



CONGREGATION LIFESTREAM

WE ARE DIFFERENT YET ONE

“The way of Jesus...to walk united with our differences.”

-Pope Francis

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Missionary Benedictine Sisters of Tutzing, Casa Santo Spirito, Via dei Bevilacqua 60, 00165, Rome Italy

We draw down the loving kindness of the Lord on his people and bring to the Father the whole of creation. (Constitutions III:5)

World Day of Prayer FOR THE CARE OF CREATION 1 SEPTEMBER



The Sisters of the Casa Santo Spirito, Rome during an outdoor vespers on September 1

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CASA JOINS CELEBRATION OF THE SEASON OF CREATION
 SR. ANA MARIA RACA, OSB

In response to Pope Francis’ call for the care of our common home, the community of Casa Santo Spirito, Rome joined thousands of people in more than 100 countries in the celebration of the season of creation from September 1 to October 4, 2021.

On September 1, the day of world prayer for creation, the readings, prayers and songs for Holy Mass were carefully chosen to depict the celebration. It was highlighted by an offertory procession of the abundant harvests from the Casa’s vegetable garden. Recipients of the harvests offered at mass were the neighbors of the sisters, the Korean College and Sisters of Santa Ana. The harvests were also delivered to Sant’ Egidio at the Vatican which runs a center for the street dwellers as well as to the Sisters of Charity who serve meals to refugees and poor people. Vespers was prayed outdoor, praying with nature and praying for nature.

Varied activities were done during the season. The bulletin board depicted this year’s symbol of “Abraham’s Tent” with the keywords: simplicity, hospitality, dialogue and blessings to awaken or deepen these values among the sisters. Thursday Rosary was prayed with ecological reflections on the five mysteries. Related articles were read at table and the classical movie on the life of St. Francis and St. Clare, “Brother Sun, Sister Moon” was shown one Sunday afternoon. Some sisters enjoyed a contemplative walk at the garden.

Priories and General District houses contributed their share of videos, powerpoint presentations and pictures on how they have been caring for God’s creation. These were viewed by the Casa community to cap the celebration of the Season of Creation. Here are Samples on how the 7 goals of the *Laudato Si* were implemented.

1. Response to the Cry of the Earth



2. Response to the Cry of the Poor



3. Ecological Economics



Stations of Creation
INDIA

6. Ecological Education



At the Mjimwema Orphanage, we educate the young by DOING... cleaning the grounds with them
PERAMIHO

4. Adoption of Simple Lifestyle



Installation of Solar Panel
HAUIS ST. BENEDIKT



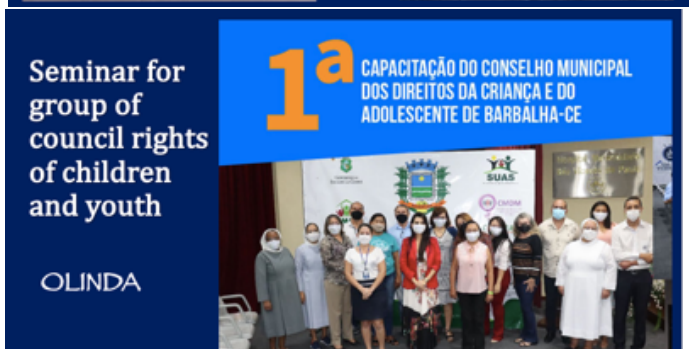
Blessed are you God of Creation we offer you the fruit of the earth and work of our human hands.
NDANDA



Teaching them young
SOROCABA



Blessed are you God of Creation. Thank you for the supply of eggs for our community, for the retreat center and for our customers.
Postulant Veronica caring for the hens.
NAIROBI



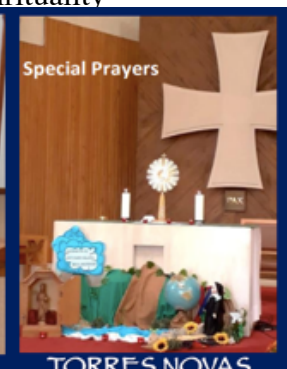
Seminar for group of council rights of children and youth
OLINDA
1ª CAPACITAÇÃO DO CONSELHO MUNICIPAL DOS DIREITOS DA CRIANÇA E DO ADOLESCENTE DE BARBALHA-CE

7. Emphasis on Community Engagement and Participatory Action

5. Ecological Spirituality



SEOUL



Special Prayers
TORRES NOVAS



Friday Action For Climate Change
DAEGU

**HAUS ST. BENEDIKT
WELCOMES VISITATORS**

M. Maoro Sye, together with Sr. Regina Tesch as co-visitor, held the visitation in Haus St. Benedikt from September 27 to October 7.

Sr. Regina relates “After our arrival in Tutzing and the warm welcome by the sisters at the entrance with flowers in their hands, we visited the infirmary to greet all those who could not come to the door. Sr. Giseline Schaut was already weak, but fully conscious and oriented. We could thank her for her mission work accomplished. Little did we know that this would be our last encounter with her on this earth. She died peacefully the next night. The visitation nevertheless started as scheduled with the addition of the funeral of Sr. Giseline. We understood that accompanying sisters until death, is an important part of the mission of this house.

With an average age of 83, it is surely a special

community, where one needs to respect age-related limitations. Yet, we are so grateful to see, how lively the members are, how they help and inspire each other. The group sharing felt like opening of an immense treasure box with all the life experiences of many years Missionary Benedictine life at home and abroad. Most of the sisters participated with great zeal, even some of those from the infirmary. The liturgy, always well prepared and performed, was uplifting, the common adoration with a deep atmosphere of prayer. We are strengthened and consoled to know that in Haus St. Benedikt we have a community, which through its prayer and suffering borne in patience, supports the whole Congregation and the world. We thank them for their warm welcome and hospitality, for their lives faithfully lived as well as the seven Filipina oblates who help the sisters in their daily needs in infirmary, kitchen and house.”



l-r: Sr. Kunigundis, M. Maoro, Sr. Regina, Sr. Martha, Sr. Quirina



Bidding Good-bye to the Visitors



1. M.Maoro, 2. Sr. Illumina, 3. Sr. Mary Thomas, 4. Sr. Madalena

CIB HOLDS VIRTUAL CONFERENCE
M. MAORO SYE, OSB

Thirty-seven delegates of the *Communio Internationalis Benedictinarum* (CIB) attended a virtual conference from September 4-7 using the Rome time zone. Without the help of Sr. Michelle Sinkhorn, technology manager, for this online meeting and three interpreters we could not have had this meeting..

Sr. Lynne Mckenzie, the CIB moderator, welcomed us by being mindful of *COMMUNIO* in our CIB name. “*When we gather in a meeting of the CIB, we recognize our dependence on one another, praying for and loving one another in our common search for God in the monastic way of life.*” Yes, in our virtual meeting we experience it more deeply at this time.”

Abbot Primate Gregory Polan shared about happenings in the Worldwide Confederation of Benedictine monks. We had three guest speakers who shared on the following topics to help us in exploring possible change in the CIB structure. Sr. Scholastika Häring, canonist/historian of St. Scholastika Abbey in Dinklage, Germany was assigned the topic on How *Communio Internationalis Benedictinarum* (CIB) began and developed. She shared her canonical observations with some possibilities for the future structure of CIB. Abbot President Jeremias Schroeder of St.

Otilien Congregation, based in Germany and Vicar of the Abbot Primate talked about the Structure of the Benedictine Confederation, benefits and achievements. He also shared his brotherly observation and his proposals for the future of CIB. Sr. Patricia Murray, IBVM, executive director of Union of International Superiors General (UISG) in Rome, elaborated on the Pathway to Collaboration. She gave us examples of the International Association of Women Religious and UISG itself. All these talks encouraged us to open our further consideration, discussion, reflection and awareness of our realities and challenges. We had very enriching group discussions and plenary sessions.

I observed how all the members fully participated despite difficult and varied time zones.. We felt this presence of God among us on online space!

Benedictine Cloister nuns and Benedictine sisters became one commission in 1988 during the development of CIB history. Nowadays, we have different challenges and urgent concerns, after the letters to Monastic Nuns : *Vultum Dei quaerere* (Seeking the Face of God!) and *Cor Orans* (Praying Heart). When we thought of the next step we have to take to continue our journey as Benedictine Women (CIB), we all want to accompany one another into the future in a synodal way.

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CIB...from page 5

As representatives from different regions in this CIB meeting, Sr. Illumina Lee (Seoul), Sr. Mary Thomas Prado (Manila) and Sr. Madalena Mendonça (Olinda) and myself as co-opted delegate, were from our congregation.

NEW LEADERS RECEIVE ONLINE ORIENTATION

The Generalate conducted an online orientation to the two new prioresses, Sr. Raphaela Mlwilo of Ndanda Priory and Sr. Rosa Pascal of Nairobi Priory plus the two new superiors, Sr. Abraham Kang of Bulgaria and Sr. Rimolda Flory of India. This was done from October 19-23 using the timetable of Rome.

Insights gained were shared through the concluding prayer on the last day of the orientation.

Sr. Raphaela: My Lord, you have chosen and called me from among my sisters in the Congregation to this office of service to Ndanda Priory. I am someone like Prophet Jeremiah or

Moses who did not know what to do when you called them to take care of your people. I thank you for the many Aarons you have gifted me with. They have been speaking on my behalf whenever I run short of words. I thank you for my sisters in Ndanda Priory and the whole Congregation. They are gifts to me as well. Through them I shall learn to serve you with ardent love and zeal for monastic life. Bind us together Lord with sisterly love that can never be broken.

Like my beloved Mother Mary, I come before you in humility and on my bended knees. I am your handmaid. Let it be done to me according to what you desire of me in this leadership ministry. Hold my hand and lead me in your ways.

Sr. Rosa: Lord, attending the orientation program was a moment of inner strengthening and enlightenment in my role as Prioress of Nairobi. The program was very rich and empowered me with information and guidance. Most exciting was the individual meeting with the Generalate where we all focused our
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NEW LEADERS...from page 6

attention to Nairobi Priory and shared at length. I felt like a child in its mother's arms, tenderly cared for and secure, with a lot of reassurance. This really made me feel the nearness of the Generalate to me and my sisters, where burdens are lightened and the feeling that I am not alone. The generosity of the Generalate, time to support and provide guidance was quite enormous.

With gratitude and love, I dedicate myself totally to you Lord, to serve our congregation at this point through our Priory's individual sisters and ministries. I also commit and pledge my cooperation with our leadership in their task and pray for God's guidance for our Congregation.

Sr. Abraham: Loving Lord, thank you for inviting us to be together in an online meeting. It was a great time for us to reflect on the Servant Leadership and to make us aware of the responsibility as the superior of the community. Lord, send your Spirit of Wisdom upon us so that we may walk in a right path with sisters whom you entrust to us.

Sr. Rimolda: Eternal Father, I thank you for the very helpful orientation. It clarified many things for me like my role and responsibilities as a superior. I also felt assured of the support of the generalate and our congregation and for this I am very grateful. Help me Lord to maintain an open communication with the generalate. Continue to be with me that I face all the challenges before me. Guide and lead me in strengthening the sisters in their spiritual growth.

**ANNUAL RETREAT
A JOURNEY WITH ST. PAUL AND
ST. BENEDICT
SR. REGINA TESCH, OSB**

The Casa Santo Spirito Community in Rome had its annual retreat with Abbot em. Edmund Power, OSB as retreat master, from October 25-31. He was Abbot of St. Paul Outside the Wall for ten years and is presently the Director of Priestly Formation in Sant'Anselmo, procurator general of Sant' Anselmo and English Congregation . He led us on a journey with Paul and Benedict with reflections framed in form of an



inclusion by the theme of love. In his introductory conference he explained the image of Jacob's ladder . The ascending action is ascending love, that is, to seek God. T h e

descending action is descending love, that is, to let it flow to others. God feels need for the human heart. The human heart feels desire for God, as Augustine prescribed it in his *Confessions*.

In Paul's writings we can sense this burning desire for God, which is a pre-condition for mission. We looked more closely at the conversion of Paul, when he fell, losing his independence. We can say that he fell in love, which immediately meant mission. In a second conference on Paul and Christ we were led to the deep mystic union of Paul with Christ: *It is no longer I who live, but Christ who lives in me* (Galatians 2:20). This union is union first and foremost in the paschal mystery *that I may know him and the power of his resurrection, and may share his suffering, becoming like him in his death* (Philippians 3:10). A third conference on Paul and Vulnerability focused on his union with Christ in his sufferings. His pride and our pride need to be eradicated in order that grace can enter. A thorn was given him in the flesh to keep him from being elated (2 Corinthians 7:12). Not knowing what concretely this thorn for Paul was, we were invited to reflect on our thorn in the flesh.

A second part of the retreat focused on Benedictine Profession with the three vows of stability, *conversatio morum* and obedience. With the profession we give a word that binds us, which transforms our lives. The performative power of the word can be seen in Mt 8:8, where the centurion asks Jesus for the word to heal his servant. The word given in profession becomes like a foothold preventing us from sinking in the

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ANNUAL RETREAT... from page 7

mud. God is the first to give the Word – In the beginning was the Word... a promise of fidelity. In giving our vows we attempt to become mirrors of God and participate in His nature. These vows have a static, but also a dynamic aspect. Benedict uses frequently the verb “to run” and “hasten”. Our call is an upward call moving to God. Abbot Edmund compared the three vows with the three gifts of the magi of gold, frankincense, and myrrh. They opened their treasure, their hearts, to give these gifts to Jesus.

Gold is a chemical element, which is utterly non-reactive, not changing over centuries. It can be seen as stability. With stability our lives become like houses built on the rock (Matthew 7:25), which do not fall, even when rain, storm and floods come. Christ is this rock on which we build our lives. We can differentiate between *stabilitas loci*, the stability in the place, *stabilitas communitatis*, stable relationships and *stabilitas cordis*, the stability in the spiritual quest. *Stabilitas loci* as practiced by the Benedictine monasteries has an ecological dimension with the veneration of the place contrary to using it up. In *stabilitas*, staying awake, we become like watchmen waiting for the morning (Isaiah 21:8). Stability gives us the possibility to develop roots, which foster our growth.

Frankincense is a material that through burning transforms itself from a solid material to a perfume. It can be compared with the vow of *conversatio morum*, which means a gradual

spiritual and cultural transformation through living in the community. The monastic culture, which is nothing static, means a progressive sanctification of everything in our daily life (RB 31:10), the formation of the body of Christ, which is service and humility.

Myrrh was used to embalm the dead. Obedience means the death of the ego, which does not happen at one moment, but rather lasts a lifetime. It is the identification with Christ who became obedient unto death (Philippians 2:8). Benedict opens the Rule with the call to listen with the ear of the heart, which practically in community means to listen not only to the word said, but as well to non-verbal communication, to become sensitive to the need of our sisters expressed in different ways.

Another image for the Benedictine vows could be the vine, which needs its roots (stability), has exuberant growth (*conversatio morum*) and needs pruning (obedience).

We thank Abbot Edmund for the inspiring conferences which made us feel his enthusiasm for St. Paul and the Benedictine life and become infected by it. His rich life experience as a Benedictine and Abbot of St. Paul Outside the Wall shared in little examples and images, his sense for expression in art and music made listening to him a truly enriching experience. Thank you, Abbot Edmund, and may God reward you for your readiness to be with us for this week and share your insights!

BARBED WIRE, HERALDS OF PEACE

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A total of 136 barbed wire crosses being exhibited at the Church of St. Ignatius of Loyola

BARBED WIRE...from page 8

M. Maoro, Fr. Timoteo Jung, the rector of the Korean College were invited to attend the opening of the exhibit of 136 barbed wire crosses at the Church of St. Ignatius of Loyola at Campus Martius on October 29. Among those who graced the occasion were President Timoteo Moon Jae-in of the Republic of Korea and Cardinal Peter K.A. Turkson, head of the Vatican Dicastery for Promoting Integral Human Development. Sr. Mary Bruno Shin acted as interpreter of the First Lady. President Moon Jae-in gave one of these crosses during his audience to Pope Francis on this same day.

The flyer of the exhibit explains *“The barbed wires that once stood as a fence to divide two Koreas along the Military Demarcation Line have transformed into 136 crosses to reflect hope for peace in unity. Each Korea spent sixty-eight years in complete separation since the declaration of truce in 1953, each taking on a different path, total 136 crosses that combine Korea’s two divergent times were made with an ardent wish for peace.*

The crosses are now ready to embark upon a journey towards a wider world-made from the coldest barbed wire, yet delivering the warmest message of peace.

We pray that these crosses can bring peace to the Korean Peninsula, and the darkest corners of the world grieved by conflict and discord.”

**MY EXPERIENCE ON THE
LAUDATO SI MOVEMENT
SR. MARIA INÊS AMORIM, OSB**

I am Sr. Maria Inez de Amorim. I am currently part of the educational community of Colégio Imaculado Coração de Maria, located in Olinda – PE, Northeastern Brazil.

I received an invitation via e-mail for the *Laudato Si* Animators Course by the *Laudato Si* Movement, formerly the Global Catholic Climate Movement. The course, which takes place twice a year in five languages (Portuguese, English, Spanish, Italian and Polish), aims to



Sr. Maria Ines with the pedagogical management of the CICM during a reflection on education for the care of the Common Home.

train and connect leaders who inspire their local communities to take care of creation, listening to “both the cry of the earth and the cry of the poor.” The training for the local animators started on August 2, 2021 and was 100% online and free.

I attended some conferences. I have already come, within the Movement's dynamics, socializing the Action Plan, as well as the report that is built daily. In this process we managed to engage the community of Sisters and the school staff and students. Our plan of action here includes the study of the Encyclical which is being carried out by high school students during Religious Education classes.

I leave a statement: The Project contemplating the Gospel of Creation was an opportunity to leverage values internalized since childhood. I was born in the countryside of Ceara, a rural area, I soon learned to have a very affectionate relationship with nature. There I had direct contact with natural sources of crystal-clear water, the spring, from where we saw the water gushing from within the mountain range. This spring has now reached the homes of many, the population, but it was thanks to a grassroots political movement. The region is permeated with fountains, spas, which are tourist attractions, including privatized ones. Motivated by what *Laudato Si* teaches, I have been making an interior rescue of this culture of care and sensitivity towards the Common Home.

MANILA PRIORY CELEBRATES 115th FOUNDATION ANNIVERSARY

SR. ROSALINA FAJARDO, OSB

It was 115 years ago, on September 14, 1906, the Feast of the Exaltation of the Cross, five German Sisters landed in Philippine soil which marks the birth of St. Scholastica's Priory in Manila. Mother Ferdinanda Hoelzer, Sr. Petronilla Keller, Sr. Crescentia Vesper, Sister Winfrieda Mueller, and Novice Alexia Reudenauer were sent by M. Birgitta Korff to the Philippines upon the invitation of the Apostolic Delegate for the Philippines, Dom Ambrosius Agius, OSB to assist in the religious education of the youth.

Filled with zeal and enthusiasm for the mission of evangelization, on December 3, 1906, the first five sisters in the country opened the first school – soon to be called "St. Scholastica's College" in the district of Tondo with only 8 pupils at the start – 6 girls and 2 boys who paid tuition. Later a free school was opened for the enrollment of 50 boys and girls. From 1912 and the subsequent years saw the growth and development of more schools. St. Agnes Academy in Legaspi, Holy Family Academy in Angeles City, St. Scholastica's Academy in San Fernando, St. Scholastica's Academy in Marikina. From schools to shores and hillsides, the sisters brought the love of God to many more young ones who came to them in the Visayas region: St. Peter College in Ormoc, St. Scholastica's Academy and Holy Family Vocational School in Bacolod. In 2000 the St. Scholastica's College opened in Tacloban offering health Science courses. The following year saw the opening of St. Scholastica's College, this time in Westgrove.

Aside from the education apostolate, the priory also branched out to health apostolate when the sisters administered Divine Word Hospital in Tacloban City in 1965. Envisioned by Sr. Mary John Mananzan, the St. Scholastica's Mission Hospital started its operation in Pambujan in November 2016.

In 1975 Mother Irene Dabalus became the first elected Filipino prioress. With the leadership of the new prioress, a four-pronged thrust of the apostolate put emphasis on the social orientation of the apostolate in the schools and the hospital; the strengthening of socio-pastoral work; direct involvement in apostolate for indigenous peoples;

and readiness to send Filipino missionaries in international missions. In 2000 St. Benedict's Home received the sick and elderly sisters formerly occupying an infirmary in the Priory House. Between 1999 and 2001, the Priory set-up two immersion communities in Mindanao: one in Marihatag, another in Mati where the Sisters lived and worked to assist the people improve their lives out of extreme poverty, introducing planting and use of herbs for medicine, sustainable agriculture, and livestock raising, self-help development projects, care and proper nourishment of young children, teaching in the public school, and community development. At the same time, St. Benedict's Farm Institute in Alang-alang, Tacloban opened for the farmers' greater knowledge of organic farming. In 2005, the Community Development Center in Taal continued even after the administration of Our Lady of Casaysay Academy was turned over to the Diocese. In 1999 the Women and Ecology Wholeness Farm was opened in Mendez, Cavite giving work for the poor. A "shelter" for women and children was set up in *Bahay Lila* in 2002. Then in 2008, a drop-in house called *Tuluyan*, was opened for street dwellers.

In 1994 St. Scholastica's Center of Spirituality in Tagaytay was set up for students, faculty and staff from the Benedictine Schools to come aside and rest in God's abiding love and for other groups for prayer and other spiritual exercises. In 2017, on the centennial anniversary of foundation of our mountain home in Baguio, a Retreat Center was blessed and opened as a place of oasis of silence and solitude for those seeking God. To date, due to the global pandemic these two centers are temporary closed.

In September 2006, the Priory has put up the St. Scholastica's Archives – Museum as a fitting monument to its one hundred years. In addition, a housing project was also formalized for the employees.

On November 8, 2013, typhoon Yolanda wrought devastation in Tacloban, where three of our houses in Leyte were destroyed. Totally wiped out was St. Scholastica's College, Tacloban; damaged, too, was the first floor of the Divine Word Hospital. St. Peter's College in Ormoc had less damage, but the convent of the sisters was unroofed. The Priory, with the support of friends and alumae, organized immediate

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MANILA PRIORY, from page 10



File Photo: Manila Priory Election Chapter at St. Scholastica's Center of Spirituality, Tagaytay City, February 2021

relief assistance, and, further down the road, the rehabilitation of our school buildings and equipment. The Priory also reached out to people displaced by the typhoon, offering land in Libertad, Palo, to rebuild their homes, and also where they could start an agricultural project for their livelihood.

In January 2020, Taal Volcano erupted, followed by the lockdown on March 15, 2020 due to the Covid-19 pandemic, which left the center with no income but with heavy financial obligations to employees of the Center. The Priory government decided to let go of our employees while we could still afford to pay the employees a just compensation. The St. Scholastica's Center of Spirituality in Tagaytay City ceased operation on June 30, 2020.

Heeding the call of Pope Emeritus Benedict XVI to simplify the Divine Office, Sr. Adelaida Ygrubay commissioned the Priory Liturgy Commission to work on the revision of the Liturgy of the Hours (LOH) for the use of the Manila Priory. The eight-volume Liturgy of the Hours revised series which begun in 2016 was finally completed with the arrival of the last volume last August 25, 2021. We are grateful to Sr. Imelda Halili for her valuable work.

To date, amid the surging of COVID-19 Delta Variant cases in the country, the Priory commemorates its 115th founding anniversary in a vicarious way through food and prayers in gratitude for all the sacrifices and labor of our

pioneers in building up of Priory through the years. Sustained by God's faithfulness and filled with zeal in proclaiming and bearing witness to Christ's love for the Filipino people emerged 19 communities spread out in Luzon, Visayas and Mindanao. One hundred and forty-eight (148) Sisters zealously ministering to 11 educational institutions 2 spirituality centers, 2 hospitals, 9 socio-pastoral centers, 2 immersion communities, 1 Drop-in Center for street dwellers, a home for the care of elderly. In keeping with our commitment for the care of creation, the Priory manages 6 farms: 3 in Luzon, 1 in the Visayas and 2 in Mindanao for sustainable farming, food production, and providing education to farmers.

In praise and thanksgiving for God's fidelity and mercy in 115 years of existence as a priory Sr. Mary Thomas Prado invited all the communities to a priory-wide 30-minute adoration on September 14, 2021, followed at 5:00 PM by Vespers. With one praying voice as a priory, we bended our knees before the altar in adoration before the Blessed Sacrament trusting that God grant us increase of good vocations to our Priory and Congregation as well, healing of those afflicted with the COVID-19 disease, end of the pandemic and for good governance and hope for a clean and honest 2022 election. In the evening, the Manila Priory website, the Benedictine Communications Office or BeneComm was launched, a gift for our 115 blessed years of service of evangelization in the Philippines.



Congress at Sant' Anselmo

XII INTERNATIONAL CONGRESS OF LITURGY ON “VIRTUAL” LITURGY

SR. MARIE BRUNO SHIN, OSB

From October 20 to 22, 2021, the 12th International Congress of Liturgy was held at the Pontifical University of St. Anselmo in Rome. The theme of the Congress was ‘Virtual Liturgy’, which has emerged after COVID-19 as a serious topic that cannot be overlooked. The Congress was conducted both online and offline. In the Congress offline, about 200 professors and liturgical experts participated. Professors were invited from the University of St. Anselmo, well known for its liturgical studies, from the University of Santa Croce in Rome that focuses on liturgical theology, from the University of Santa Giustina in Padova that studies pastoral liturgy, in addition, from Milan, Belgium, Spain, Germany, France, Czech Republic, Chile, Senegal, etc.

The Congress began with the opening speech by the President of PIL (the Pontifical Institute of Sacred Liturgy of S. Anselmo), the opening remarks by the Rector of S. Anselmo, and the address of welcome by Abbot Primate Gregory Polan OSB, the Grand Chancellor of the University of St. Anselmo, followed by research presentations by invited professors. The research

presentations were divided into three sessions: they were classified into ▷anthropological, philosophical, theological, ▷historical, ▷liturgical and pastoral aspects, according to the approaching directions in research. At the end of each presentation, the time was provided for questions, answers and debates. After the last program of the third session, the round table discussion of 4 professors, was ended, the Congress was closed with a speech of Mons. Aurelio García Marcías who is the under-secretary of the Congregation for Divine Worship and the Discipline of the Sacraments.

In the first session, Prof. Joris Geldhof from Belgium, started his presentation titled ‘*Homo adorans(worshiping man) in Times of Digitalization?*’, by introducing Thomas More's *Utopia* and comparing it with today's society. He reminded that the digital world is no longer an additional element in our society. The digital world is, instead of ‘not a place’, at ‘every place’, besides, it is at every time, it is there all the time. Then he introduced the theological sense of ‘Homo adorans’(worshiping man). He said that the human being is fundamentally capacitated to worship God. God can enter the heart of human being in any situation, at any time, at any place. Reversely, any human being is capable to open its heart for what comes from God always and everywhere.

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XII CONGRESS...from page 12



Therefore, he concluded that the digital world and its tools are basically harmless at least since they are embedded in and connected with, not abstracted from, a Christian liturgical life. Together with other variegated actions, initiatives and attitudes, they might be able to embrace and express variable Christian worship.

Prof. Guillermo Rosas Dias from Chile talked about 'virtual' participation, "virtual' assembly'. First, he clarified terms 'virtual' and 'online', then examined the limitations, positive and negative possibilities of online liturgy, in the light of the teachings of the Church. After all the examinations, he concluded his presentation by saying that the liturgy should offer the treasures of the prayers of the Church, in suitable containers for each epoch, people and circumstance, not losing the identity of the liturgy itself, as it has been doing in the history.

Following that, Prof. Juan Rego from Rome, compared and explained the real and virtual celebration of the sacraments and sacramentals. Prof. Paolo Tomastis from Milan, Italy, spoke about the recorded and transmitted liturgy. In conclusion, he emphasized the necessity of the guidance and of the basic conditions offered by the Local Church for a dignified transmission of liturgical celebrations, because of the danger of multiplication and expansion through uncontrolled channels.

In the second session, treating liturgy from a historical point of view, Prof. Anfonso Esponera Cerdán from Spain, shared the liturgical responses of the Church in historical times of

epidemic. Prof. Valerio Polidori from Rome, introduced 'Communion as a holy gift for healing the soul and body', through the analysis of the Greek liturgical text in the early century. Prof. Gabriel Seguí I Trobat from Spain, in his presentation '*The Manducatio per Visum, revival of a medieval spirituality?*', compared the medieval 'spiritual communion by sight' with today's pandemic situation. Prof. Claudio Ubaldo Cortoni from Rome, spoke about his research '*Paraliturgie e pestilenze*', the meaning of funeral and its related ceremonies during the Black Death epidemic in the 13th and 14th centuries.

The third session started with Prof. Hans-Jürgen Feulner from Germany who gave a critical reflection on the liturgical pastoral care in times of pandemic. He presented his study on the consequences of the Corona Pandemic for the practice of worship, virtual religious services in the time of the Pandemic, and the documents of the Church on the relationship between Liturgy and Media. Prof. Helène Bricout from France, talked about the Liturgy of the Domestic Church. She emphasized the importance of the Domestic Church as a basis for the whole Church, which came to be realized once again through the control and restriction of gatherings, as we have been experiencing recently. She underlined family pastoral care and family prayer that can be carried out in the Domestic Church.

In the Congress, not only positive views on the online celebration of the liturgy appeared. During the debate time provided after each presentation, the participants discussed concerns of the 'virtual' liturgy, in the light of the true meaning of the liturgy, grounded on the Holy Scripture, on the Church Fathers and in the Holy Tradition of the Church. Of course, it was impossible to satisfy everything in one congress. As Mons. Aurelio García Marciás remarked in his closing speech, this Congress would be just the first step of the journey towards the future. I was grateful to see liturgical scholars working hard at the forefront of the liturgical field to open a new chapter. At the same time, my heart was filled with joy for our Congregation trying to stay awake about the tendency of the liturgy of the world today to respond and walk together with them.

CONGRATULATIONS to the
NEWLY FINAL PROFESSED SISTERS



Windhoek Priory, October 16

L-R: Sr. Emma Aindongo, Sr. Grace Kakweno, Sr. Mercy Gabriel, Sr. Ester Andowa, Sr. Cherubina Shiningeni, Sr. Theophora Hamukwaya, Sr. Prisca Shilongo, Sr. Ottilia Mukwangu and Sr. Hildegard Kandjimbi.



Manila Priory,
September 4
Sr. Matthea
Husmillo



Sr. Maria Agnes



Sr. Adela



Sr. Anna Mary

Sr. Maria Agnes Cerina from Bulgaria back to Manila, her home priory.
Sr. Adela Do from Nairobi back to Seoul, her home priory.
Sr. Anna Mary Adikini from Manila to Jinja//Generalate District, her home community.



November 4-27
Visitation in Angola
Visitators: M. Maoro Sye &
Sr. Vania Maria Toscano

December 5
Conclusion of the Visitation that covers Portugal, Madrid and Angola at the Torres Novas Priory House

REST IN PEACE
+ Sr. Esperanza Alcazar, 79, died in Marikina on September 26.
+ Sr. Giseline Schaut, 83, died in Haus St. Benedikt, Tutzing on September 26.

**THAT IN ALL THINGS
GOD MAY BE GLORIFIED.
THE GENERALATE**