, and communion is distributed by a minister who has the faculty to do this, by the Apostolic See, the rite laid down by the competent authority is to be followed" (Eucharisticum Mysterium, art. 33, c).

When the three years were over, in 1969, in view of the experience, the Congregation for the discipline of the Sacraments issued the Instruction "Fidei custos" concerning the distribution of holy Communion by lay people in certain circumstances (April 30, 1969) to which later on an extension of faculties has been granted (Bol. Ecl., March 1970, 182-184). According to this document "before holy Communion is distributed, especially on Sundays and Holy Days of obligation, a *celebration of the Word of God* is held, arranged more or less like the liturgy of the Word in Mass: the epistle and gospel of the Mass of the day are read, and songs, preferably psalms, are sung before and between the readings. He who presides may read a homily assigned by the bishop or parish priest. Then comes the prayer of the faithful. After the prayer of the faithful all pray the Our Father, and either the Confiteor (best to use it in the form of the new order of the Mass) or the act of contrition that is used locally. Then the minister says: "This is the Lamb of God..." to which all respond once: "Lord, I am not worthy..." Before giving Communion to others, the minister may take holy Communion himself, saying in a low voice: "May the body of Christ bring me to everlasting life." Then he gives holy Communion to others, saying to each communicant: "The Body of Christ" and they answer "Amen." The rite is concluded with a song or with a prayer of thanksgiving" (Liturgical Information Bulletin of the Philippines, May-June 1970, pp. KL). According to this document the bishops of the whole world have the opportunity to avail themselves of this possibility. They have only to ask Rome. A number of the bishops of this country applied and gave to the priests of their dioceses the right to ask for the same faculty from their bishops.

The leaders of these communities where holy Mass cannot be celebrated regularly and hold these priestless Sunday services, event-

ually with holy Communion, need solid instruction. The bishop should introduce them into their office. "Fidei custos" provides two "Rites for commissioning the minister who is entitled to give Holy Communion according to the norms of the Instruction 'Fidei custos' (Lit. Inform. Bull., May-June 1970, pp. JK).

We have to be grateful for this latest development. It makes it possible for a large number of our faithful to sanctify the Sunday properly. If performed in the right way and with perseverance, the priestless Sunday service can become one of our most important means of evangelizing our barrio people. From this will follow a new appreciation of the Word of God, a nourishment of faith, and an indispensable preparation for the reception of holy Communion,

● **H J. Graf, SVD**

Priestless Sunday Service with holy Communion for the Sundays in Advent.

A. PRELIMINARY REMARKS

1. ABBREVIATIONS

D = Delegate, or leader of the celebration. He has been delegated by the local bishop.

P = Prayer Leader. He should be chosen from the local community.

L = Lector. He may be sent by the parish priest to accompany D on his way from the parish church with the Bl. Sacrament so that he is not alone. But he may also be chosen from the local community.

A = Assembly.

2. THE ALTAR

Should be prepared beforehand with a white cloth, a crucifix, candles and eventually some flowers before the arrival of D. When D arrives the candles are lit.

3. GREETING OF THE BL. SACRAMENT

The faithful wait at their places for the arrival of D with the Bl. Sacrament. When D enters they stand up. D places the bursa on the altar, kneels down in front of the Bl. Sacrament and says:

D O Sacrament most holy, O Sacrament divine

A All praise and all thanksgiving be every moment Thine!

The faithful sit down. D goes to a side table and vests for the service; either in cassock and surplice, or only the alb. Those of the people who arrive later venerate the Bl. Sacrament with a genuflection before they take their places. If hosts are left at the end of the celebration, D goes to the credence table after making a genuflection. When D then leaves, the assembly stands up.

4. PLACE OF THE MINISTERS

The place of D is usually at the seat, facing the congregation. For the prayer service he kneels in front of the altar. He stands at the altar facing the congregation before the distribution of holy Communion, from the Our Father on.

P has his place among the people.

L has his place also among the people, but preferably close to the lectern that he can easily come and go.

5. DISTRIBUTION OF THE MINISTERS

Also in the priestless Sunday service every one should do that and only that which belongs to him according to the diversity of functions. As the one delegated by the bishop D greets the community, says the introductory words, the prayer before the readings (resp. collect) and reads the gospel. He gives the homily and leads the whole prayer service. He leads also the prayers from the Our Father on to the distribution of holy Communion, and pronounces also the petition for God's blessing at the end.

The other parts may be assumed by P or divided between him and L. If there should be nobody else present to take these parts, they may be assumed by D.

6. POSITION OF THE FAITHFUL

The people should stand during the introduction, the gospel, from the Credo on throughout the prayer service and holy Communion and during the petition for God's blessing. During the rest of the celebration they sit.

B. PRIESTLESS SUNDAY SERVICE IN ADVENT.

I. INTRODUCTION

P 1. *Hymn*: O come, O come, Emmanuel, p. 43*.

D 2. *Greeting*: The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

A And also with you.

D 3. *Introduction to the Sunday*.

We are in Advent. This word means "coming". We wait for the coming of the Lord. We wait for the completion of our redemption and for the great day of final judgment. As Christians we should look for the signs of Christ's return in glory. Let us keep in mind: The Lord is near. We lift up our eyes to the Lord and pray:

Lord, have mercy. A Lord, have mercy.

Christ, have mercy. A Christ, have mercy.

Lord, have mercy. A Lord, have mercy.

3a. *Optional Text*.

D With the Church we begin today the season of Advent. During this time we "wait in joyful hope for the coming of the glory of our Savior Jesus Christ." He will not only come at the end of time, but he comes to us here and now: in his word and in his sacrament. "Lift up your heads O gates, and be lifted up, you ancient doors, that the king of glory may come in" (Ps 24 (23), 7). We pray to him:

Lord, have mercy. A Lord, have mercy.

Christ, have mercy. A Christ, have mercy.

Lord, have mercy. A Lord, have mercy.

* The hymns have been selected from Our Community Mass in Advent and Christmastide. East Asian Pastoral Institute, Manila (1966).

3b. *Optional Text.*

- D We are in Advent, looking for the coming of the Lord. Let us be ready for him. St. Paul admonishes us "to lay aside the works of darkness." Now is our salvation nearer than when we came to faith. Therefore we say:

Lord, have mercy. A Lord, have mercy.

Christ, have mercy. A Christ, have mercy.

Lord, have mercy. A Lord, have mercy.

II. SCRIPTURE SERVICE

The delegate may either conclude the introduction with the collect of the Sunday, or, omitting the collect, insert the following preparatory prayer before the readings:

- D Lord Jesus Christ, you said: "Where two or three are gathered together in my name, there I am in the midst of them." Behold, we are gathered in your name. We are ready to listen to your word. Give us the grace to understand it correctly and help us to observe it faithfully. This we ask you who live and reign for ever and ever.

A Amen.

Readings for the First Sunday in Advent (sit).

2. *Reading, introduced by P:*

- P The Lord gave us a new commandment, to love one another, as he loved us. This love manifests itself in the observance of God's law: "If you love me, you will obey my commandments", said Jesus. Our holiness proves itself in this practical love. This is the best preparation for meeting the Lord when he comes in his glory at the end of time.

L 1 Thess 3, 12-4, 2.

3. *Responsorial Psalm,*
of *Advent hymn*, e.g., *Ye heavens, open*, p. 39.

4. *Gospel, introduced by P:*

P Our earthly life determines how we shall "stand before the Son of Man." Therefore, we have to be ready for the coming of the Lord. But we should not be afraid. Neither the troubles and difficulties of this life should disturb us, nor the cosmic upheavals at the end of time, because our consolation consists in the conviction that "our redemption is drawing near."

D Lk 21, 25-28. 34-36.

Readings for the Second Sunday in Advent.

2. *Reading, introduced by P:*

P We should know what is really important in our religion, what really matters. These are love and faith. Together with love we should have a refined and keen awareness of what God has revealed to us. Both love and faith have to grow in us for the glory and praise of God who is to be revealed fully in the glorious coming of our Lord Jesus Christ.

L Phil 1,4-6.8-10.

3. *Responsorial Psalm,*
or *Advent hymn*, e.g., *Ye heavens, open*, p. 39.

4. *Gospel, introduced by P:*

P We must never forget that before God we are all sinners and in need of repentance and forgiveness. A kind of interior renewal must accompany the forgiveness of sins. This is the right preparation for the glorious coming of Our Lord Jesus Christ.

D Lk 3,1-6.

Readings for the Third Sunday in Advent.

2. *Reading, introduced by P:*

P We come closer to Christmas. In a few days we begin the Aguinaldo Masses. A joyous, hopeful expectation goes through our hearts: We know, the Lord is near. He is in our midst, because we are assembled in his name. We are grateful for what he has done for us. We direct our petitions to him because he told us, that we would be heard. He will grant peace to our restless hearts, the peace promised by the angels on Christmas night to those with whom God is pleased.

L Phil 4,4-7.

3. *Responsorial Psalm,*
or *Advent hymn*, e.g., Ye heavens, open, p. 39.

4. *Gospel, introduced by P:*

P We have to prepare our hearts for the coming of the Lord. He comes to us in each of our fellowmen. Every act of social justice, every act of love of neighbor the Lord considers as having been done to himself. Love and justice open our hearts for the Spirit of God, that he may take his dwelling in us. He is our assurance, the pledge that we shall finally meet the Lord in his glory.

D Lk 3, 10-18.

Readings for the Fourth Sunday in Advent.

2. *Reading, introduced by P:*

P Only a few days separate us from the feast of the Nativity. The manger is being prepared. The poverty of the stable reminds us that the Lord came to save us by spending his life in hardships and difficulties and finally shedding his blood. In the moment when he entered the world, he declared that he was willing to give himself for us. "Christ gave his life for us. We too, then, ought to give our lives for our brothers" (1 Jn 3,16).

L Hb 10,5-10.

3. *Responsorial Psalm*,
or *Advent hymn*, e.g., Ye heavens, open, p. 39.
4. *Gospel, introducing by P:*
- P Without being told to come to the aid of her elderly relative Elizabeth who was in the family way, Our Lady "went with haste" to her town and served her for three months until St. John the Baptist was born. Mary was fully aware during this time that she was the mother of the Messiah. But she remained the humble "hand-maid of the Lord." She was the worthy mother of him who later on said that he had not come to be served, but to serve. What Mary did we have to do too. In the service of one another we have to bring the Savior to the world.
- D Lk 1,39-45.
-
- D 5. *Homily or explanation of the readings.*
- D 6. *Apostles' Creed or Nicene Creed.*

III. PRAYER SERVICE

1. *Prayer for forgiveness.*
- D Just and merciful God! Everything lies bare and open before your eyes, also our shortcomings and sins. Therefore, we confess our sins before you and ask for your forgiveness:
- P for the disdain of the word of God (*silence*)
for our negligence in prayer
for our indifference and laziness in Christian life
for our laxity in the attendance in worship and in the reception of the sacraments
for our disinterest in the task of the community
for our dissensions in our families and with our neighbors
for our intransigence and rash judgment
for our envy and jealousy
for our backbiting and bad example
- D I confess (*all together*)

D Lord, instill in our hearts the holy fear of your coming judgment. Let us remember that the hour has come to get up from sleep, to lay aside the works of darkness and to put on the armor of light. We want to be eager in awaiting the coming of the glory of our Lord Jesus Christ, who lives and reigns with you for ever and ever.

A Amen.

P *Hymn:* On Jordan's Bank, p. 49.

2. *Mutual Charity*

D Having obtained forgiveness from God and from one another, we are aware that we are brothers and sisters in Christ, who have to help one another. We are aware that we are one in Christ, in his holy Church, to whom we belong as branches of the Vine. Therefore, let us now bring our gifts, for the welfare of our poor brothers and sisters and for the Church that she may be able to fulfill the tasks entrusted to her by the Lord our God. (*silence*)

Now the collection is taken up by an usher or the sacristan.

3. *Praise and Thanksgiving*

D Lord, heavenly Father, in the name of Jesus, your Son and our brother we came here together, as the little community of N.N. We stand here also for those who could not come and those who do not want to come.

We are in union with our parish priest N.N., with our bishop N.N., with our Holy Father, Pope Paul and all who hold and teach the the faith that comes to us from the apostles.

We are also united with our deceased relatives and friends, who are still in purgatory. We know we live in the communion of all the angels and Saints, particularly with Mary, the Mother of our Lord and God, with St. John the Baptist, and the holy prophets. In all of them pulses the same divine life. Together with all of them we give you thanks for what you have done for us and our salvation.

P For your decision to send us a Savior and Redeemer after we sinned we praise you.

A We thank you, O Lord, we thank you.

P For the election of Abraham our father in faith and the promises you made to him, we praise you.

A We thank you, O Lord, we thank you.

P For the prophecy to David the king and for all prophecies concerning the coming of the Messiah, we praise you.

A We thank you, O Lord, we thank you.

P For the sending of John the Baptist who prepared the people for the coming of your Son, we praise you.

A We thank you, O Lord, we thank you.

P For choosing from all eternity Mary to be the Mother of your Son and our mother too, we praise you.

A We thank you, O Lord, we thank you.

P For the promise to send Jesus Christ at the end of time to judge the living and the dead, we praise you.

A We thank you, O Lord, we thank you.

P For your power to bring about everything you planned in your wisdom and love for us, we praise you.

A We thank you, O Lord, we thank you.

D You are the Holy One. You are the Lord. You are the Most High. To you be glory, might and praise, now and ever and world without end.

A Amen.

P *Hymn:* Wake, awake, p. 46.

4. *Intercessions.*

D Let us pray for God's mercy for the whole world. First we pray for our *families*:

- P for concord among ourselves, (*silence*)
for the parents who are worried about their children,
for the faith of our children.
Lord, hear our prayer
- A And let my cry come to you.
- D Let us pray for all the people of our *barrio* (town, etc.):
- P For our sick, especially N. and N., (*silence*)
for the old and the lonely,
for our separated brethren,
for all those of little faith, those without faith and those who are
hostile to the faith.
Lord, hear our prayer
- A And let my cry come to you.
- D Let us pray for the *Church* and the whole *world*:
- P for freedom for the Church, (*silence*)
for the salvation and well-being of our people,
for peace in the world.
Lord, hear our prayer
- A And let my cry come to you.
- D O Lord, you see our weakness and our needs. Rouse up your
power and come to save us. You are the salvation and the peace
of the world. To you be glory for ever and ever.
- A Amen.

IV. COMMUNION SERVICE

- D We are called God's children, and in fact we are. We say there-
fore in confidence:
- A Our Father . . .
- D Deliver us, Lord, from every evil . . .
for the coming of our Savior Jesus Christ.
- A For the kingdom, the power and the glory are yours,
now and for ever.

D This is the Lamb of God . . .

A Lord, I am not worthy . . .

Before giving Communion to others, D may take Communion himself saying in a low voice:

D May the Body of Christ bring me to everlasting life.

He says to each one who receives holy Communion:

D The Body of Christ.

Thanksgiving after Communion

Meditative Prayer

P Lord Jesus Christ, you live in the midst of our community where we find shelter (*silence*)

~~You are our light in the darkness of the world~~

~~You are our refuge when we have sinned~~

~~You are our peace and our reconciliation~~

~~Stay with us! Lead us to the Father into the kingdom of glory!~~

Hymn: Creator of the stars, p. 35.

V. BLESSING AND DISMISSAL

If there are any brief announcements, they are made at this time.

Petition for Blessing.

P Let us stand and close this meeting with the petition for God's blessing!

D May the Lord bless us and protect us!

May he let shine his face upon us and be gracious to us!

May almighty God bless us all here present.

the Father, the Son and the Holy Spirit.

A Amen.

A Greeting of Our Lady (*hymn*).

COME, WORSHIP THE LORD

Chalices

CHALICE IS A CUP USED TO HOLD THE WINE TO BE CONSECRATED AT MASS.

IN ANCIENT TIMES A GREAT VARIETY OF MATERIALS WERE USED FOR THE CHALICE, AMONG THEM GLASS, WOOD, ROCK CRYSTAL, HORN, MARBLE, AND LEAD. GOLD AND SILVER HAVE ALWAYS BEEN FAVORED AND UNTIL RECENTLY HAD BECOME THE STANDARD ONES USED IN MAKING CHALICES.

TODAY, HOWEVER, ANY DECENT MATERIAL MAY BE USED, PROVIDED THAT IF THE MATERIAL IS ABSORBENT THE INTERIOR SURFACE OF THE CUP BE INLAID WITH NON-ABSORBENT MATERIAL.

THE FOLLOWING ARE SAMPLES OF THE SACRED VESSEL DESIGNED BY J. T. LEE, M. M. YLLANA AND R. O. LORENZANA.

"CHALICES AND PATENS MAY BE MADE OF MATERIALS OTHER THAN THE CUSTOMARY, PROVIDED THEY ARE SOLID, DIGNIFIED AND NON-ABSORBENT."

"...CHALICES MAY BE MADE FROM ANY SOLID, NOBLE, DURABLE AND NON-ABSORBENT MATERIALS AND THAT THE CUSTOMARY GILDING OF THE CUP'S INSIDE IS NOT REQUIRED UNLESS THE KIND OF METAL USED IS LIABLE TO RUST."



PERSPECTIVE



SCALE $1\frac{1}{2}'' : 2''$

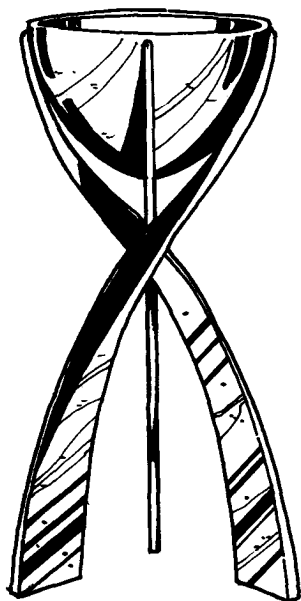
PLAN

chalice

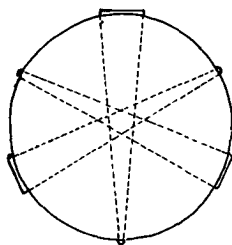
CONTEMPORARY STYLE

The Chalice is of gold, with a gloss finish. The inner surface of the cup is enameled. The design which is soldered around the cup is a simplification of the fleur-de-lis, a symbol of the Holy Trinity.

Submitted by:
JOSE T. LEE



• PERSPECTIVE •

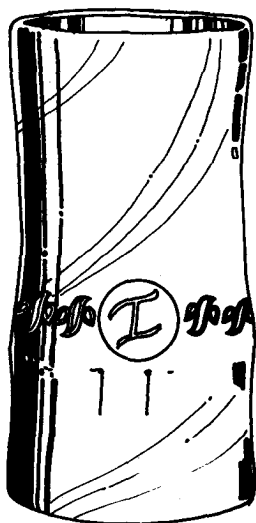


• PLAN •

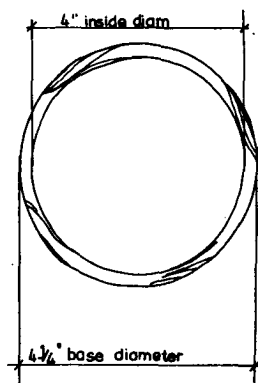
"CHALICE"

The cup is welded to the base just as the three legs are welded to each other. It is made of gold in glossy finish. The tripod symbolizes the Blessed Trinity.

SUBMITTED BY:
MILAGROS M. YLLANA



PERSPECTIVE



PLAN

"CHALICE"

MOTIF: BAMBOO

The design is based on a bamboo stem. Made of polished gold, it has incised carvings of doves & a symbolized letter "K". It is to be cast in one piece.

SUBMITTED BY:
RAMÓN O. LORENZANA

NOTES AND COMMENTS

Message of the New Doctors of the Church

St. Teresa calls the Christian world — “Back to the supernatural”; St. Catherine’s message: “Love the Church and Christ on earth.”

St. Teresa’s most distinctive message is addressed to priests, religious persons and the Catholic laity. It is exceptionally relevant at a time when increasing defections from the priesthood and religious life are observable almost everywhere. The conditions of contemporary life have anesthetized the religious sensitivity of modern man. The most serious weakness of the human mind is its inability to sustain awareness of the greatest realities, which unfortunately today we find so extremely hard to grasp and accept.

The Reformation brought about an eclipse of the supernatural over a large sector of the Christian world. Its baneful effects are penetrating the holy of holies. In the course of the past three hundred years Rousseau’s invitation “retournez a la nature” and Renan’s blunt assertion “Il n’y pas de surnaturel”, have been implanted into the very depths of man’s sub-conscious structure. The divine is either rejected or “humanized”, and the supernatural, if not rejected, “naturalized”. The great tragedy in our day lies in the practical denial of the supernatural, the liquidation of the inner life of man with God. Teresa’s call is: “*Back to the Supernatural.*” Catholic Christianity reveals to us the existence of a relation of *inconceivable intimacy* between God and ourselves, the mystery of Christ in us,—the hope of Glory; the life of grace, nay, the glory of grace in the depths of our sanctified existence, for truly the Kingdom of God is among us (Lk. 17:12), nay, within us. Teresa is the heaven-sent advocate of this “inner life of man with God” in the very core of man’s soul. She speaks from the book of her own personal experience. She believed there must be

constant evidence to the world that here on earth there can be a real foretaste of the life of heaven. Where God is, there lie the springs of our strength, of the new order, of our creative youth. Teresa, one of the most humanly supernatural of the saints, one in whom the gifts of nature and grace blended so harmoniously, spoke from a life-time personal experience, more distinctively from the time she "surrendered" finally and *without reserve* to the action of grace.

The dazzling eminence of sanctity she attained radiates light and love of God in her deeds and writings directed to us priests and sisters and brothers. We shall not find cause for life-long regrettable decisions if we only keep company with God for some sensible time each day or so, as the "Mística Doctora" did teach us. Furthermore, as a well-known theologian observes—the man or woman *who does not listen attentively to God*, has nothing worthwhile to say to the world.

St. Catherine's profound ecclesial sense in today's world.

The doctrine of the Church as the Body of Christ which has been so strongly emphasized in recent years plays an essential part in her life. We may say in all truth that the feature which very specially stands in her short but extremely significant life (1347-1380) is her extraordinary understanding and love for the Church. Her life of intense devotion to the cause of the Church and of the Vicar of Christ is in fact, the best commentary on her doctrine as found in her *Dialogue*, in her *Letters* and in her *Prayers*. Catherine's devotion to the Church incarnated itself in intense activity on its behalf: in painful and exhausting journeys, in ardent pleadings with Popes and Princes, in most fervent prayers and painful penitential practices offered for the welfare of the Holy Father, and the Church. For all the intensity of her exterior activity on behalf of the Church, the divinely enlightened Catherine deeply realized that the purification of the Church (today we may call it the *renewal* of the Church) was to be effected in a very special way, by personal prayers, inward expiation, flowing from a heart afire with God's love. This is a difficult lesson so many of us priests and religious must learn today.

Catherine's tireless devotion to the Church and to the Pope, and her deep sense of responsibility for its welfare, cause her to tell the

Pope, and some Cardinals the most unwelcomed truths in the language they could understand well . . . but she never for a moment forgot the reverence due to him, as the Vicar of Christ. She always saw in him (the Pope) *Christ on earth*. And far from speaking about the Church with any tone of contempt she always saw in it "*the sweet bride of Christ*" however disfigured that Bride manifested herself to her realistic vision. Her unshakeable conviction about the necessity of absolute attachment to the Church in spite of whatever evils might afflict it, is particularly well illustrated in a letter she wrote to the rulers of Florence: "He who is disobedient to *Christ on earth* has no share in the inheritance of the Blood of the Son of God . . ."

It is most interesting to note what Paul VI said years ago about the relevance of the life and teaching of Catherine of Siena. I quote his words: "The contribution of spiritual energies to the Church's Hierarchy from the Catholic people, from a simple people to the Pope, makes us think of the Saint whom the Church will honor tomorrow with a special feast, St. Catherine of Siena, the humble, learned, undaunted dominican virgin who, as you all know, loved the Pope and the Church with a loftiness and strength of spirit that no one is known to have equalled . . . Furthermore, the Church and the Papacy can and must be loved, so Catherine teaches us, even if their countenance be dimmed by human infirmity."

F. del Rio

PASTORAL SECTION

HOMILETICS

**Feast of All Saints (Nov. 1)
Mt. 5, 1-12a (the Beatitudes)**

Saints who "Ain't"

There are Saints with a capital "S", saints with a small "s", and saints minus the "s", that is, saints who "ain't".

Saints with the capital "S" are the canonized Saints, like Saint Dominic, Saint Catherine, Saint Martin, etc. They are the heroes of Christianity, people who followed Christ with outstanding generosity and became his very close friends even while they lived in this world. God called attention to their exemplary lives by working miracles at their request and giving them very extraordinary gifts like visions and prophecy. We honor all of them in today's festivity.

Saints with a small "s" are the numberless people who lived in a manner truly pleasing to God. Perhaps there was nothing evidently heroic in their lives. But the very fact that they fulfilled the will of God day after day have put them in the category of the great. Many of us have known people of this type: a parent, brother or sister or friend, perhaps a teacher or a neighbor—people who left edifying memories that help us live better lives. They may not have been canonized, but they are truly saints. Today's feast also honors them.

Saints minus the "s", saints who "ain't". Most of us fall under this category. We are "saints" because by our Baptism we have been consecrated to God. But in our religion, true sanctity cannot be the result of a merely external rite. If we are merely like "whitewashed tombs

that look handsome on the outside, but inside full of dead men's bones and every kind of corruption" (Mt. 23,27), we would be like the pharisees whose way of life was totally rejected by Christ.

To become true christians, true saints, we must pay attention to the teaching contained in the beatitudes. We must become *spiritual beggars*, expecting salvation not on account of a righteousness that we acquired by ourselves alone, but stretching out our arms and opening our hands to receive grace from Jesus Christ. We must become *docile* and let our great Leader, Jesus Christ, lead us to the Promised Land. We must *lament* over the sad affairs of men, and becoming instruments in the hands of God, try to make this world better. Like refugees from the calamity of life, we must *seek the relief goods* brought from heaven by Jesus Christ. Allowing the love of God to touch our lives so that we can, in turn, also love others, we must practice that *charity* that covers a multitude of sins (I Pet. 4,8). Cleansing ourselves not only exteriorly but in our hearts, we must become *sincere* in our dealings with God and men. *Seeking the peace* that God alone can give, we must accept our fellowmen as they are and encourage them to accept one another as true brothers. *Standing firm* on our Christian convictions, we should seek to establish on earth the kingdom of God.

We are all saints, because we are all christians. But what kind of christians are we? Christians who "ain't"? If that is what we are, today's feast invites us all to turn to Jesus Christ and all the real saints, so that we may cease to be saints who "ain't" and become saints who are.

Twenty-fifth Sunday after Pentecost (Nov. 8)

Mk. 12, 38-44 (or shorter: 12, 41-44): The Widow's Mite.

Outstanding Generosity

Quite often nowadays, certain groups announce a search for outstanding persons. The search for the Ten Outstanding Young Men

is nationally known. Manila has its annual search for the five prettiest. Many towns have an annual search for outstanding policemen or other public servants. But I wonder if any group has ever organized a search for the *Ten Most Generous Persons*.

If you know of a search of this kind, let me know. I have a candidate. Let me tell you about her. One day, a lady was standing by a store where religious articles are sold. Then a poor old woman came, carrying a nondescript bag. She looked at all the religious articles: glittering rosaries, gilded crosses, many-colored *stampitas*, beautifully covered prayer books, finely shaped statues, etc. Finally, she fixed her eyes on a beautiful *stampita*. She looked at it for a long while. Finally, she turned to go away. She could not afford the twenty centavos needed to buy the *stampita*. All the while, the lady was standing by, observing the old woman. Guessing what was in the old woman's mind, the lady quickly bought the *stampita* and gave it to her. The old woman accepted the *stampita* gratefully, and without a word, she started digging in her bag. After a while she was able to bring out two little boxes of raisins. Apparently, she made her living by selling those raisins, gaining two or three centavos per box. But she did not hesitate to give up two boxes to show her gratitude for a twenty-centavo *stampita*. The lady was touched, she did not know what to do. Finally, she managed to convince the old woman that some prayers said for her family would be enough gratitude for her little act of kindness.

Who is my candidate for the *Ten Most Generous Persons* award — the lady or the old woman? You guessed it. The old woman, of course! She had not yet sold enough boxes of raisins to afford buying a twenty centavo *stampita* and yet, to express gratitude for a little kindness, she offered two boxes of raisins!

Do you know where I will look for the nine other persons whom I will nominate for the *Ten Most Generous Persons* award? Not from among the rich, but from among the poor. Generosity is not gauged from the worth of the donation but from the spirit in which it is given.

It is not the gift, but the giver that counts. If we bear this in mind we will find no difficulty in recognizing the fact that the most generous people are found from among the poor.

In today's gospel, Jesus acted like a judge in a search for the *Ten Most Generous Persons*. He did not choose any of the rich who put a lot of money into the treasury. Instead he chose the poor widow who "put in two small coins, the equivalent of a penny."

That widow had the proper sense of values. Although she had an empty stomach, she considered it more important to use her last centavo in paying homage to God than in buying a bite of bread for herself. That widow had a dignity that put the *pasikat* of the rich to shame. That widow had outstanding generosity. If we can just be half as generous as she was, we would be better Christians.

Twenty-sixth Sunday after Pentecost (Nov. 15)
Mk 13, 24-32: The Coming of the Son of Man.

Waiting for the Signal

Both the USA and Russia have developed elaborate radar systems that will warn them about an enemy attack. They have willingly spent millions of dollars or millions of rubles in the belief that, if they are warned on time, they can neutralize the attack and even crush the enemy altogether.

The same reason prompted our Lord to warn his disciples about the great dangers that would come when Jerusalem would be attacked and destroyed by the Romans. History proves the wisdom of his warning. In the year 70 A.D., forty years after Jesus gave his warning, Roman Legions came to punish Jerusalem for rebellion. Christians, having been warned by the words of Christ, fled from the city and were saved. The Jews who did not believe in Christ and paid no attention to his words stayed in the city and perished with it.

The destruction of Jerusalem was not only a historical reality but also, and indeed principally, an eschatological symbol, that is, a warning about the end of the world. The important thing about the end of the world is not really how it will take place, or when, but **WHAT** it will be for us. Will it mean a day of terror and hysteria? Or will it mean the signal to rejoice at the triumph of Christ?

Let us not pay attention to the false prophets who tell us how the world will come to an end: either by collision with a comet or an asteroid, or by an explosion of nuclear bombs, or by dislocation from its orbit around the sun. When our Lord said that "the sun will be darkened, the moon will lose its brightness, the stars will come falling from heaven," he was talking in apocalyptic language, which is not to be taken literally. The important part of his message is that we should be ready to greet him when he comes as the glorious Saviour who will call us to his eternal kingdom.

If we heed the words of Christ, if we are converted from our sins and fight against evil, if we live a life of dedication to the service of God, we shall not be anxious about the end of the world, but shall "wait in joyful hope for the coming of our Saviour, Jesus Christ."

Last Sunday after Pentecost (Nov. 22)

Feast of Christ the King.

Jn 18, 33b — 37.

Crowning Conclusion

When people nowadays wish to celebrate a very important anniversary, it has become customary to declare a whole year of celebration. So, for example, in 1964-65 we had a year-long celebration of the 400th anniversary of Christianity in the Philippines. In 1967-68 we had the "Year of Faith" commemorating the 19th centenary of the martyrdom of St. Peter and St. Paul.

The practice of having a year-long commemoration of a great event was begun by the early Church. The event that serves as the focus of the commemoration is the Resurrection of Christ. At first, only a few days were set apart to commemorate this event. Then the celebration was extended to several weeks before and after Easter. Finally, the celebration covered the whole year and included the commemoration of the other events in the life of Christ as well as highlights of his teachings and special aspects of his person, but all this is organized around the Paschal Mystery, and Holy Mass is always the main event of the celebration.

In the new arrangement of the Liturgical Year, the Feast of Christ the King has been transferred from the last Sunday of October to the Last Sunday after Pentecost, and has become the crowning conclusion of the Christian commemorative year. What more fitting conclusion can we ask for?

When we say that Christ is King, let us not think of him in a childish way, merely as a man with rich vestments, seated on a throne, holding a globe in his left hand and perhaps a sceptre in his right hand and wearing a crown on his head. If we really want to understand the kingship of Christ, it is more helpful to reflect on his grace and power and how we participate in them. He is a King, but his kingdom is not of this world. He exercises his kingship when his grace touches our hearts and his power makes us strong against the devil.

Christ is ruler or head of a living body, which is the Church. Just as the head contains the brains which control the movements of all the parts of the body, so also Christ possesses the fulness of grace and power from which supernatural life and movement flows to the Church. In this way, Christ is ruler in a manner which no earthly king can match. Earthly kings can improve the life of their subjects but can never give them life itself. Christ, however, as King and Head of the Church, gives supernatural life to all his subjects. So, in practice, we recognize that Christ is King by asking for supernatural grace. We should do this principally through the Sacraments, two of which we can frequently re-

peat, namely Penance and the Eucharist. We also obtain supernatural grace and recognize Christ's kingship through assistance at Mass and through prayers.

This afternoon, at a special service in all Churches, people will consecrate themselves or renew their consecration to Christ the King. This is a praiseworthy practice, and if you can come, you should participate in it. But even if you do not participate in this pious act, you should realize that you are deeply committed to Christ the King. You became a member of his through Baptism, which produced an indelible mark in your soul. I invite all of you to renew, through a fervent participation in this Mass, your baptismal consecration to Christ the King!

● Efren Rivera, OP

Notes on**THE HISTORY OF THE CHURCH
IN THE PHILIPPINES*
1521 - 1898***(continued)***● Pablo Fernandez, OP****Chapter Nine****RELIGIOUS ORDERS AND CONGREGATIONS
OF WOMEN**

1. Santa Clara Monastery. Already by the end of the sixteenth century, the residents of Manila had wanted to have a monastery for cloistered nuns in the city, where Spanish girls who felt called to the religious state could enter. But because of objections from the Council of the Indies, nothing was done until 1619.

Finally, with all the necessary civil and ecclesiastical permits, 8 nuns of St. Clair sailed from Cadiz to the Philippines on 5 July 1620. Headed by Mother Jeronima de la Asuncion, they arrived in Manila on 5 August 1621, after a long and tedious voyage of more than one year. They were lodged at first in a convent in Sampaloc, where they stayed until their house in Intramuros was ready, which had belonged to the couple Pedro de Chavez and Ana de Vera, the patrons of this foundation. In a few weeks 20 Spanish maidens entered the monastery, which was known as the monastery of Santa Clara.

* An essay towards a history of the Church in the Philippines during the Spanish period 1521-1898, translated by Jose Arcilla, S.J., faculty member of Ateneo University, Department of History.

This event alarmed many residents for, if the number of vocations increased, there would scarcely be available in Manila young girls for the youth who might want to marry. To prevent such lack, the authorities thought of limiting the number of postulants. This occasioned serious misunderstandings with the foundress. It also occasioned enough headaches to the Franciscan provincial, since he had to see to it that the nuns accepted rent and servants for the household chores. But in all this, Mother Jerónima acted with great prudence and success. Finally consumed with age, labors and penance, the Mother foundress passed to a better life on 22 October 1630 at the age of 75 years. This noble soul cherished a plan to open a monastery in Pandacan for native girls, but it did not succeed because she did not receive the support of the authorities.¹

2. Beaterio of the Society of Jesus. Inspired by Fr. Paul Klein, S.J. this Beaterio was founded in 1684 or a little after by Ignacia del Espiritu Santo, a Chinese mestiza. The *beatas* (pious women) lived in a building near the Jesuit church in Intramuros, and they dedicated themselves to teach Spanish, mestizas and native girls the fear of God and works proper to their sex. They lived poor, on occasion begging alms, and they earned their livelihood through the work of their hands. They were called *beatas* because, without belonging to a religious family, they wore a religious habit, followed common life and observed certain rules. They were "Jesuit" because, without being technically bound to the Society of Jesus, they went to the Jesuit church to confess, to hear mass and receive communion.

Unlike the nuns of Santa Clara who were Spaniards, the *beatas* were Filipinos or mestizas. In 1755, King Ferdinand VI, acceding to a previous petition by Archbishop Pedro de Arzála, granted the *beaterio* legal existence. In the second half of the nineteenth century, they began to expand around Manila and to the Jesuit missions in Mindanao.

¹ Concepción, Juan de la, O.R.S.A., *Historia General de Filipinas*, Manila, 1788, Tomo V, páginas 5-17; Perez, P. Lorenzo, O.M., *Compendio de la vida de la Venerable Madre Sor Jerónima de la Asunción*, Manila, 1963 (St. Paul Publications), pp. 38-43.

In the beginning of the present century, they became the Religious of the Virgin Mary (RVM)' today quite spread all over in the Philippines.²

3. Beaterio of Santa Catalina. Already in 1633, the Dominicans had intended to found a monastery, similar to that of Santa Clara. But they had to discontinue the project lest they prejudice the interest of the first institution. In 1696 a Beaterio was inaugurated, supported by a donation of Doña Clemencia Naveda and organized by Fr. Juan de Sto. Domingo. The *beatas*, in the original plan, would pronounce solemn vows, observe strict cloister, wear the Dominican habit and follow the Rule written by their founder. In the course of time, the Beaterio, under the patronage of Saint Catherine, had to face various crises: the lack of funds, the threat of the diocesan visitation in the time of Archbishop Camacho, the opposition of the Sta. Clara Monastery, and the controversy on the solemnity of the vows. Nonetheless they survived these difficulties, thanks to the generosity of Sr. Juan de Escaño y Cordoba, who left them a bequest of ₱40,000, and the help and guidance of the Dominican fathers. By mid-eighteenth century, occasioned by the defection of a nun, a dispute arose on the solemnity of the vows. The church authorities resolved the problem against the mind and the practice of the Dominicans and the nuns. It was also necessary to admit students towards 1740, because of the needs of the city residents. That is why the foundation continued as a Monastery-College.

After about a century of stagnation, the nuns began to spread out at the end of 1858. First they went to the province of Fookien, China under the shadow of the Dominican missions, and later throughout the Philippines, with the foundation, in the last decade of the nineteenth century, of colleges in Lingayen, Vigan and Tuguegarao. To attend to the needs of the Monastery-College, the missions and their educational institutions in the provinces, the Dominican fathers had to bring personnel from Spain, since the nuns of Spanish descent but Philippine-born, were not enough. The first peninsular religious arrived on 12 April 1865. In 1933, the Filipino membership separated from the

² Anon, *Mother Ignacia del Espíritu Santo*, Manila, 1959, pp. 17-44.

Spanish, resulting in two groups: the congregation of St. Catherine of Siena for the Filipinos, and the Missionaries of St. Dominic for the foreigners. The latter, strangely, has many Filipinos in its membership today.³

4. Third Order of Recollect Sisters. This Institute was founded in 1719 and was housed for a long time in a residence in the area now fronting the San Sebastian Church, the Plaza del Carmen in Quiapo (Manila). It has also served as a school since its foundation and, since 1907, is known as Santa Rita College.⁴

5. Daughters of Charity. On 19 October 1852, Her Majesty Queen Isabel II dispatched a Royal Order communicating some important measures for the better spiritual administration of the Philippines. The same Royal Order decreed the coming of the Vincentian Fathers (*Paúles*) and the Daughters of Charity to the Philippines. The latter would take care of the hospital and other institutions of learning and charity in Manila.⁵

The first mission of fifteen Sisters reached Manila on 21 July 1862. This year and the following they took charge of the following institutions (chronologically listed for greater clarity, some of which we have already mentioned): the Military Hospital (1862), Escuela Municipal of Manila (1864), Colegio de Sta. Isabel in Manila (1864), Hospicio de San Jose (1865), Colegio de Sta. Rosa (1866), Normal School and College of Sta. Isabel in Nueva Cáceres (1868), San Juan de Dios Hospital in Manila (1869), Colegio de San José in Jaro (1872), Hospital de la Marina in Cañacao (1876), San Juan de Dios Hospital in Cavite and a school attached to it (1885), Asilo-Colegio de San Vicente de Paul in Looban, Manila (1885), and finally the College, School, Hospital and House of Charity in Cebu (1895).⁶

We shall now briefly review the institutions which we have not yet discussed.

³ *Dominicos donde nace el sol*, pp. 193-94, 380, 423, 427, 433, 520-21.

⁴ *Misiones Cathólicas en Filipinas*, Manila, p. 103.

⁵ Un sacerdote de la Congregación de la Misión, *Op. cit.*, p. 31.

⁶ *Op. cit.*, 136-41.

6. Escuela Municipal. The Escuela or Ateneo Municipal of Manila was three years old when the Government, at the coming of the Daughters of Charity to the Philippines in 1862, thought of opening a similar school for girls under the direction of these sisters. It was opened in 1864 with 100 pupils, an enrollment that grew to 400 by the end of the century. The building originally occupied the spot at the end of Archbishop street in Intramuros. After the earthquake in 1882, it was transferred near the college of Sta. Isabel. Finally in 1892 a new edifice was built following the new style of the age to answer the needs of the school. With the change of sovereignty, the American government, faithfully following the principle of total separation of church and state in the United States and in the Philippines, forbade the Sisters from teaching religion. No less faithful to their principles, the latter decided to give up the administration of the school which reverted to the government and became a high school under the Bureau of Education.⁷

7. Santa Rosa College. Under the patronage of Saint Rose of Lima, a college was founded in 1750 by a Dominican tertiary, Sor Paula de la Santísima Trinidad. She had just arrived from Spain, impelled by her ardent desire to do good for the young girls of Manila. On her death some years later, she entrusted the school to a Board of Directors under the supervision of the Archbishop, following the norms of the *Patronato Real*. For a century, pious ladies in residence took charge of its internal administration and taught in the classes. On 19 January 1866, after the death of the last lay directress, the Daughters of Charity assumed the government of this educational center. They inherited a building ruined by the earthquake of 1863 and they had to sweat blood and tears to rebuild it. Seismic tremors brought it to the ground again in 1882, and once more, together with the Board of Directors, the Sisters reconstructed the college. Although burned in 1941 during the Japanese raid of December 27, it still continues on a modest scale under the care of the Josephine Sisters.⁸

⁷ *Op. cit.*, pp. 111-14.

⁸ *Op. cit.*, pp. 136-41.

8. **Santa Isabel College (Naga).** This college owes its foundation in 1868 to the zeal and foresight of Bishop Francisco Gainza, who entrusted it to the Daughters of Charity from the beginning. Within its square and spacious edifice which Bishop Gainza erected on a new foundation, there were almost from the start three educational institutions: a free school for poor girls, a boarding school, and a normal school for teachers. This last was the reason why bishop Gainza opened Santa Isabel College. He hoped that from it well trained teachers would graduate, who would in time raise the level of education throughout the diocese. Although the Spanish government had elevated it to the rank of a normal school for teachers in 1872, it did not begin to function as such until 1875. About 350 teachers were trained in Santa Isabel until the end of the century, and around 1500 girls received their schooling there.⁹

9. **La Concordia College.** The first Daughters of Charity had scarcely arrived in Manila in 1862 when an aristocratic, but virtuous lady, Doña Margarita Roxas de Ayala, donated a beautiful estate on the outskirts of the city, called "*La Concordia*," in order to found a college for girls. She also defrayed the expenses for the journey of 8 Sisters who took charge of the new school on 3 May 1868. This was the first college they had administered by themselves. The others, Santa Isabel, Santa Rosa, the Escuela Municipal, the Military Hospital, San Juan de Dios Hospital, the Hospicio de San José, were governed by their respective administrative councils under the *Patronato Real*. Besides the 40 girls, called "*de gracia*," who received free education, La Concordia maintained a free school for the girls of the suburb. The school was in another age famous as an outstanding school for piano and singing. The buildings of La Concordia have also served as the Mother House of the Daughters of Charity in the Philippines.¹⁰

10. **San José College (Jaro).** On 1 May 1872, the Daughters of Charity opened by themselves a college in Iloilo under the patronage of Saint Joseph. For the first five

⁹ *Op. cit.*, 144-48.

¹⁰ *Op. cit.*, pp. 150-58.

years they had to close it for lack of funds and for other causes. That the sisters might not leave his diocese, Mons. Mariano Cuartero entrusted them with the *Escuela Municipal*.¹¹

11. Marine Hospital (Cañacao). This government hospital for sick soldiers and sailors was entrusted to the Daughters of Charity in 1876. The spiritual care was in the hands of a military chaplain, while a group of physicians took charge of technical matters.¹²

12. The Daughters of Charity in Cebu. In 1895 the Little Sisters of the Mother of God were integrated with the Daughters of Charity. The former were a local religious community in Cebu, organized some years previously by Fr. Fernando de la Canal, a sagacious apostle and social worker. In this way a school, a small hospital and a Casa de Caridad passed to the hands of the Daughters of Saint Vincent de Paul. They had been administered by the Little Sisters, guided by Fr. de la Canal and supported by Bishops Madridejos and Alcocer of Cebu.¹³

13. Augustinian Tertiary Sisters. In 1883, 4 Augustinian sisters arrived in the Philippines. They were members of a religious group in Barcelona, founded in 1877 and known as the *Beatas de San Agustín*. Their purpose was to help the Augustinian fathers gather together, support and educate the numerous orphan girls who were left destitute after the cholera of 1882. In the beginning they were lodged in a spacious building in San Felipe Neri which the fathers had given them. In 1889, they admitted the first six filipina girls to their congregation. The tertiaries and their girls stayed in this same place until 1898, when the building was bombarded, and they had to evacuate to the convent in Guadalupe which the Augustinian fathers had abandoned. The years following the revolution were for the Augustinian sisters a road of suffering: from Guadalupe they had to move to the College of Santa Isabel; from here to the convent of the

¹¹ *Op. cit.*, pp. 169-73.

¹² *Op. cit.*, pp. 174-77.

¹³ *Op. cit.*, pp. 189-197.

Venerable Third Order of Saint Francis in Sampaloc; finally, in 1908, they transferred to the Beaterio in Pasig where they opened a school called *Colegio del Buen Consejo*.¹⁴

14. The Mothers of the Assumption. When the Queen Regent Maria Cristina decided to enrich the Philippines with a normal school on a more pretentious level, the only institute she found suitable for her plan was the Congregation of the Mothers of the Assumption. In 1892, they arrived in the Philippines charged with the administration of such a school. With the end of the Spanish government in the Philippines, the Mothers gave up the Normal School, but not their work of education. This they have continued until our own days for the girls and young ladies of high society.¹⁵

¹⁴ *Misiones Católicas en Filipinas*, p. 105.

¹⁵ *Ibid.*, p. 106.

The Franciscan Missionaries of Mary

January 6, 1877, is a landmark in the history of the Institute of the Franciscan Missionaries of Mary. On that date, Pope Pius IX approved its foundation. Chosen by Divine Providence to head this first small troop of Missionaries of Mary was the valiant woman with the warm and tender heart of a mother and the indomitable courage of a man—MOTHER MARY of the PASSION. Of her, the words of the prophet Isaiah ring true:

I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: thou art my servant, I have chosen thee,...

Indeed, Mother Mary of the Passion was chosen from many to dedicate her life and her Institute to the service of the Vicar of Christ and holy Mother Church. To Mother Mary of the Passion, Pope Pius IX said when she prostrated herself in tears to kiss his feet in a gesture of gratitude for his approval of the Institute's foundation: "Kiss not only my feet, but also my hand." Already the deep and profound union of the Institute with the Holy Father and the Church had blossomed and continues to grow as years go by.

"Do not be discouraged; your Institute will be like an oak, a long time in taking root, but it will become eventually a tree which will see the centuries go by, will extend afar its branches and cover the earth." These prophetic words of an old cure to Mother Mary of the Passion find fulfillment in the rapid growth of her Institute. For how can such an Institute remain static when it is moved and guided by a Rule and Constitutions written by such a dynamic foundress in the historic Roman Coliseum still vibrant with memories of blood-curdling shouts of the pagan Romans as they thrilled to watch the early Christians being devoured by beasts? Here, seated on one of the stones of the amphitheatre and under the protection of so many glorious martyrs and virgins,

Mother Mary of the Passion, in three days time wrote the Rule and Constitutions which were to guide and inspire the future phalanx of missionary virgins.

Twenty-seven years after its foundation, the Franciscan Missionaries of Mary had gone up to 3,000. At her deathbed on November 15, 1904, Mother Mary of the Passion's daughters have spread into four continents, working in 86 houses, 43 of which were located in Europe and 43 scattered in mission lands.

Steadily, the growth of the Institute increased even after the death of its Foundress as foundations in Christian and non-Christian lands continued to multiply. Today, like an oak, the Institute of the Franciscan Missionaries of Mary keeps on extending afar its branches, covering the earth as 11,153 daughters of Mother Mary of the Passion belonging to 63 nationalities unselfishly labor in the vineyard of the Lord, diffusing the Charity of Christ from 433 houses in 65 countries.

Today 632 novices and 184 postulants of different nationalities are receiving in 40 novitiates the missionary training which was left to them as a legacy by their venerated Mother Foundress.

This "heroine of the missionary idea," as Georges Goyau of the Academie Francaise calls Mother Mary of the Passion, knew at her deathbed that her Institute would survive her because "it is God's work," not hers. She had always considered herself only an instrument of Divine Providence in raising up for the Church a missionary Institute that would meet the need of the times — a religious congregation in which the missionary vocation would be the first concern, and whose sole object would be the conversion of pagans by works of charity of every kind adapted to the conditions and needs of different countries.

Such was the ideal conceived by Mother Mary of the Passion of the Institute she founded which she actually brought into being.

For the Church and Spread of the Kingdom

In her mind she and her daughters were to be dedicated wholeheartedly to the service of the Church as humble auxiliaries of Her pastors in the work of spreading the Kingdom of God. She desired of

her daughters to be ready at any time to go, at the call of the Church, even to the most distant and dangerous missions.

Her one consuming passion was service to the Church. She used to say, "God forces me to pray and beg prayers for the Church . . . I feel as if God had created me just for that."

And the Popes who knew her blessed her for this vocation. In 1903, during an audience, Leo XIII, imposing his hands upon her so that she might "do the work of God," told her: "Maintain in your Institute the spirit of devotion to the Church and its Head. Maintain it as a treasure. Take every care that this devotion may never diminish. . . Every day, a prayer for the Pope."

The Spirit of St. Francis of Assisi

Desiring to protect the members of her Institute from the spirit of the world, Mother Mary of the Passion wanted the spirit of the Gospel, which is the "spirit of charity, poverty and detachment, and simplicity," to permeate the lives of her daughters. Such was the spirit which animated the life of St. Francis of Assisi and all his followers. Hence, in 1882, the then "Missionaries of Mary" became Franciscan Missionaries of Mary.

A Marian Calling

"Our Institute," Mother Mary of the Passion repeatedly told her daughters, "is Mary at the foot of the Cross." She consecrated her Institute to the Immaculate Mother of God and made Mary Immaculate as Queen and true Superior of the Franciscan Missionaries of Mary. To make this Marian aspect of their vocation receive sanction from the Vicar of Christ, the Foundress wrote her directives in her Constitutions: "Mary is our path to lead souls to Jesus; our special vocation is to continue her mission on earth."

Threefold Vocation: Adorer, Victim, Missionary

This Marian vocation takes on a threefold aspect: Adoration, Expiation, and the Apostolate. Every Franciscan Missionary of Mary

is to dedicate herself to adore Christ in the Blessed Sacrament exposed daily in the chapel. Daily she offers herself as a victim zealously desiring to be of service to the Church and the people of God. To spread the Kingdom in missionary activities wherever the Holy See would send her is one of her aspirations.

ADORER. It was Mother Mary of the Passion's belief that "Our Lady seems to have raised up the Franciscan Missionaries of Mary for a mission which she can no longer accomplish in this world — the mission to adore Our Lord in the Blessed Sacrament."

VICTIM. The life of expiation of the Franciscan Missionaries of Mary is symbolized by the little sanctuary lamp which consumes itself before the Eucharistic Christ. "Let us steadily burn out for Christ," the Foundress exhorted her daughters, "dying daily for Him, and so have the merit of martyrdom without the glory." Having understood the value of the cross and sufferings, Mother Mary of the Passion used to say: "Our sufferings and those of our sisters are the best, even the necessary, prelude to the growth of faith among the infidels. People must sacrifice themselves before conversions come; and our special vocation is to give ourselves to God," through sacrifices.

MISSIONARY. The heart of the great apostles beat in hers and gave her a burning missionary zeal. The very thought of pagans and infidels made her say: "When one thinks how God Incarnate shed His blood for them, how one longs to win them for Him!"

Adorer, victim, missionary these three elements Mother Mary of the Passion blended in a philosophy which stressed prayer and expiation above the active apostolate. Thus, the Franciscan Missionaries of Mary were to be missionaries of God's Gospel only after they had first offered themselves as victims for the Church and its apostolic endeavors and adorers of the Eucharistic Christ, the Great Missionary.

Works of Charity

Assured of vitality in their missionary endeavors Mother Mary of the Passion asked God for a "far-seeing mind which would be concerned with every field of the apostolate to which Divine Providence calls us

to work." She widened her interests to take in all the works of charity, refusing nothing, within reasonable limits, that concerned God's holy Church.

"We can never do enough" was the motto that expressed her eagerness to give service. This is indeed still echoed in the varied thriving works of her Institute today. But that watchword means for each Franciscan Missionary of Mary—as it did for their Foundress—a consecrated life steeped in the spirit of contemplation and self-sacrifice. It stems from their three fold vocation: Victim, Adorer, Missionary; and it relies on three loves: Jesus in the Eucharist, Mary Immaculate, and the Franciscan Rule. Of this is born the profound apostolic spirit that animates all their activities.

Philippine Foundations and Evangelization

It was on December 10, 1912 that the Franciscan Missionaries of Mary, twelve in number, set foot on Philippine soil. Their first foundations were parochial schools and workrooms, which simultaneously became centers of catechetical and social work.

In 1912, St. Agnes' Academy was inaugurated in Lipa, Batangas and on May 31, 1913, Our Lady of the Angel's Academy was founded in Atimonan, Tayabas (now Quezon).

Other schools were opened later: St. Joseph's Academy in Sariaya, Quezon, on June 29, 1921; St. Theresa's Academy, in Bauan, Batangas, on June 6, 1927; St. Helen's Academy, in San Pablo, Laguna, in June, 1928; and the Parochial School of Sampaloc, Manila, also in 1928. In 1935, Our Lady of Loreto Academy was established at Legarda Street in Manila; and in the same year Mindanao welcomed the Franciscan Missionaries of Mary at St. John's Academy in Jimenez, Misamis Occidental. Holy Rosary School (now Stella Maris College) was founded in 1937 in the neighboring town of Oroquieta.

Manila welcomed the Franciscan Missionaries of Mary in 1928 with the opening of the Sampaloc Parochial School. The next year, the Convent of Virgo Fidelis at Manrique Street opened the doors of St. Francis' Home for university students from the provinces. Meanwhile,

a rest house had been built in Baguio in 1926. Here the sick and tired Sisters could recuperate.

June 13, 1931, marks the foundation of St. Anthony's Girls Institution, (St. Anthony's Home for Girls), an orphanage, at Legarda Street, Manila. With the Convent of Regina Angelorum at Legarda as center, work among the under-privileged of Manila's poor districts was then undertaken in six free dispensaries which, through the financial aid of charitable people and associations, were built in the districts of Tondo, Balicbalic, Trozo, Pandacan, Santa Cruz, and Sampaloc.

The last work to be undertaken before the outbreak of the Pacific War was the mission among the Moros of Dansalan, Lanao. The dispensary thrived only from 1940 to 1942.

Post-War Foundations

On November 2, 1949, Our Lady of the Star Convent was founded for the moral and social upliftment of the lepers in the government-owned Tala Sanitarium. To save babies born of Hansenite parents from contagion, the Sisters opened the Nursery on July 10, 1950, in their former refectory. Since then hundreds of babies have been saved from the dreadful diseases. Seven new buildings now shelter over 260 babies from birth till they reach the age of five. Because of the lack of space, the children have to be sent away to non-leper relatives when they reach 5 years old.

The training of Filipino Franciscan Missionaries of Mary, at present, goes on at the scenic site of Tagaytay City where the Immaculate Heart of Mary Novitiate now stands. From this training ground Filipino Franciscan Missionaries of Mary have been sent to mission work in the Philippines and foreign countries like Hongkong, Korea, Taiwan, Japan, Ceylon, Burma, Pakistan, Indonesia, Australia, Africa, and the United States.

Quezon City's need for schools was answered by the establishment of Stella Maris College at Cubao, in June, 1955. Cebu's poor received the ministrations of the Franciscan Missionaries of Mary in January, 1957, with the opening of two dispensaries. To meet the need for more

Catholic schools in this, the oldest city of the Philippines, Stella Maris School of Cebu was founded in June, 1962.

Of the twelve houses founded since 1912, only four survived the destructions of World War II. From the present eight existing houses, the charity of Christ reaches thousands of people through five schools, an orphanage, a nursery for the children of leper parents, eleven dispensaries, catechetical and social work among all classes of people, including the lepers of Tala Sanitarium.

From the city to the slums, from the town to the barrio, from the lowlands to the mountains, the Franciscan Missionaries of Mary go to bring Christ to those who do not know Him yet, or only know Him too little. They not only bring Christ to them but they also bring them to Christ. On jeeps, on pedicabs, on bancas, or on foot, the Word of God is ever spread as this mighty army of missionaries march onward in their various apostolic and missionary works.

CASES AND QUERIES

PERMISSION OF PRIEST-CANDIDATES TO THE CCP

Query

1. — DO PRIESTS WHO WISH TO RUN FOR A SEAT IN 1971 CONSTITUTIONAL CONVENTION HAVE TO ASK PERMISSION FROM THEIR LOCAL ORDINARY?
2. — IF SO, DOES THE PERMISSION HAVE TO BE *IN SCRIPTIS*, OR IS AN ORAL ONE ENOUGH?
3. — WHAT PENALTIES WILL A PRIEST INCUR IF AND WHEN HE LAUNCHES HIS CANDIDACY WITHOUT THE SAID PERMISSION?

Answer

1. — They need permission from the proper Ordinary and the Ordinary of the place where the election will take place.

Can.139 § 4 states: "Senatorium aut oratorum legibus, quos *deputatos vocant*, munus ne sollicitent neve acceptent sine licentia Sanctae Sedis in locis ubi pontificia prohibitio intercesserit; idem ne attentent aliis in locis sine licentia tum sui Ordinarii, tum Ordinarii loci in quo electio facienda est."

Hence, even if those to be elected in the forthcoming Constitutional Convention are called *delegates*, it does not follow that the law stated cannot apply to them. The canon is not concerned with terminologies or designations which could be diverse in different places. It is rather concerned more with activity or function, and certainly those who will be elected to formulate the *fundamental laws of the land* can be called and are in fact truly *legislators*.

It should be noted that a priest who plans to launch his candidacy needs the permission both of his proper Ordinary and the Ordinary of the place where the election will be made or will take place, that is, in the corresponding district where he plans to present himself as candidate. Therefore, if the priest belongs to the secular clergy, and files his candidacy in the district not within the jurisdictional territory of his proper

diocese, he will need permission both from his own bishop and the bishop of the district where he plans to run as candidate. And if the priest belongs to an exempt religious Order, he will need the permission not only of his own major Superior, but also the bishop of the place where he plans to become a candidate.¹

On April 25, 1922, the Pontifical Commission for the Authentic Interpretation of the canons in the Code of Canon Law ruled that Ordinaries of the place "in concedenda licentia sacerdotibus, qui se candidatos ad deputatorum comitia sistere cupiunt, potius difficiles quam faciles se praeberere debeant."²

2. — Canon 139 does not require that the permission of the Ordinary should be in writing nor is there any known law which requires the same. The convenience of having a written permission however, cannot be overemphasized especially in cases where the consent of two Ordinaries is needed. Furthermore, priest who has in his possession a written permission can easily refute and silence those who would in anyway question the legitimacy of his candidacy.

3. — There is no provision for punishment whatsoever in the Code of Canon Law concerning the case in question.

Nevertheless, the Ordinary can refuse permission and give express prohibition to any priest from presenting himself as candidate with threats of some kind of punishment if need be. In this case, any priest guilty of transgressing this prohibition could be punished accordingly (Cf. Can. 2220).

● Bernabe Alonzo, O.P.

¹ Can. 139 likewise oblige all religious (can. 592) and members of societies and institutes who live in common but without public vows (can. 679).

² AAS XIV (1922), p. 313. In the same date it ruled that Cardinals, Archbishops and Bishops whether residential or titular need permission from the Holy See, except in those cases where the Constitution of the land concedes to them the right to be lawmakers (*senatores*). In this instance, since the Holy See gives a tacit approval, they can exercise the said Office without the need of a special permission.

THE ABSENTEE PASTOR

Query

A PARISH PRIEST GOES AWAY FROM HIS PARISH WITH THE PERMISSION OF HIS ORDINARY, FOR AS LONG AS SIX MONTHS TO A YEAR, GOES ABROAD FOR STUDIES, LET US EVEN SAY.

1. — DOES HE HAVE THE RIGHT TO HAVE THE PARISH RESERVED FOR HIM SO THAT WHEN HE COMES BACK HE WILL IMMEDIATELY RE-ASSUME HIS RESPONSIBILITY AS THE PARISH PRIEST OF THE VERY SAME PARISH HE LEFT?
2. — IN HIS ABSENCE, A VICARIUS SUBSTITUTUS IS ASSIGNED IN HIS PLACE. FOR HOW LONG SHOULD SUCH AN ARRANGEMENT HOLD?

Answer

1. — The law of residence for pastors as found in can. 465 does not contain anything contrary to what is alleged in the question. And can. 2147 which enumerates the causes where pastors can be removed from office does not mention the case in question.

Thus, even if a parish priest leaves his parish for a long time, with permission, he does not lose hold of the same. And when he comes back, he has the right and obligation to re-assume his duty as pastor immediately if he feels it is necessary and he is ready and disposed.

2. — The *Vicarius Substitutus* has to hold office for as long as the pastor who has permission to be away from his parish is absent. This at least, is the idea implied in can. 465 § 4.

A *Vicarius substitutus* occupies another's place and exercises another's authority during the period of absence of the person who has the title to the office. This is the concept of a vicarius. Although the duration of a pastor's absence can be foreseen or even fixed, a *vicarius substitutus* is only a substitute for the pastor who is away and nothing more. His incumbency therefore, can be shortened or prolonged depending upon the duration of the pastor's absence.

It is therefore, practical for Ordinaries to fix a definite period during which a pastor can be absent. In this case, all inconveniences and misunderstandings which could arise from the absence of the pastor and his sudden appearance without notice could be avoided. Besides,

a *vicarius substitutus* who knows for how long he will be holding his post can make long-range plans and pastoral arrangements which he could fulfill to the utmost during his incumbency as *vicarius*.

In this connection, I wish to state that the law of residence for pastors imposes upon them the obligation to habitually reside "*in domo paroeciali prope suam ecclesiam*" to be able to carry on the functions connected with the zealous care of souls. This obligation therefore, includes both material and formal residence.

The importance of this consideration has always been insisted upon by several Popes and Council on various occasions. The III Lateran Council for example, ordered that the care of a church or parish be entrusted only to a priest who could be expected to reside in the place where the church is and attend to the same personally. The same case is observed in connection with the consultation made by the Archbishop of Evora to Pope Alexander III concerning approval of appointments of prospective pastors wherein there is ground to fear that the prospect would not observe the law or residence religiously, or after having been entrusted the parish the same would abandon it afterwards. The pontiff answered that in the former case, such presentations should not be accepted nor approved; and in the latter case, he ruled that the pastor in question could be removed, unless he had the bishop's permission during his absence, and the cause for the same is for reasons of study and similar just causes.¹

The obligation of residence therefore, should be observed strictly and bishops should see to it that pastors are not unduly absent from their parishes for periods exceeding what is just and necessary.²

● Jose B. Timoko, O.P.

¹ C., 4, III, 4., as cited by S.A. Moran, O.P., *Comm. alCodigo de Derecho Can.*, BAC, 1968, p. 738.

² Concerning the leave of absence that an Ordinary can concede for a grave cause, most jurists like Fagnani (*Commen. in lib. III Decretal.*, De cler. non resid, c. 17, Clericos), Schmalzgrueber (*Jus Ecc. Univ.*, lib. 3, p. 1a, tit. 4 §3), Passerini (*De hom. stat. et off.*, q. 185, a. 5, n. 133), Muniz (*Derecho parr.*, t. n. 395) and Cocchi (*Commen. in C.I.C.*, 1. 2, n. 345) are of the opinion that the same can be extended by a bishop up to 3 or 4 months. Over this period, however, recourse should be made to the Sacred Congregation especially if the permission asked for is for a protracted duration.

THE CHURCH HERE AND THERE

MOST REV. NICOLAS M. MONDEJAR, D.D.

On August 30, 1970 Msgr. Nicolas Mondejar was consecrated bishop by the Papal Nuncio Carmine Rocco at St. Elizabeth Cathedral in Jaro, and was appointed to be the auxiliary bishop to His Eminence Cardinal Rosales, Archbishop of Cebu, succeeding Bishop Manuel Salvador, now Bishop of Palo, Leyte.

Son of Mr. and Mrs. Emilio Mondejar, the Bishop was born in Cabatuan, Iloilo, on September 15, 1924 and raised in Ma-asin, Iloilo, where he made his grade and elementary school studies. Having finished his high school at the Seminario de San Vicente Ferrer in Jaro, he went to the U.S.T. Central Seminary where he obtained his Licentiates in Philosophy and Theology. In 1952 His Eminence Rufino J. Cardinal Santos in Manila ordained him to the priesthood.

RENEWAL OF PRIESTLY LIFE

A live-in seminar was held from September 6 to 9 in Tagaytay by the young priests of the Diocese of Imus, together with their bishop, Most Rev. Felix Perez.

Topics discussed were: a) on reviving the vicarial structures of the diocese by meeting regularly once a month; b) on physical, intellectual and spiritual aspects of priestly formation: annual medical check-up, 15 days vacation and monthly socials with stress on sports. Also conferences, group discussions and monthly recollection, and a more personal involvement of priests in the liturgy — not merely functional. c) Relationships among the Clergy (between Bishop and his priests, and among the priests themselves) in dialogues, camaraderie, activating the role of the Board of Consultors and the Senate of Priests, introducing "due process", and exchanging Parishes for a few days by mutual arrangements among priests concerned. d) Relationship between priests and the laity, re-evaluating existing parish organizations, their relevance, training of lay-leaders, involving the diocese in Social Action, fostering a more practical and meaningful Tagalog Ritual and adult religious education.

BISHOPS ALONE SPEAK IN NAME OF THE CHURCH

Six bishops in the Dominican Republic have declared that neither priests nor laymen may issue statements in the name of the Church. "Only the bishops are authorized to issue official statements in the name of the Church," they said. "We, the successors of the Apostles, have been chosen by divine mandate to be responsible before God for the direction of our worldly communities."

The bishops said that they were making their declaration, to clear up "confusion" caused by a recent statement issued by a group of priests who attended a meeting to which the bishops were not invited. The statement was against the Dominican Republic for its violation of human rights. They advised priests and laymen to do what they can to alleviate poverty without "vain and dangerous attempts to change the structures of society."

PRIEST SENATES CONSULTATIVE ONLY

A proposal made by the Church in Ceylon for investing priests' senates in this country with policy making powers has been turned down.

In a communication to Cardinal Cooray, OMI, of Colombo, Archbishop Pignedoli, secretary of the Congregation for the Evangelization of Peoples, said that the conferring of such powers on priest senates would seem to be contrary to the documents of the Second Vatican, which, he said, "attribute to the priests' senate a consultative function." This communication was sent in reply to a request from Cardinal Cooray for approval of the acts of Ceylon's second provincial council, which recommended decision-making powers for priests' senates.

Among other statutes on which the archbishop expressed reservations was a suggestion concerning "general absolution" on certain major feast days. The archbishop said that this matter at present is under study by the Doctrinal Congregation.

MODIFICATION OF CANONICAL RULES FOR RELIGIOUS

A decree of the Congregation for Religious has cancelled or altered several provisions of the Canon Law Code on the administration of convents and monasteries. The minimum age for superiors general is now 35 instead of 40. The required minimum age for novice masters and others of lesser authority is 30 instead of 35. Ten years of fully professed religious life are no longer required in those appointed to such posts. The obligation to have the past life of each novice checked by the bishop of every diocese where the novice ever lived has been dropped. Each order may decide how many days novices

must spend in meditation and spiritual retreat before first vows; the writing of wills is postponed from time of entering to the time of final vows — thereby eliminating a troublesome legal point — many novices are under 21 when they enter and are regarded as minors. Much greater freedom is given to religious superiors in erecting, changing and eliminating province boundaries and in opening and closing houses. In the past the Holy See had to be consulted before such decisions could be made. The same is held true for starting or closing a religious house. Religious superiors frequently found that consultation in Rome on such matters was time-consuming and apparently pointless.

Religious women are permitted to go out of their convents unaccompanied. This has long been standard practice in many places. The Congregation points, out, however, that superiors have an obligation to remain vigilant in order to "avoid incidents".

LOCAL MASSES AND PRAYERS

New directives have been issued to dioceses and religious communities on drafting special or local Masses and prayers. The participation of both the laity and clergy is strongly recommended.

Father Annibale Bugnini, secretary of the Congregation for Sacred Worship, says that the new instruction deals with the drafting of particular calendars, and of Breviary offices and the Propers of Masses for special saints' days or other occasions which are not common to the universal Church. The instruction calls for the establishment of diocesan, regional or national and religious commissions to study those special cases from the theological, historical and pastoral point of view. The clergy and laity should have some part in the drafting of these special commemorative Masses. In religious orders and communities, members of the community should be consulted. The local calendars and Mass Propers are to be completed by 1976, Father Bugnini said. The time allowed is more than sufficient; experience has shown in similar matters that "either it is done quickly or it is not done at all."

Among the provisions of the new instruction is one that permits the revival of Rogation and Ember Days to rest with national conferences of bishops. Ember Days are four groups of three days each in the Church year, set aside for fast and abstinence and originally connected with the seasons and crops. Rogation Days similarly were set aside for prayers and fasting in relation to the rural life. Father Bugnini points out that the link with the purely agricultural cycle has become "incomprehensible and anachronistic" for much of the world today. It will be the task of the bishops' conferences to try to give new vigor and meaning to these special observances, linking them with needs of the present day.