

## THE CBCP AT WORK

A Systematic Compilation of the Major Decisions Taken by the  
Catholic Bishops' Conference of the Philippines  
January 1964 to July 1979

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The teachings of Vatican Council II on collegiality gave a decisive impetus to the establishment and organization of national and territorial Bishops' Conferences. Though the Council did not initiate the establishment of said Conferences — already existing in many countries — it certainly gave it a legal status.

The chief aim of the Bishops' Conference is to assist all bishops of the territory in the spirit of fraternal cooperation without encroaching howsoever into the legislative power of any individual diocesan bishop.

Episcopal Conferences were not designed as legislative bodies. The Conference is "just like a council in which the bishops of a given nation or territory jointly exercise their pastoral office to promote the greater good which the Church offers mankind, especially through the forms and methods of the apostolate fittingly adapted to the circumstances of the age". (*Christus Dominus*, n. 38).

If and when the Conference wishes to make a law for its own territory, it must first secure the approval of the Holy See. The decisions of the Episcopal Conference are to have juridically binding force only in those cases prescribed by common law or determined by a special mandate of the Holy See, and further on condition that they should be approved by the secret votes of two thirds of the members with voting rights. (*Christus Dominus*, n. 38; *Notitiae*, Feb., 1973, p. 77, footnote).

Consistent with this theologico-juridical nature of the Episcopal Conference, the CBCP has been enacting through the years a number of important decisions as well as directives in the service of the local church. A great number of such resolutions, having to do with liturgical matters, have already been published in the *Liturgical Information Bulletin of the Philippines*. A few others have reached

a relatively larger number of readers through the pages of the **Boletin Eclesiastico de Filipinas**. However, not a few priests and religious are still partially or totally unaware of the existence of certain directives and even lack adequate knowledge of some of the juridically binding decisions passed by the Filipino Hierarchy. Indeed, all and sundry would like to have such resolutions in compiled form for easy perusal and ready reference.

It is true that the **Liturgical Information Bulletin of the Philippines** published already a chronological list of the liturgical decisions passed by the CBCP. Today the **Boletin Eclesiastico** intends to enlarge said collection and to give it a new and systematic arrangement which hopefully may prove satisfactory to the readers and will surely offer a clear view of the work being done by the CBCP since the past years.

#### NOTE ON ABBREVIATIONS USED IN THIS COMPILATION

AAS — Acta Apostolicae Sedis.

BEF — Boletin Eclesiastico de Filipinas.

CBCP — Catholic Bishops' Conference of the Phil., formerly CWC.

CIC — Code of Canon Law.

CLD — Canon Law Digest.

Episc. Concl. — Episcopal Conclusions, 1970-1977. A compilation of the resolutions passed by the CBCP from 1970 to 1977.

GIRM — General Instructions on the Roman Missal.

ICEL — International Commission on English in the Liturgy.

LIB — Liturgical Information Bulletin of the Philippines.

SCDF — Sacred Congregation for the Doctrine of the Faith.

SCDS — Sacred Congregation for the Discipline of the Sacraments.  
Later SCS, Sacred Congregation for the Sacraments.

SCDW — Sacred Congregation for Divine Worship.

SCSDW — Sacred Congregation for the Sacraments and Divine Worship. Since July, 1975, the SCB and the SCDW merged into a single unit called SCSDW.

**ABSOLUTION**

**Norms for General Absolution Set.** (February, 1973; LIB, 1973, pp. 50-52).

On June 16, 1972, the SCDF had issued **General Norms concerning the Administration of General Sacramental Absolution.**<sup>1</sup> The Episcopal Conference at its meeting of Feb. 1973, adapted these to the situation of the country. Since the **Rite of Penance,**<sup>2</sup> promulgated Dec. 3, 1973, merely incorporated the roman norms, we later integrated the policies adopted in 1973 into the new rite.

**Guidelines for General Absolution.** (February, 1973; LIB, 1975, p. 65).

1. General Absolution is best not integrated with the eucharistic celebration and should not take the place of the penitential act, but it can come **immediately** before the Mass. Hence, Rome should not be asked permission to integrate general absolution into the penitential rite.

2. There should be uniform policies regarding the following:

a. In danger of death n. 2 of the Norms is to be applied.

b. Are to be considered special circumstances of physical or moral impossibility when there is serious pastoral need for general absolution, Norms, nn. III and IX, namely: cases of barrios rarely visited, of barrio fiestas, occasions of great conflux of people, as on some days of Holy Week, Christmas and the novena of preparation for Christmas -Aguinaldo Masses-, graduations, etc.

c. General absolution is not applicable at the beginning of retreats of priests, sisters or small groups. At such occasion there is or should be sufficient opportunity for confession.

d. Ordinaries should inform their priests about the exact application of the norms for general absolution and the manner it should be celebrated, especially Norms, nn. IV, X, now found in the rite, nn. 31-35.

**Recourse to the Ordinary for General Absolution.** (July, 1975; LIB, 1975, p. 137).

The bishops clarified that the recourse to the Ordinary for General Absolution is necessary only for special cases not foreseen in the general norms given in 1973.

<sup>1</sup> BEF, 1972, pp. 427-432.

<sup>2</sup> LIB, 1975, pp. 66-80.

## 20 BOLETIN ECLESIASTICO DE FILIPINAS

**Sign of Intention to Receive General Absolution.** (July, 1975; LIB, 1975, p. 138).

The sign whereby penitents signify their intention to receive general absolution in penitential celebrations is left to the presiding minister; he invites participants, for example, to bow their heads, to kneel or to give some other signs.<sup>3</sup>

### ALIENATION

**Maximum Amount Permitted for Alienation of Church Property in the Philippines.** (January, 1975; Congr. for the Clergy, Prof. 149253/III).

The CBCP agreed upon in its general meeting of January 30, 1975, to raise from P500,000.00 to P1,000,000.00 the maximum amount permitted for alienation of temporal goods of the Church and for contracting debts.

The request was granted with the understanding that "there remains in effect cc. 1529, 1530, 1531, 1533 of the CIC as well as, in the proportion there laid down, c. 1532 for that which concerns the vote of the Cathedral Chapter.

### ALTAR

**Materials for the Altar.** (July 1969; LIB, 1969, p. 61).

Though natural stone is preferred, other worthy, solid and dignified materials may be used for the construction of fixed altars.<sup>4</sup> (n. 263).

### ANOINTING AND PASTORAL CARE

**Rite of Anointing Approved.**<sup>5</sup> (July 1973; LIB, 1979, pp. 99, 151).

The Chairman of the National Liturgical Commission applied to Rome for approval in english of the provisional edition of the

<sup>3</sup> MARIVOET, C., CICM, *Pastoral Norms for General Sacramental Absolution*. LIB, 1972, pp. 121-127; O'NEILL, T., SJ, *On General Sacramental Absolution*. Good Tidings, 1972, pp. 213-228; TESTERA, F., O.P., "Misuse" and "Overuse" of General Sacramental Absolution, BEF, 1978, pp. 149-150.

<sup>4</sup> General Instruction on the Roman Missal. (GIRM). Published as part of the Roman Missal on 26 March, 1970.

<sup>5</sup> *Apost. Const.*, "Sacram Unionem Infirmorum". ASS, 1973, pp. 5-9; BEF, 1973, pp. 275-276; *Decree*, "On the New Rite of Anointing the Sick and their Pastoral Care", (SCDW, 7 Dec. 1972), AAS, 1973, pp. 275-276.

Rite of Anointing and the Pastoral Care of the Sick. On August 24, 1973, the SCDW gave the approval, except that the essential form, under discussion, was still to be kept in latin.<sup>6</sup>

Subsequently, Rome gave us full approval on January 10, 1974. The following vernaculars also received the Roman confirmation of this rite: Cebuano on March 4, 1974; Bikolano on May 7, 1974; Tagalog on June 16, 1976; and Ilocano on June 26, 1976.

Roman confirmation of the Rite of Anointing in the english ICEL version came on January 23, 1975. (LIB, 1977, pp. 154, 155)

## ARANCEL

**Gradual Elimination of the Arancel.** (Episc. Concl., p. 82).

The Conference approved the gradual elimination of the Arancel System and the external classification in the administration of baptism, weddings and funerals. Each diocese was asked to experiment on the project by selecting three parishes, one poor, another medium class and a third one rich.

## ATTIRE

**Decree on Clergy Attire Confirmed.** (January, 1970; BEF, 1968, p. 456-457).

The Holy See has recently confirmed the decree issued by the Catholic Bishops Conference of the Philippines, governing the clergy attire for use in the country by priests, religious brothers, and major seminarians.

The decree was formulated during the annual meetings of the Philippine Catholic Hierarchy in 1967 and 1968, and embodies the following regulations.

Any priest or religious brother may use in the Philippines the new clerical attire besides the traditional cassock and clergyman's suit, subject to the norms as follows

1. For liturgical and sacred functions, only the cassock can be used.
2. For formal social functions, only the cassock or the clergyman's suit can be used; that is, when the occasion calls for laymen to use coat and tie or the "barong tagalog";

<sup>6</sup> GRAF, H., SVD, *Is There Anyone of You Who Is Sick?*, BEF, 1972, pp. 392-410.

## 22 BOLETIN ECLESIASTICO DE FILIPINAS

3. The new clerical attire which may be used outside liturgical and formal social functions is described as follows:

- a) Both the trousers and the shirt must be in any dark one-tone color or white;
- b) The color of the trousers need not have the same shade as the color of the shirt;
- c) The shirt may have long or short sleeves. Its collar of even width is folded outwards to form an outer lapel with both ends buttoned to the neckline to support a short Roman Collar to be inserted into both ends of the lapel.

The shirt may also have a military collar of even width, with two buttons fastening both ends.

4. Religious priests, even of exempt Orders, are bound by these same norms when using the new clerical attire with previous consent of their Superiors;

5. Religious brothers are also bound by these same regulations, except when their Generalates have adopted their own attire.

6. The attire for major seminarians shall be left to the judgment of the metropolitan Archbishop, together with his suffragan bishops,

7. A proper sanction may be applied by the local Ordinary in case of non-compliance with the foregoing norms.

However, in case of violations by priests from other dioceses, this may be reported to their respective bishops.

### **BAPTISM**

**Extraordinary Ministers of Baptism.** (February, 1971; LIB, 1971, p. 127).

The Episcopal Conference had requested the SCDC for the faculty to allow seminarians, religious, catechists and other laymen prepared for this task, a) to baptize when no priest or deacon is available, or b) to assist him when a large number of children is to be baptized.

The request met only with limited success:

1. Judging the non-availability of priests or deacons is left to the local Ordinary;
2. Each Ordinary has to apply individually to the SCDS, explain his situation justifying the appointment of an extraordinary minister, and propose norms for selecting laymen for this task;

3. For the time being, laymen can not be appointed to assist the priest or deacon when a large number of children is to be baptized.

**Extraordinary Ministers of Baptism Allowed for the Country.** (July, 1972, LIB, 1972, p. 116).

After the SCDS had issued an **Instruction "On Conferring the Sacrament of Baptism in the Absence of the Ordinary Minister"** on December 21, 1970, our Bishops reapplied for this faculty for the Philippines. It was given on October 16, 1972 for a period of three years, with the injunction of following the norms of the said **Instruction** and to use the rite for catechists. (LIB, 1973, pp. 47-50).

This same faculty was renewed on July 7, 1977. (LIB, 1977, p. 161).

**Adaptations in the Rite of Baptism for Children.**<sup>7</sup> (July 1969; LIB, 1969, pp.61-62).

In the rite of baptism of children, the following parts may be omitted in the Philippines:

1. the official asking of the name at the beginning; 2. the ephetha; 3. the anointing with the oil of catechumens; but the chrism is to be used. (See *Baptism of children*, n. 24).

**New Rite of Baptism of Children Obligatory.** (January 1970; LIB, 1970, p. C.).

The new rite of baptism of children approved by our bishops, becomes obligatory in english on Easter Sunday 1970. Rome confirmed the rite in english (ICEL) and samareño on February 26, 1970. The rite of baptism for children was later confirmed by Rome in cebuano on March 17, 1971, in ilocano on October 5, 1971, and in bikolano on January 23, 1973.

**Use of Catechist's Rite for Baptism.** (July 1972; LIB, 1972, p. 116).

Our Bishops would like to have a locally prepared simpler rite of baptism for instance where many children have to be baptized. In the meantime they asked Rome for the permission to use in this case the rather simple rite for baptism for catechists (chapter IV of the Rite). On August 2, 1972, the SCDW deemed our application not opportune and recommended the use of Chapter III of the Rite, that for a large number of children. (LIB, 1973, pp. 46-37).

<sup>7</sup> MARIVOET, C., CICM, *Notes on the Rites of Children's Baptism*, LIB, 1972, pp. 108-112.

## 24 BOLETIN ECLESIASTICO DE FILIPINAS

**Rite of Reception of Baptized Christians into the Church.** (February 1973; LIB, 1973 p. 74; 1976, pp. 118-127).

Validly baptized non-catholic christians are received into full communion with the Catholic Church with a special rite. Our Bishops accepted the provisional (Green Book) edition from ICEL and asked Rome for confirmation. Data for the roman approval are not available.

**Catechumenate for Baptism and Marriage.** (February 1971; LIB, 1971, pp. 28-54).

Our Bishops agreed that they should ask their priests to introduce gradually some catechesis at the occasion of baptism and marriage.

**Mutual Recognition of Baptismal Validity.** (BEF, 1972, pp. 267-278).

The Roman Catholic Church in the Philippines and the Lutheran Church in the Philippines express their mutual recognition of the validity of christian baptism as it is performed according to the rites of the respective Churches.

**Agreement on Baptism between the Roman Catholic Church and the Philippine Episcopal Church.** (July, 1979).

The Conference approved the proposed Agreement on Baptism between the Roman Catholic Church and the Philippine Episcopal Church, together with the notation appended to it.

The notation makes clear that the concord of full communion between the Philippine Episcopal Church and the Philippine Independent Church "neither implies nor effects the union of the PEC and the PIC, nor are the two Churches in any way merged" and that the Agreed Statement on Baptism affects only the PEC and not the PIC in any way.

In view of the varying pastoral conditions in the country, even after the signing of the Agreed Statement, the bishop may still decide not to implement it in his diocese.

### **BLESSINGS**

**Blessing of a Home.** (February 1967; LIB, 1967, p. 87).

The Bishops also approved for immediate use in the Philippines the ritual for the blessing of a Home. Upon roman approval, it would be later incorporated into the Ritual for the Philippines. It



was approved for experimental use by the **Consilium** on October 20, 1967. See LIB, 1968, p. 2. This Ritual had been first published as a draft in LIB, December 1966, pp. 119-126.

**Triple Blessing during the Ordination Rite.** (February, 1971; LIB, 1971, pp. 28-54).

The Bishops requested the SCDW for retaining the triple solemn blessing during the Litanies of the Saints in the rite of Ordination. Rome turned down the request as not advisable.

**The Rite of the Blessing of Oils and Consecration of the Chrism.** (July 1972; LIB, 1972 p. 115).

The Rite was also approved in ICEL version and published in the Rite of Confirmation. Generally, the roman approvals for Confirmation cover also the rites for the oils and the chrism.

## BREVIARY

**Breviary.<sup>8</sup>** (January, 1965; LIB, 1966, p. 27).

For those priests who had the permission of their bishop or major religious superior to pray the office in the vernacular, approval was given to use either the english text as approved for the USA (in the three-volume **Divine Office** from the Liturgical Press) or the spanish text from Spain.

**The Liturgy of the Hours.** (January, 1975; LIB, 1975, p. 35).

Our Bishops had opted for the ICEL translation as the only official text of the Breviary for the Philippines.<sup>9</sup>

## CALENDAR

**The New Calendar may be Followed.<sup>10</sup>** (July, 1972; LIB, 1972, pp. 115-116).

Our Bishops sanction the use of the new calendar for the Mass and the Divine Office, as indicated in the **Ordo**, provided the Ordo gives, as long as necessary, all references for following both the new and the old calendar.

<sup>8</sup> *Const.* "On the Sacred Liturgy", nn. 36, 101.

<sup>9</sup> GRAF, H., SVD, *The Divine Office*, LIB, 1973, pp. 2-12.

<sup>10</sup> *Decree*, "Universal Norms on the Liturgical Year and the Calendar", (SCR, 21 March, 1969); *Notitiae*, 1969, 165-186.

## 26 BOLETIN ECLESIASTICO DE FILIPINAS

**Only a National Calendar.** (July, 1975; LIB, 1975, p. 144).

The CBCP decided to have only a national calendar and no diocesan calendars. However, feasts of saints popular in some localities can be celebrated on the customary date, at the discretion of the local Ordinary.

### CHALICES AND PATENTS

**Materials for Chalices and Patents.** (July 1969; LIB, 1969, p. 61).

Chalices and patents may be made of materials other than the customary ones, provided they are solid, dignified and non-absorbent.<sup>11</sup>

### COMMUNION

**Extraordinary Ministers of Communion.** (February, 1971; LIB, 1971, pp. 28-54).

Whereas the SCDS gives now the permission to individual bishops to assign extraordinary ministers of communion, the CBCP wants this permission to be given to the whole hierarchy, so that it can be used without further recourse by each Ordinary who sees the need for such ministers. Rome answered the matter was under study.<sup>12</sup>

**Extraordinary Ministers of Communion Allowed.** (July, 1972; LIB, 1972, p. 116)

Since the Bishops' Conference meeting of January 1971, we had twice applied for the whole country for extraordinary ministers of communion. Finally on October 7, 1972, the SCDS gave its approval, but for only one type of minister, the one appointed for single occasions, not the one on a more permanent basis.<sup>13</sup> Fortunately, the Instr. "Immensae Caritatis" of January 29, 1973,<sup>14</sup> from the same Congregation would extend the faculty for all countries also to more permanent ministers of communion, as would also the Rite of Holy Communion and Eucharistic Worship Outside Mass of June 21, 1973. Both the Instruction and the Rite also set the modalities of the occasions and the way these ministers exercise their functions. (LIB, 1973, pp. 59-63).

<sup>11</sup> GIRM, n. 290.

<sup>12</sup> LIB, 1973, pp. 59-63.

<sup>13</sup> GRAF, H., SVD, *Extraordinary Ministers of Holy Communion "per modum actus"*. BEF, 1972, pp. 664-669.

<sup>14</sup> BEF, 1973, pp. 226-234.

**Restrictions for the Lay Ministry of Communion.** (July, 1975; LIB, 1975, p. 142).

The CBCP approved extraordinary ministers of communion to carry the eucharist to remote places and to keep the eucharist, provided the Ordinary's safeguards are observed in accordance with the spirit of the norms of canon law.

On September 12, 1975, the SCDS informed our bishops that carrying and keeping the eucharist is not among the functions of the lay minister of communion and that he may not do so.

**Once More the Lay Ministers of Communion.** (June, 1976; LIB, 1976, p. 110).

On account of the restrictions placed by Rome on our lay ministers for communion, the CBCP advised its members to institute, according to the Roman recommendation, acolytes. These will be given the faculty to carry and keep the eucharist, provided the necessary safeguards are observed and each Ordinary reports to Rome and asks for this privilege.

**First Communion Mass for the Philippines Approved.** (February, 1971; LIB, 1971, pp. 28-54).

A draft of a First Communion Mass, including a special eucharistic prayer, had been submitted to the CBCP as model, (LIB, 1971, pp. 10-26). Our bishops approved it with some minor amendments, and Rome confirmed it for experimental use on March 16, 1971. This permission was withdrawn for the eucharistic prayer when the new eucharistic prayers for children were released.

**Children's First Confession and First Communion.** (February, 1971; LIB, 1971, pp. 28-54).

The Bishops agreed that: a) the preparation for both sacraments should be separated, and b) there should be a certain lapse of time between the first celebration of the two. As to having first communion before first confession, no agreement was reached and no decision was taken.

**Kneeling Posture for Receiving Communion.** (July, 1967; LIB, 1967, p. 116).

The bishops upheld in July 1967 their unpublished decision of January 1967 that the faithful should receive communion while kneeling; however, they keep standing if communion is received under both species.<sup>16</sup>

<sup>16</sup> GIRM, n. 21.

**Communion in the Hand Rejected.** (February, 1971; LIB, 1971, pp. 28-54).

More than half of the bishops rejected communion in the hand for the people in general; for small, homogeneous groups the voting was close: one vote short of the required 2/3 majority.

**Communion in the Hand Kept in Abeyance.** (February, 1973; LIB, 1973, pp. 71-74).

The bishops accepted communion in the hand by an affirmative vote of practically 3/4 of those present and represented. The SCDW replied on March 12, 1973, that approval was kept in abeyance as the voting was to be clarified for the number of votes and procedure, since, according to the Decree "Christus Dominus" of Vatican II, not merely two-thirds of those present but of those having the right to vote is required, and this by secret vote.<sup>16</sup>

**Communion in the Hand Turned Down.** (July, 1973; LIB, 1973, p. 73).

The Bishops, intending to settle the matter now clearly, had a new voting on communion in the hand. Of the 56 percent present or represented, 18 voted against, 38 in favor, that is 67.86 % or just over 2/3 of those present, but not of those having voting rights, as several were absent and not represented. Yet, immediately afterwards it was unanimously approved to request Rome to allow communion in the hand on a experimental basis for two years. Rome answered in August 1973, that on these terms no permission could be given. (LIB, 1973, pp. 71-74).

**Optional Communion in the Hand.** (July, 1978; BEF, 1979, p. 6).

The resolution for optional communion in the hand, failed to get the necessary two-thirds majority of the Conference, and so, it can not be allowed in the Philippines.<sup>17</sup>

**Extension of Communion under Both Kinds.**<sup>18</sup> (February, 1971; LIB, 1971, pp. 28-54).

The CBCP approved general norms for the Philippines, extending communion under both kinds at the discretion of each Ordinary, to Masses on days of special religious or civic importance to the

<sup>16</sup> *Christus Dominus*, n. 38; *Notitiae*, Feb., 1973, p. 77, footnote.

<sup>17</sup> *Instr.*, "On the Manner of Distributing Holy Communion", (SCDW, 29 May, 1969). AAS, 1969, pp. 541-547; BUGNINI, A., *On Communion in the Hand*, BEF, 1973, pp. 381-391; LIB, 1973, pp. 26-35.

<sup>18</sup> GIRM, nn. 240-242; *Instr.*, "Sacramentali Communione", BEF, 1970 p. 779.

filipino people in general, or to families and groups to whom it would be of special importance and benefit. These norms became applicable on Monday after Easter, April 12, 1971.

**Communion More than Once a Day.** (February, 1973; LIB, 1973, pp. 57-58).

Our bishops voted in favor of allowing the people to receive communion more than once a day in certain occasions. Before we could pass our request to Rome, the SCDS issued the **Instruction "Immensae Caritatis"**, in which several instances are foreseen in which communion can be received more than once a day.<sup>19</sup>

### **CONFESSION (See also General Absolution and Penance)**

**Children's First Confession and First Communion.** (February, 1971; LIB, 1971, pp. 28-54).

The bishops agreed that, a) the preparation for both sacraments should be separated and b) there should be a certain lapse of time between the first celebration of the two. As to having first communion before first confession, no agreement was reached and no decision taken.<sup>20</sup>

### **CONFIRMATION**

**The New Rite of Confirmation.**<sup>21</sup> (July, 1972; LIB, 1972, pp. 114-115).

There were four decisions regarding the new rite and the pastoral of confirmation:

a) The age for confirmation. Our bishops decided within the next five years, therefore, before the middle of 1977, to shift gradually from the confirmation of infants to at least the age of reason and even preferably to the end of the elementary school age, but allowing for exceptions in instances of special pastoral needs.<sup>22</sup>

b) The ICEL text of the rite in English was approved by the bishops; the SCDW first turned down our application, as the ICEL essential form was not accepted (July 29, 1972). It was approved

<sup>19</sup> BEF, 1973, pp. 229-231.

<sup>20</sup> MARIVOET, C., CICM, *First Confession and First Communion*, LIB, 1977, pp. 101-108; 110-115.

<sup>21</sup> *Apost. Const.*, "Divinae Consortium Naturae", AAS, 1971, pp. 657-664; BEF, 1971, pp. 687-694; *Decree*, "On the New Rite of Confirmation", (SCDW, 22 Aug., 1971), AAS, 1972, p. 77.

<sup>22</sup> MARIVOET, C., CICM, *The Age of Confirmation*, LIB, 1972, pp. 2-20.

## 30 BOLETIN ECLESIASTICO DE FILIPINAS

when a new essential form was agreed upon (February 5, 1973). Rome approved also our vernacular translations: Cebuano on May 2, 1972; Bikolano on May 15, 1973; Tagalog on October 10, 1973; Ilocano on January 21, 1978; The essential form in english was changed once more in 1975.

c) For children above the age of reason, a simple homily integrating the profession of faith instead of the rather theological model homily of the rite was approved by the bishops, (LIB, 1972, pp. 117-120).

d) The form of the rite of peace in confirmation was left by the bishops to the local usage.

**Essential Form of Confirmation Changed in English.** (July, 1975; LIB, 1975, p. 134).

The bishops were informed that after long controversies, the essential form of confirmation was changed once more, and definitively, from: "N... be sealed with the Holy Spirit, the Gift of the Father", into: "N... be sealed with the Gift of the Holy Spirit. Hence, the bishops requested that the text be changed accordingly in all liturgical books containing the rite.

**Confirmation by the Parish Priest at Marriages.** (February, 1973; LIB, 1973, pp. 63-66).

The National Liturgical Commission had proposed to the bishops to allow priests who prepared couples for marriage to confirm those partners who had not yet been confirmed if confirmation by the bishop would be onerous. The bishops approved this proposal but limited the permission to confirm to the parish priest. The SCDS gave this faculty for an experimental period of three years on June 11, 1973. It was renewed on July 7, 1977, (LIB, 1977, p. 161).

**Age of Confirmation.** (July, 1979; LIB, 1979, pp. 137-138).

The age of seven years or after First Communion was approved by the bishops as the uniform age for the reception of the sacrament throughout the country. (LIB, 1977, p. 149).

## DEVOTIONS

**Paraliturgical Devotions.** (July, 1967; LIB, 1967, p. 87).

The Bishops' Conference mandated the National Liturgical Commission to prepare texts for novenas and other devotions to replace those that are not in conformity with the spirit of the liturgy.

**Devotion to S. Joseph.** (January, 1972; *Episc. Concl.*, p. 87).

The Bishops unanimously agreed that devotion to St. Joseph be ever more promoted specifically every May 1st, through catechesis and proper homilies and more Masses on his feast.

## **DIACONATE**

**Permanent Diaconate for the Philippines.** February, 1971; *Episc. Concl.*, p. 77).

On the restoration of a permanent diaconate the Holy See has already approved the CBCP petition for the establishment of the Permanent Order of Married Deacons in the Philippines, and the training program for the candidates on experimental basis *ad triennium*.

**Implementation of the Order of Diaconate in the Philippines.** (July, 1971; *Episc. Concl.*, p. 77).

The Conference approved the following practical recommendations on the implementation of the privilege to establish a permanent order of diaconate in the Philippines:

1. Leave it to the ecclesiastical province and its suffragans rather than establish three training formation centers in the Philippines.

2. The curriculum submitted to Rome should be followed and the syllabus of subjects including the management of the house of formation.

3. The experts of the Commission be urged to prepare manuals for the use of every Ordinary who may decide to train candidates for the permanent diaconate. This in turn may be translated into the vernacular should the respective Ordinaries find it convenient and prudent.

4. The minimum educational attainment should be high school graduates. Candidates should also be:

- a. Financially stable.
- b. Recognized leaders in their locality.
- c. Recommended by the parish priest.
- d. Apart from the family's consent to the ordination of the husband/father, should also enjoy good moral reputation.
- e. Deacon and family be ready to work in another barrio or parish.

5. After the second summer, the candidate, if found fit and worthy, should receive tonsure or any ecclesiastical degree now being

contemplated in its stead. The succeeding orders be given after the third and fourth summer classes and the diaconate only after the whole course is finished.

6. The permanent deacons should receive some compensation from the parish or diocese. This is necessary in order to make his service to parish or diocese more meaningful and in order to preclude complete independence from the deacon's part.

7. The fact that many privileges are now being given to laymen should not be used as argument against the establishment of permanent diaconate in the Philippines. An ordained deacon is entirely different from a layman, who, by certain privileges, not by the power of ordination, performs certain ministries. Also a greater and more thorough intellectual and ecclesiastical formation minimizes the dangers of ministers going astray doctrinally or ministerially.

#### **EASTER DUTY**

'Easter Duty' throughout the Year. July, 1971; LIB, 1971, p. 148).

In response to a request from our bishops, the S.C. for the Clergy allows the annual obligatory communion during Easter Time to be taken, just like confession, any time during the year. This faculty is given for five years.

This faculty was renewed on July 13, 1977 by the S.C. for the Clergy with the recommendation to set aside a more limited time for the Easter Duty in the future, (LIB, 1977, p. 161).

#### **EUCCHARISTIC PRAYERS**

**The Roman Canon in English.** (July, 1967; LIB, 1967, 115).

The Conference approved *ad interim* for use in the Philippines the english translation of the Roman Canon as prepared by the International Committee on english in the Liturgy (ICEL). However, its use in each diocese was left to the discretion of the Local Ordinary. Roman confirmation of this decision came on August 10, 1967. The decree promulgating the decision to use the Roman Canon in english starting January 1, 1968, was issued on December 13, 1967. (LIB, 1968, p. 2).

**New Prefaces and Eucharistic Prayers.** (See Prefaces)

**Two New Eucharistic Prayers Approved by CBCP.** (January, 1975; LIB, 1975, p. 34).

Of the five New experimental eucharistic prayers released by the SCDW on November 1, 1974 — three for children, two for penitential occasions — our bishops approved the first for children and the second for reconciliation.



**New Eucharistic Prayers for Children and Reconciliation.** (July, 1975; LIB, 1975, p. 139).

Instead of merely two — one for children, one for penitential occasions — all five new experimental eucharistic prayers — three for children, two for reconciliation — are now approved by our bishops. Roman confirmation came on September 1, 1975. The text of these five eucharistic prayers is given in LIB, 1975, pp. 81-106.

## **ECUMENICAL TRANSLATIONS AND PRAYERS**

**Ecumenical Gloria, Creed, Sanctus and Our Father.** (February, 1971; pp. 28-54).

When the ICEL text of the new Order of Mass was approved in January 1970, the new Gloria, Creed, Sanctus and Our Father were not included. These texts had been prepared by ICET, the International Consultation for Ecumenical Texts, which groups the Catholic Church — represented through ICEL — and representatives from several of the major Protestant bodies. Our bishops now accept these texts confirmed by the SCDW on March 16, 1971 and make their use of Mass obligatory on the First Sunday of Advent, November 27, 1971.

**Ecumenical Translations.** (July, 1972; LIB, 1972, p. 115).

Our bishops accepted the proposal from some Protestant groups to use, where feasible, ecumenical translations for texts we have in common and for the bible for the vernacular lectionary. In fact, we do this already for some texts of the Mass, where we take the ICEL version.

## **FAST AND ABSTINENCE**

**Fasting and Abstinence.** (July, 1975; LIB, 1975, p. 143)

The bishops requested the Holy See to lift the moral obligation to abstain or to substitute an act of charity or piety on ordinary Fridays and to retain this obligation only for the Fridays of Lent, while Ash Wednesday and Good Friday would remain days of fasting and abstinence.

The Congregation for the Clergy replied on March 17, 1976:

a) The moral obligation to abstain or substitute acts of charity or piety on Fridays can not be lifted, as it is part of the normal duty of penance for a christian.

## 34 BOLETIN ECLESIASTICO DE FILIPINAS

b) Acts of charity or piety may from now on be substituted also on the Fridays of Lent.

c) Fasting and abstinence are maintained on Ash Wednesday and Good Friday, (LIB, 1976, p. 108).

### FEASTS

**Feast of Santo Niño, (February, 1971; LIB, 1971, pp. 28-54**

The bishops decided to place the feast of the Santo Niño in the national calendar, and to have it celebrated on the third Sunday of January with the Mass and the title of the Holy Name of Jesus. The SCDW approved this, but set the celebration on the **Third Sunday** in ordinary time, therefore, normally one week later than requested.

**New Name and Date for the Feast of Santo Niño. (July, 1975; LIB, 1975, p. 144).**

The feast of Santo Niño, introduced in the national calendar in 1971 under the title "Feast of the Holy Name of Jesus (Sto. Niño)" is now simply to be called "Feast of Sto. Niño".

Its celebration will be from now on the third Sunday of the month of January, rather than on the third Sunday in ordinary time, normally the fourth Sunday of the month. Rome confirmed this decision on August 20, 1975.

**Special Mass and Office for the "Santo Niño". (July, 1976; BEF, 1979, p. 6).**

The bishops officially approved the special draft for the Mass and Office for the Feast of the Santo Niño. This will take the place of the Mass for the Feast of the Holy Name of Jesus in the Philippines. The draft will be sent to Rome for final approval.

**Solemnity of St. Joseph Restored to March 19. (July, 1979; LIB, 1979, p. 137).**

The Solemnity of St. Joseph has now been restored to March 19, while May 1 remains as the Memorial of St. Joseph the Worker. This reversal of a decision (LIB, 1969, p. 69) was made for several reasons. First, the Philippines seemed to be the only country that no longer was observing March 19 as the day of this Solemnity. Secondly, many places in the country have continue to hold their local celebration in honor of St. Joseph on this date. Thirdly, it has sometimes happened that the more important remembrance of St. Joseph, associated with the solemnity, has yielded to the May 1 Memorial. For these reasons and in view of the popular devotion of our people, the bishops voted to restore March 19 as the annual Solemnity of St. Joseph.

**Memorial of Saint Pedro Bautista.** (July, 1969; LIB, 1969, 59).

The General Calendar has on February 6, the obligatory memorial of the martyrs of Japan. St. Paul Miki and Companions. As St. Pedro Bautista, one of these companions, had worked for some years in the Philippines, our bishops preferred to have this memorial named "St. Pedro Bautista and Companions". However, in a communication of September 19, 1969, the Apostolic Nuncio informed the CBCP that Rome had amended the proposal and changed the appellation of the celebration into: **Saints Paul Miki, Pedro Bautista and Companions.**<sup>23</sup>

## FUNERAL RITES

**Rite of Funerals Obligatory.** (January, 1970; LIB, 1970, p. C).

The new rite of funerals in the english ICEL translation was approved and made obligatory on June 1, 1970.<sup>24</sup>

**The New Funeral Rites.** (February, 1971; LIB, 1971, pp. 28-54).

a. The CBCP accepted the roman rite with its three stations - home, Church Cemetery - as a whole and obtain the roman confirmation on the ICEL text on January 3, 1971.

The cebuano version was approved by Rome on July 8, 1971; in ilocano on October 5, 1971; and in pampangueño on December 22, 1971.

b. Our bishops decided to allow laymen to conduct funeral services at the home and at the cemetery, as the new rite allowed them. For this they needed no further roman approval. They also applied to Rome for allowing lay persons to preside over non-eucharistic funeral services in church when necessary. Rome confirmed this decision on April 1, 1971.

c. A christian burial can be given to unbaptized children whose parents wished them to be baptized if the local Ordinary judges that pastoral reasons make such a christian burial advisable and if this practice will not result in a weakening of faith in the doctrine of the necessity of baptism.

d. As the Tumba — absolution — is abolished in the new rite and is replaced with the last commendation and farewell at an actual funeral, our bishops requested the SCDW to allow the Tumba

<sup>23</sup> BEF, 1969, p. 730.

<sup>24</sup> GRAF, H., SVD, *Post-Vatican II Funeral Liturgy*, LIB, 1972, pp. 162-163; *Liturgical Prayer for the Dead*, BEF, 1978, pp. 141-150.

## 36 BOLETIN ECLESIASTICO DE FILIPINAS

still in the absence of the dead body. Rome gave the permission on April 1, 1971, but with the injunction that a good catechesis should gradually lead to the elimination of the Tumba.

e. Our bishops recommended several forms of prayers as substitute for the Tumba.

### **HOLY WEEK**

**Holy Week Rites.** (February, 1977; LIB, 1971, pp. 28-54).

a. The use of the revised Holy Week Rites in english, already approved by the CBCP at their meeting of January 1970, was confirmed by Rome on January 13, 1971.

b. Three adaptations in the Holy Week were approved by the bishops and confirmed by Rome on March 16, 1971. These adaptations are:

(1) The use on Good Friday of as many crosses as are pastorally necessary for the smooth and orderly veneration by the people;

(2) Incorporation of the **Encuentro -Salubong-** as entrance rite at the beginning of the Mass on Easter morning.

(3) Renewal of the baptismal vows in the same way as in the Vigil Mass in each of the Masses of Easter Day.

Roman confirmation of the Holy Week Rites was also given for cebuano on March 17, 1971, and for hiligaynon on December 10, 1971.

### **MARRIAGE**

**New Philippine Marriage Rite Obligatory.** (January, 1970; LIB, 1970, p. C

Our definitive version of the Philippine Marriage Rite, now adapted in some places to the new roman rite, has been approved by the bishops and confirmed by Rome on February 26, 1970. It becomes obligatory on the first sunday of May 1970.

The marriage rite was subsequently confirmed by Rome also in cebuano on October 16, 1971, and in bikolano on January 23, 1973.

**New Edition of the Philippine Marriage Rite with Rite for Validation.** (July, 1973; LIB, 1973, p. 75).

Our definitive edition of this rite was out of print by 1973. The bishops requested its reprint and approved an added chapter giving a rite for the validation of marriage.

**Premarital Course.** (July, 1969; LIB, 1969, pp. 59-62).

Our bishops request that the premarital examination of couples be done in the setting of a premarital course of three or more meetings with a priest.

**No Class Distinction in Wedding Celebrations.** (See Weddings)

**Catechumenate for Baptism and Marriage.** (February, 1971; LIB, 1971, pp. 28-54).

Our bishops agreed that they should ask their priests to introduce gradually some catechesis at the occasion of baptism and marriage. This decision is, at least for marriage, a watering down of the norm adopted in 1969 to require at least a three-session premarital course.

**The Parish Priest as Extraordinary Minister of Confirmation.** (See Confirmation).

**On Mixed Marriages.** (July, 1970; Episc. Concl., p. 20).

In taking the *Motu Proprio* "On Mixed Marriages"<sup>25</sup> wherein specific measures are left to the Episcopal Conferences, the bishops decided as follows:

— regarding norms nn. 4, 5 and 6, the forms for the promises and declarations therein specified shall be made in writing.

— after proper dispensation a marriage between a catholic and a baptized non-catholic may be performed within the Mass in accordance with norm no. 11.

## MASONRY

**Excommunication of Masons.** (January, 1970; Episc. Concl., pp. 26-27).

The Conference fully approved the recommendation of the Commission on the Clergy to petition the Holy See for the non-application in the Philippines of c. 2335 of the CIC to the Free and Accepted Masons of the Philippines. The petition states that the recommendation is meant only for the three (3) ancient craft degrees: **Entered Apprentice, Fellow Craft and Master Mason**; and that it would cover only those catholics who, in the judgment of their local Ordinary are members in good faith of the Grand Lodge of the Free and Accepted Masons of the Philippines.

<sup>25</sup> *Motu Proprio*, "Matrimonia Mixta" (Paul VI, 31 March, 1970), AAS, 1970, pp. 257-262; BEF, 1970, pp. 351-358.

## 38 BOLETIN ECLESIASTICO DE FILIPINAS

In its reply to the Conference petition the Holy See states: "In accordance with the circular letter dated July 18, 1974, which recalls a strict interpretation of c. 2335, the excommunication applies only to persons who are members of associations which militate against the Church. It is on the basis of this principle that the position of the different groups must be judged in each particular case".<sup>28</sup>

### MASS

**Vernacular Mass.** (January, 1965; LIB, 1965, pp. 2-4).

Almost all the parts of the Mass read, prayed and song aloud and the dialogues were permitted in the vernacular, including the presidential prayers, but excluding the eucharistic prayer and the prayers said in a low voice by the priest. Our bishops, however, had retained the *Kyrie* in greek, but later included it for vernacular use.

**New Order of Mass Obligatory.** (January, 1970; LIB, 1970, p. B).

The new Order of Mass is obligatory, in the english ICEL translation, from the First Sunday of Advent 1970, except for the new translations of the Gloria, Creed, Sanctus and Our Father, where the old texts should still be used.

The english text (ICEL) got roman approval on December 3, 1969; the ilocano version on August 18, 1972; and the ibanag on January 13, 1975.

**The Simple Gradual Approved.** (February, 1969; LIB, 1969, p. 5).

The Simple Gradual from the Sacred Congregation of Rites of September 3 1967, was approved by our bishops for use in the Philippines in the ICEL translation. It allows the singing or recitation of simpler antiphons for the responsorial psalm, and to use these, with their psalm, seasonally instead of having another text each day.

**The Apostles' Creed at Mass.** (February, 1969; LIB, 1969, p. 5)

The bishops approved and Rome confirmed the substitution of the Apostles' Creed for the Nicene Creed at Mass, on condition that the local Ordinary allows it and the Nicene Creed is used occasionally.

<sup>28</sup> TESTERA, F., OP, *Are Catholics Now Allowed to Join Masonry?*, BEF, 1979, pp. 352-356.

**Rite of Peace at Mass.** (July, 1969; LIB, 1969, p. 61).

The sign of peace is given by slightly bowing the head toward the person being greeted, with hands joined before the breast. The greeting is: "Peace be with you", and the answer, "And with you".

**Two Readings on Sundays and Feasts.** (July, 1969; LIB, 1969, p. 61).

Where pastoral reasons so demand, only two readings instead of three may be taken on Sundays, solemnities, and feasts which have three readings.<sup>27</sup>

**Other Readings on Ordinary Weekdays.** (July, 1969; LIB, 1969, p. 61).

On ordinary weekdays, in Masses for special groups, other readings than those foreseen in the lectionary may be taken for meeting the needs of the group, provided they are taken from an approved lectionary.<sup>28</sup> For Aguinaldo Masses, those of LIB, 1966, p. 118).

**Shared Homily.** (January, 1970; LIB, 1970, p. B).

Shared homilies may be allowed by the Ordinary for small, educated groups only. Later, Rome excluded shared homilies, but this does not include shared reflections and the like.

**Bodily Posture during Mass.** (January, 1970; LIB, 1970, p. B).

The people should kneel during the eucharistic prayer, from immediately after the *Sanctus* until the beginning of the doxology **Through Him** . . . They may stand to receive the last blessing. Note that kneeling for communion is no longer mentioned. The Roman Order of the Mass recommends standing<sup>29</sup> and this was not amended again by the bishops.

**Masses in Private Homes.** (January, 1970; LIB, 1970, p. B)

Masses in private homes may be allowed only on extraordinary and special cases with due permission from the local Ordinary. Bishops are enjoined to set the example to avoid any possible discrimination.<sup>30</sup>

**Norms for Using the Directory of Masses with Children.** (July, 1975; LIB, p. 140).

<sup>27</sup> GIRM, n. 318.

<sup>28</sup> *Ibidem*, n. 319.

<sup>29</sup> *Ibidem*, n. 21.

<sup>30</sup> *Instr.*, "On Masses for Special Groups", (SCDW, 15 May, 1969). AAS, 1969, pp. 806-811.

## 40 BOLETIN ECLESIASTICO DE FILIPINAS

a. **Number of Readings.** It is permitted that only one reading would be used in Masses with children, if it is difficult for them to have two or more, as for small children.

b. **Music by Children and Technically Produced Music.** The CBCP allows at Masses with children the use of instruments played by the children, as well as the playing of tapes and records to support the singing of the children.

**Gestures and Actions during Mass.** (July, 1975; LIB, p. 140).

The bishops suspended approval, until the matter is studied further, for introducing in the Mass dances, little dramas, tableaux, and the like.

**Use of Audio-Visuals at Mass Approved.** (July, 1975; LIB, 1975, p. 141).

The bishops approved the use of audio-visuals at Mass at special occasions, specially for children and young people or groups for whom it would be fruitful.

**No Mass for the Dead on November 1.** (July, 1975; LIB, p. 145).

The bishops requested Rome permission to celebrate in the afternoon or evening of November 1, a vigil Mass for the dead. This would be more in accordance with the mentality of the people, and particularly applicable for Masses in the cemetery.

The Sacred Congregation for the Sacraments and Divine Worship turned out the request on August 20, 1975, for the reason that this would be against the spirit of the liturgy and that the Mass of November 1, All Saints, rings out the paschal significance of death. The Prefect of the Congregation stated orally that for these evening Masses the first reading could be taken from Masses for the dead.

**White Accepted for Masses for the Dead.** (July, 1975; LIB, p. 146).

The rule for using black or violet only for Masses for the Dead is not in force any more. Also white, for example, may be used. This according to an oral statement of the Prefect of the SCSDW to our national chairman of liturgy.

**Mass for National Celebrations.** (January, 1976; LIB, 1976, p. 109).

A eucharistic prayer for the Philippines, drafted earlier by Fr. J. Allpo, was revised and further developed by a special committee



of the NLC into a Mass for national celebrations. The bishops unanimously approved it and sent it to Rome for confirmation. The SCSDW assured us that it is still under study.

**Misa ng Bayang Pilipino.** (June, 1976; LIB, 1976, p. 109).

The Misa ng Bayang Pilipino, prepared by the Maryhill School of Theology, had been accepted by the bishops at their meeting in January 1976. The bishops made one further change, then accepted the text unanimously, and forwarded it to Rome for confirmation. It is still under study in Rome.<sup>31</sup>

**Altar Bread and Mass Wine.** (June, 1976; LIB, 1976, p. 111).

The CBCP recommended to member bishops to be vigilant in their dioceses regarding the use of the proper kind of flour for altar bread and natural grapevine as altar wine, rather than allow the use of low quality or questionable materials.<sup>32</sup>

**Saturday Evening Masses Counting for Sunday.** (July, 1977; LIB, 1977, p. 163).

Renewed for five years in 1972, it lapsed on February 12, 1977.

**Four Masses a Day.** (July, 1977; LIB, 1977, p. 162).

At present bishops have to apply individually to Rome for the faculty to allow priests to celebrate up to four Masses a day where there is a serious pastoral need and priests are scarce. The Commission Chairman was requested to seek the extension of this faculty to all Ordinaries who express a need for it.

**First Communion Mass.** February, 1971; LIB, pp. 28-54).

A draft of a First Communion Mass, including a special eucharistic prayer, had been submitted to the CBCP as a model, (LIB, 1971, pp. 10-26. Our bishops approved it with some minor amendments and Rome confirmed it for experimental use on March 16, 1971. This permission was withdrawn for the eucharistic prayer when the new eucharistic prayers for children were released.

**New Forms of Mass Vestments.** (See Vestments).

**Women in Liturgical Functions at Mass.** (See Women).

<sup>31</sup> CHUPUNGO, A., OSB, *Misa Ng Bayan Pilipino*, LIB, 1975, p. 147.

<sup>32</sup> GIRM, nn. 282-284; LIB, 1969, pp. 89-91.

## 42 BOLETIN ECLESIASTICO DE FILIPINAS

**Masses "Pro Populo".** (July, 1970; Episc. Concl., p. 89).

In an answer to the letter of the Sacred Congregation of the Clergy of February 4, 1970, regarding the proposed reduction of Masses **pro populo**, the Conference voted in favor of their reduction to all Sundays and local holydays a year.<sup>33</sup>

### MINISTERS

**Decisions regarding Ministers.**<sup>34</sup> (February, 1973; LIB, 1973, pp. 66-70).

The decisions of our bishops recall or specify further the Roman norms.

a. The New Rite of Institution of Readers and Acolytes, Admission to Candidacy for the Diaconate and the Presbyterate and Commitment to Celibacy becomes immediately obligatory, even in Latin if no translation is available. In English, the bishops accept the provisional translation of ICEL, which the SCDW approved for use in the Philippines on August 24, 1973.

b. The **lectorate** and the **acolytate** can be received also by the laymen (not women who do not aspire to become priests). For men who aspire to become priests, the **lectorate** should not be given earlier than in the First year of theology, and the **acolytate** in the second year, with an interval of at least three months between both.

c. Candidates for each ministry must present a personal, freely made petition to the Ordinary (religious to their major superior) for these ministries.

d. There must be an interval of at least six months between the conferring of the **acolytate** and that of the **diaconate**.

e. The rite for admission among the candidates for **diaconate** and the **priesthood** is obligatory for all except religious and is to be celebrated by the bishop himself. One can not be admitted to this candidacy unless he is at least twenty-one years old and has started the course of theology.

f. All candidates to the **priesthood** and unmarried candidates to the **diaconate** must publicly commit themselves to **celibacy** with the prescribed rite.

<sup>33</sup> TESTERA, F., OP, *The Obligation of Pastors of Saying the "Missa pro Populo*, BEF, 1979, pp. 223-226.

<sup>34</sup> *Motu Propr.*, "Miniteria Quaedam", AAS, 1972, p. 529; CLD, VII, p. 690; *Motu Propr.*, "Ad Pascendum", AAS, 1972, p. 534; CLD, VII, p. 695. *Decree*, "Rites of Installation of Lectors and Acolytes, Admission to Major Orders and Assumption of Sacred Celibacy", (SCDW, 3 Dec., 1972), AAS, 1973, p. 274; CLD, VII, p. 705.

g. In the rite to the diaconate, ordinands must accept the obligation to pray the Liturgy of the Hours, Breviary. Permanent deacons are obliged to pray daily at least the morning and evening prayers of the Liturgy of the Hours.<sup>36</sup>

## MINISTRIES

**Rites for Minor Ministries.** (February, 1971; LIB, 1971, pp. 28-54).

a. At the request of our Bishops' Conference, the rites for the minor ministries of porter and exorcist are no longer to be conferred in the Philippines.<sup>36</sup>

b. At the same time we are allowed to use experimentally the provisional new rites for admitting new candidates into the clerical state and those for conferring the ministries of lector and acolyte.

## MISSAL

**The Sacramentary Obligatory.** (July, 1975; LIB, 1975, p. 135).

The bishops unanimously approved that the new Sacramentary — Altar Missal for the priests — in english be obligatory beginning the first sunday of advent, 1975.

Roman approval for the use of the ICEL sacramentary in the Philippines had already been received in January 1975.<sup>37</sup>

## MUSIC

**Approval of Liturgical Music.** (July, 1967; LIB, 1967, pp. 116).

The chairman of the subcommittee on sacred music is authorized to approve, in the name of the Conference, music for the part of the celebrant. Music for the parts of the faithful needs the approval of the Ordinary only.<sup>38</sup>

<sup>36</sup> GRAF, H., SVD, *Minor Ministries, Admission of the Candidates to Sacred Orders, and Commitment to Celibacy*, BEF., 1973 pp. 322-326; MARIVOET, C., CICM, *Lay Ministers in the Philippines*, LIB, 1969, pp. 56-85.

<sup>36</sup> GRAF, H., SVD, *The Future of Tonsure and Minor Orders*, BEF., 1972, pp. 361-372.

<sup>37</sup> MARIVOET, C., *The New Missal is Now Complete*, LIB, 1970, pp. 62-66; 86-114.

<sup>38</sup> CHUPUNGO, A., OSB, *The Liturgical Year in the Context of Filipino Music*, LIB, 1971, pp. 130-136; MARIVOET, C., CICM, *Popular Music at Mass*, LIB, 1970, pp. 77-80.

## 44 BOLETIN ECLESIASTICO DE FILIPINAS

**Old Texts of Songs of Ordinary still allowed.** (February, 1969; LIB, 1969, p. 6).

Although the new texts of the Ordinary of the Mass should be used in the approved vernaculars, the bishops, in accordance with n. 55 of the Instruction on Sacred Music of March 5, 1967,<sup>39</sup> permit the continued singing of older texts for the songs of the Ordinary of the Mass — Sanctus, Agnus Dei, etc.).

**Collections of Songs for Mass.** (July, 1969; LIB, 1969, p. 60).

The Bishops' Conference indicated the main collections from which songs for the Mass could be taken.<sup>40</sup>

### ORDINATION

**New Rite of Ordination Approved.** (January, 1970; LIB, 1970, p. C).

The bishops approved the new rite of Ordination of Bishops, Priests and Deacons in the provisional ICEL version.<sup>41</sup>

**Essential Form of Ordination Rite.** (July, 1977; LIB, 1977, pp. 130-132).

The SCSDW released the text of the definitive essential form in english of the Rite of Ordination of Deacons, Priests and Bishops and approved it for use in the Philippines on August 12, 1977. The correct, final text is given in LIB, 1977, pp. 131-132).

**Triple Blessing during Ordination Rite.** (See Blessing).

### PARISH

**Means to provide Support for the Parish.** (January, 1969).

On the means to provide support for the parish, the following principles are to be observed.

a. The duty of the faithful to support their parish; hence, the intensification of instruction for the faithful to realize and practice their duty.

<sup>39</sup> AAS, 1967, pp. 300-320; CLD, VI, pp. 735-754.

<sup>40</sup> Letter, "On the Minimum Repertoire of Plain Chant", (SODW, April, 1974); *Notitiae*, 1974, pp. 123-126.

<sup>41</sup> *Apost. Const.*, "Pontificalis Romani", AAS, 1968, pp. 369-373; BEF, 1968, pp. 652-656.

b. Semblance of commercialism, particularly in the administration of sacraments should be eschewed, hence:

1. In accordance with Vatican II, classifications in the administration of sacraments will be gradually eliminated.
2. The traditional "Arancel" system will eventually be eliminated in the light of Vatican II.

c. The meaning and value of voluntary donations towards the support of the parish, therefore:

1. Intensive and extensive education be imparted to the faithful to learn the meaning and value of said donations, particularly in the reception of certain sacraments.
2. In the preparation for the eventual elimination of the Arancel, the faithful must be educated in the fulfillment of their above mentioned duty through Sunday collections.

d. The diocese should help provide for the needy parishes. Consequently, the diocese will put up investments from whatever available sources of income to generate trust funds that can supplement the lack of funds in poor parishes.

e. With the permission of the Holy See and with the exclusion of the Obras Pias, parish income from Church properties, excluding the income derived from the present Arancel, shall be centralized in the diocesan curia as a source of assistance to poor parishes. (BEF, 1977, pp. 484-493).

#### **PENANCE (See also CONFESSION, ABSOLUTION)**

**The New Rite of Penance.** (July, 1975; LIB, 1975, pp. 135-136).

a. **Obligation.** The new Rite of Penance<sup>42</sup> in English, approved since January 1975, becomes obligatory on the first Sunday of advent, 1976.

b. **Vestments.** The bishops recommend to priests to use at least the stole for confession, unless in circumstances where it is difficult or not advisable to use it.

c. **Reconciliation Room as Alternative for Confessional.** The bishops recommend as an alternative to the confessional, the use of a reconciliation room, where those who want it can confess face to face to the priest. (LIB, 1975, pp. 136-137).

The Rite of Penance was confirmed in tagalog on May 20, 1976.<sup>43</sup>

<sup>42</sup> LIB, 1975, pp. 66-80.

<sup>43</sup> GRAF, H., SVD, *New Rites for the Sacrament of Penance*, BEF, 1975, pp. 201-218; MARIVOET, C., CICM, *The New Rite of Penance*, LIB, 1975, pp. 57-65.

### **PRAYER-DAYS OF**

**Special Days of Prayer.** (July, 1969; LIB, 1969, p. 59).

As Rogation and Ember Days are abolished in the new Missal and yet there may be special times of prayer for various needs, the bishops leave the setting aside of such days to the discretion of each Ordinary. Texts are then to be taken from among the Masses for various needs.

**Bishops' Ordination Day Commemorated.** (July, 1969; LIB, 1969, p. 60).

The Ordo will retain the day of ordination of bishops. If the calendar allows it, a votive Mass for this intention will be said, otherwise priests will be asked to at least pray for the Ordinary. A special intention should be added in the General Intercessions in any case.

**Tribal Filipino Sunday.** (July, 1978; BEF, 1979, p. 7).

The bishops agreed to make the second sunday of October every year, a **Tribal Filipino Sunday**. The purpose is to focus the attention of our faithful on our brothers in the remote areas of the country. A model sermon for the occasion will be supplied by the Commission on Tribal Filipinos.

### **PREFACES**

**New Prefaces Approved in English.** (July, 1967; LIB, 1967, p. 116).

An additional preface for advent and one for the feast of the Holy Eucharist have been approved in english and are official for the Philippines.

**New Prefaces and Eucharistic Prayers.** (February, 1969; LIB, 1969, p. 2).

Three new eucharistic prayers and eight prefaces had been released by Rome in latin on May 23, 1968. The National Liturgical Commission (NLC) had applied to Rome for permission to use them in the english ICEL translation. This permission was received and promulgated by a decree of the NLC on January 31, 1969, which set February 15, 1969 as the date they could be used. The same decree also made it mandatory, from May 1, 1969, to use eucharistic prayer 1 — the Roman Canon — in the revised, definitive ICEL translation.

**PRIESTS**

**Retention of Priests' Titles.** (January, 1970; Episc. Concl., p. 20).

The Conference decided that the traditional titles and designations applied to priests be retained in the Philippines, since they are well accepted by the people and savor of no pomp or superiority.

**Establishment of the Senate of Priests in each Diocese.**<sup>44</sup> (January, 1970; Episc. Concl., p. 21).

The Conference approved that a Senate of Priests be established in every diocese using as guidelines the general norms formulated jointly by the Administrative Council and the Commission on the Clergy, as well as the resolutions of the Congregation of the Clergy during its last meeting in Rome.

**Priests' Remuneration and Social Security.**<sup>45</sup> (January, 1970; Episc. Concl., p. 21).

The Conference approved the following recommendations of the Commission on the Clergy, that in every diocese at least three parishes — one rich, middle class and poor — implement *ad experimentum* the conclusion of the CBCP January, 1969 meeting on clergy remuneration and social security.

As regards clergy remuneration, our priests should be given two kinds of remuneration, namely, 1) a personal basic remuneration which should be followed in the whole country, and 2) an allowance that should be decided on a diocesan level according to the conditions and financial capabilities of each diocese.

The allowance shall include the following:

1) Board and lodging, house service, light and water; 2) Clothing and laundry; 3) Personal needs (soap, barber, cigarettes . . .); 4) Transportation; 5) Recreation; 6) Reading matter; 7) Allowance for emergencies; 8) Insurance and retirement; 9) Retreat and vacations.

**Concerning Clergy Social Security:**<sup>46</sup>

a) The diocesan curia shall set aside investment funds for sickness, retirement and death provisions for the clergy. Other means toward the same purpose may also be employed.

<sup>44</sup> *Ecclesiae Sanctae*, nn. 15-17; Priests' Council, (S.C. pro Cler., 11 apr. 1970), AAS, 1970, p. 459; CLD, VII, pp. 383-390.

<sup>45</sup> *Presbyter. Ordinis*, nn. 20, 21; *Ecclesiae Sanctae*, n. 8.

<sup>46</sup> The CBCP established a Pension Plan and a Supplementary Pension Plan as of Jan. 1, 1975, to provide, through a Pension Fund, for the payment of retirement, death, disability or separation benefits to bishops and diocesan priests.

## 48 BOLETIN ECLESIASTICO DE FILIPINAS

b) Encouragement towards the formation of an association of the clergy also for sickness, retirement and death benefits.

c) Eventual formation of Priests' Association as in the preceding number, on an interdiocesan or national level.

### THANKSGIVING DAY

**National Thanksgiving Day on December 8.** (July, 1975; LIB, 1975, p. 146).

The CBCP gave the reminder that our National Thanksgiving Day, according to an earlier decision, apparently never promulgated, is December 8, the solemnity of the Immaculate Conception, our national patroness.

### TRIBUNALS

**Matrimonial Tribunals.**<sup>47</sup> (July, 1970; Episc. Concl., p. 72).

The Conference approved the following recommendations which needed the approval of the Holy See, to wit:

1. The faculty to instruct processes *super matrimonio rato* without seeking previous permission from the Congregation of the Sacraments.

2. That the regulation requiring a collegiate tribunal be relaxed and in its place allow the practice of one judge render the decision. However this petition will have to be based on the following circumstances:

a) the case is clear and its decision evident; b) the presence of a collegiate tribunal is difficult to achieve due to reasonable causes.<sup>48</sup>

**Marriage Regional Tribunals.**<sup>49</sup> (July, 1970; Episc. Concl., p. 72).

The Conference endorsed the recommendations of the *Ad Hoc* Committee with regard to the letter of the Apostolic Nuncio (n. 6472/May 5, 1970) on the erection of Regional Tribunals of First and Second Instance for all ecclesiastical cases as follows:

<sup>47</sup> *Motu Proprio*, "Causas Matrimoniales", (Paul VI, 28 March, 1971), AAS, 1971, p. 441; CLD, VII, p. 669.

<sup>48</sup> TESTERA, F., OP, *Myth and Reality: Church Marriage Tribunals in the Philippines*, BEF, 1978, pp. 279-291.

<sup>49</sup> Norms for Interdiocesan, Regional or Interegional Tribunals, (Sign Apost., 28 Dec., 1970), AAS, 1971, p. 480; CLD, VII, p. 920.



a) Regional Tribunals of First Instance to be established in each Metropolitan See to handle cases coming from the respective Ecclesiastical Province — not only of matrimonial cases but of any other cases.

b) Regional Tribunals of Second Instance to be established in Manila for Luzon, in Cebu for the Visayas and in Davao for Mindanao.

c) To meet the difficulty of a certain diocese which is too far from the Metropolitan See, provision is made in the decree for each diocese to have a full team of tribunal personnel, which team can be delegated to act in a particular case in its own geographical area.

**Ecclesiastical Courts of Second Instance.** (FEF, 1973, pp. 235-236).

The President of the CBCP submitted to the Holy See the following requests:

1. That each Tribunal of First Instance in the Philippine Islands may serve as Tribunal of Second Instance to the other Tribunals established in the nation in individual cases as the need might require.

2. That the Episcopal Conference be given the power to appoint and approve, upon request of the bishop of each region, each and all members of the First Instance Tribunal of that region. That said Regional Tribunals of First Instance, thus constituted be endowed with the power to take the place of other regional tribunals, which may be impeded in whatever manner, in any diocese of the Philippines upon request of the local Ordinary without any further need of approval or permission from any higher authority.

The Supreme Tribunal of the Apostolic Signature, after an in-depth study of the petition and having considered the peculiar conditions obtaining in the Philippines, decreed as follows:

1. The faculty requested for in n. 1 above, is hereby granted provided the selection of the Second Instance Tribunal be made by the President of the Episcopal Conference after listening to the Bishops Moderators of both the tribunal *a quo* and that *ad quem*, and without prejudice to the right of direct appeal to the Roman Rota in accordance with c. 1959, 1 of the CJC.

2. The faculty asked for in n. 2 above is likewise granted provided that such Tribunals before accepting cases, which are not under their jurisdiction, should obtain the permission, in individual

cases, from the President of the Episcopal Conference, who should seek the *vetum* of the respective Bishops Moderators of both the requested and the impeded Tribunals.

**One Judge Tribunals for Courts of Second Instance.** (January, 1970; *Episc. Concl.*, p. 18).

Upon the suggestion of the Commission on Canon Law, the Conference made the following decisions:

1. that a petition be made to the Holy See to allow one-judge tribunals to act as Courts of Second Instance in the Philippines.

## VERNACULAR LANGUAGE

**Vernacular Liturgical Languages.** (January, 1964, 1965; *LIB*, 1966, pp. 26-28).

Ten vernacular languages of the Philippines were recognized for liturgical celebrations in the liturgy: english, spanish, tagalog, cebuano, ilocano, bicolano, pampango, pangasinan, hiligaynon (longo), samareño.

For english the texts used in, and approved for the USA were to be used, and for spanish those applicable in Spain.

For the local vernaculars, texts already in existence could be used temporarily; for those parts that did not yet exist in the vernacular, regional bishops could approve new translations and the Bishops Conference authorize them after they have been submitted to and confirmed by Rome.

**Chabacano approved as Liturgical Language.** (July, 1967; *LIB*, 1967, p. 116).

Chabacano was approved in addition to the ten languages already official for liturgical use.

**Ibanag as Additional Liturgical Language.** (July, 1974; *LIB*, 1975, p. 35).

Our bishops accepted ibanag as the twelfth language officially recognized for the liturgy. They approved its translation of the Order of the Mass, including the eucharistic prayers. Rome confirmed this decision on January 13, 1975.

**Use of Vernaculars in the Liturgy.** (January, 1975; LIB, 1975, pp. 35-36).

At present twelve languages have been accepted as official for the liturgy in the Philippines. A communication from the Apostolic Nuncio to the Conference meeting of January 1975, later, followed by a letter to the Conference from the Vatican Secretariat of State and then by a letter from the SCSDW on June 5, 1976, intends to restrict local vernaculars that can be used in the liturgy to those that are recognized by the government as languages of instruction in schools. The bishops, as pastors, agreed that those languages spoken by large groups of people should be recognized for the liturgy, even if not taught in schools.

**First New Vernacular Translations Approved by Rome.** (January, 1965; LIB, 1965, p. 25).

On March 27, 1965, the Consilium approved, that is, confirmed, the first new texts in the vernacular proposed by our bishops. They were texts for the Mass and sacraments in cebuano, samareño and hiligaynon.

**Rules for Vernacular Translations.** (January, 1970; LIB, 1970, p. C).

Regional committees should, according to the rules, be representative of the language region and work out their texts in consultation.

**Sacraments in the Vernacular.** (January, 1964, 1965; LIB, 1966, p. 28).

Also the other sacraments, except Holy Orders, could be celebrated in the vernacular, including the essential form; this applied also to the distribution of communion outside Mass. However, the form of penance was to be said in latin, though no written declaration to this effect can be located. For Holy Orders, only the allocution at the beginning of each ordination (bishop, priest, deacon), the examination of the bishop elect, and the admonitions were permitted in the vernacular.

**Sacramentals.** (January, 1964, 1965; LIB, 1966, p. 28).

Included also for vernacular celebrations were the sacramentals and the funeral rites.<sup>60</sup>

**Breviary in the Vernacular.** (See Breviary)

<sup>60</sup> GRAF, H., S.V.D.; *Sacramentals and Their Ministers*, BEF 1978, pp. 645-652.

## 52 BOLETIN ECLESIASTICO DE FILIPINAS

**"Tantum Ergo" in the Vernacular.** (July, 1967; LIB, 1967, p. 116).

The *Tantum Ergo* may be sung in translation, and other suitable eucharistic hymns may be substituted during Benediction.

**Vernacular Mass.** (See Mass).

### VESTMENTS

**Cassock and Alb.** (July, 1970; LIB, 1973, pp. 52-56).

As the General Instruction of the Mass did not mention any longer the cassock among the liturgical vestments for Mass, our bishops, at their meeting of July, 1969, asked themselves what were the implications, and whether the white cassock could be used as alb. It was decided to consult Rome. The SCDW answered on August 5, 1969 that 1) the cassock is not a liturgical vestment and, hence, not required for Mass; the proper vestment is the alb. 2) However, since the white cassock is much similar to the alb, it may be used instead, provided it be clean and not worn as street dress during the day.<sup>61</sup>

This matter was taken up again at the meeting of July 1970 and hotly debated as to its interpretation. No decision was published but later each Ordinary applied his own interpretation in his diocese.

**New Forms of Mass Vestments Approved.** (February, 1973; LIB, 1973, pp. 55-56).

At the CBCP meetings of January and July 1972, a proposal had been presented for adopting for the Philippines the wider form of chasuble, but no action had been taken. At the February, 1973 meeting the bishops accepted the new form, which is an ample chasuble almost reaching the floor; it needs no alb underneath and the stole is worn on top of it. The SCDW confirmed this decision on April 3, 1973, but with the restriction that it should be used for special occasions, like concelebrations or Masses outside a sacred place.

### WEDDINGS

**No Class Distinction in Wedding Celebrations.** (July, 1969; LIB, 1969, p. 59).

The Constitution on the Sacred Liturgy had forbidden to pay any special honor in the liturgy to "any private person or classes

<sup>61</sup> GIRM, nn. 298-300; LIB, 1969, pp. 88-89.

of persons, whether in the ceremonies or by external display" (art. 32); the marriage rite had specifically reiterated this rule in connection with marriage. (**Introduction to the Rite**, n. 10). Taking cognizance of the fact that in many places there are still "classes" of marriages, the CBCP orders all classes to be abolished and instructs dioceses to implement this norm as soon as possible.

**Rites for Wedding Anniversaries.** (February, 1971; LIB, 1977, p. 147).

The CBCP approved for the Philippines a set of prayers, renewal of consent and General Intercessions for Wedding Anniversaries. (LIB, 1970, pp. 74-76; 114-116). These texts have been appended to the 1973 edition of the marriage rite.

## WOMEN

**Women in Liturgical Functions at Mass.** (July, 1969; LIB, 1969, p. 61).

Our bishops allow women to act as readers, commentators, leaders of praying and singing, saying the intentions of the General Intercessions, from a place outside the sanctuary, i.e. not close to the altar.<sup>62</sup> (Gen. Instruc. of Mass, n. 66).

**The Place of Women as Ministers in Church.** (February, 1971; LIB, 1971, pp. 28-54).

The bishops now allow women to act as lectors from the place where the readings are normally proclaimed. This decision does away with misinterpretation of "outside the sanctuary", from where they were earlier to proclaim the Word.

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<sup>62</sup> GIRM, n. 66.