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PATRONAGES OF THE SAINTS AND THE BEATIFIED
UNDER THE CURRENT LEGISLATION OF THE LATIN CHURCH

The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favours.

VATICAN COUNCIL II, *Constitution on the Sacred Liturgy*¹

For faith teaches us, that although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honour of the saints reigning in heaven with God Who has crowned them, in order that we may gain for ourselves their patronage.

POPE LEO XIII, *Mirae Caritatis*²

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¹ VATICAN II, *Constitutio de sacra liturgia Sacrosanctum Concilium*, December 4, 1963. *AAS* 56 (1964), 97–134; Polish translation in *Sobór Watykański II: Konstytucje, dekryty, deklaracje: tekst polski*, new translation (Poznań: Pallottinum, 2002), pp. 48–78, no. 104 [the Constitution hereafter cited as SC]. [English versions of major church documents retrieved by Translator from the Vatican website. If no official English translations of other cited documents were found on-line, the translation is assumed to be from Polish].

² LEO XIII, Encyclical *Mirae Caritatis*, May 28, 1902. Polish translation in *Breviarium Fidei. Wybór doktrynalnych wypowiedzi Kościoła*, ed. Ignacy Bokwa (Poznań: Księgarnia św. Wojciecha, 2007), p. 315, no. 12.

INTRODUCTION

Under the current legislation of the Latin Church, the issue of patronages of the saints and the blessed should be presented with emphasis placed on the following aspects: the juridical and dogmatic foundations of the cult of the saints and the beatified, the validity and development of the veneration of the saints and the beatified, the rules of inscribing saints in the General Roman Calendar, the rules of inscribing saints and the blessed in the liturgical calendar, and making the saints patrons of provinces, counties, cities, larger areas and religious families.

1. THE JURIDICAL-DOGMATIC
FOUNDATIONS OF VENERATION OF SAINTS AND THE BLESSED

The cult of saints, especially martyrs, is a church practice known from as early as the 2nd century AD.³ Our knowledge of the most ancient martyrs and their martyrdom comes from the Acts of the Apostles in connection with the martyrdom of St. Steven (Acts 7:54–60) and the Revelation of St. John (Revelation 6:9–11; 7:9–17). Veneration of persons who were declared saints is a sign and testimony to the mystery of the paschal Christ and the mystical operation of His Church.⁴ We can distinguish the following groups of saints in the Church: martyrs, confessors, virgins, preachers and doctors. Each of them individually proclaims the mystery of the Saviour, being His true witness. The first place among the saints is occupied by martyrs.⁵

The teaching of the Church and its liturgy present the saints and the beatified as those who see one God in the Trinity and as historical witnesses of the universal call to holiness for all. The saints and the blessed – faithful disciples of the Lord – are a sign of the most wondrous fruit of Christ's redemption, which makes them a model for evangelical life. Owing to canonisation processes, the Church acknowledges the heroism of their virtues and holds up their lives as a model of Christian perfection. Moreover, she shows them as faithful friends of the Saviour. The Church presents the saints and the beatified as patrons of particular Churches since they of-

³ See CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, *Direttorio su pietà popolare e liturgia. Principi e orientamenti*, December 17, 2001 (Vatican City: Libreria Editrice Vaticana, 2002). Polish translation in *Dyrektorium o pobożności ludowej i liturgii. Zasady i wskazania* (Poznań: Pallottinum, 2003), no. 208 [hereafter Directory].

⁴ B. NADOLSKI, *Liturgia*, vol. 2, *Liturgia i czas* (Poznań: Pallottinum, 1991), 157.

⁵ *Ibid.*

ten happened to be their founders (e.g. St. Eusebius of Vercelli) or eminent pastors (e.g. St. Ambrosius of Milan), or as patrons of various peoples (e.g. St. Thomas and St. Bartholomew for India), as exponents of national identity (e.g. St. Patrick for Ireland), as patrons of associations and trades (e.g. St. Homobonus for tailors), as anchorage at milestones of people's lives (e.g. St. Anna or Raymond Nonnatus for childbirth, or St. Joseph in the hour of death), or finally as those helping us to gain special graces (e.g. St. Lucy for healthy eyes) (Directory 21).

In the 1983 Code of Canon Law, the legislator expressly provides that it is permitted to venerate publicly only those servants of God "whom the authority of the Church has recorded in the list of the saints or the blessed."⁶

2. WHY DO WE VENERATE THE SAINTS AND THE BLESSED?

Saints are neither an addition nor an adornment of the Church but they exist at the heart of the Church. Without the saints the Church would not be herself. By canonising or beatifying individual people, the Church manifests her life – the realisation of her mission in the Holy Spirit in a specific reality. In this way, the Church is seen even more clearly as the "sign for nations."⁷

We are encouraged to follow the saints in church liturgical texts, especially during the collect on the solemnity of All Saints, in the prayer over the offerings, the prayers after the Communion rite⁸ and the preface.⁹ These texts honour all those who have already joined the heavenly ranks. Also, these prayers remind us of our communion with the saints who protect us and intercede with God for us:

Almighty ever-living God, by whose gift we venerate in one celebration the merits of all the saints, bestow on us, we pray, through the prayers of so many intercessors, an abundance of the reconciliation with you for which we earnestly long.¹⁰

⁶ Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus, January 25, 1983, *AAS* 75 (1983), pars II, 1–317; the Polish version in *Kodeks Prawa Kanonicznego*, translation approved by the Polish Episcopal Conference (Poznań: Pallottinum, 1984), no. 208 [hereafter CIC/83], c. 1187.

⁷ B. NADOLSKI, *Liturgika*, 2:159.

⁸ *Mszal Rzymski dla diecezji polskich*, 1st ed. (Poznań: Pallottinum, 1986), 220'.

⁹ Preface 69 of *Mszal Rzymski dla diecezji polskich*, 86*.

¹⁰ The collect prayer for the Solemnity of All Saints. The Polish version can be found in *Mszal rzymski dla diecezji polskich*, 220'; see also T. SYCZEWSKI, "Kult świętych oraz obrazów świętych i relikwii w obowiązującym prawodawstwie Kościoła łacińskiego," *Studia Teologiczne. Białystok, Drohiczyn, Łomża* 26 (2008): 290.

In accordance with CIC/83 (cc. 1186–1190), it is emphasised that the public veneration of the saints is of great importance for the promotion of sanctification of the People of God. The legislator strongly advises the faithful to embrace the Blessed Mary ever Virgin, Mother of God, whom Christ established as the mother of all people with special and filial reverence, encouraging “true and authentic veneration of the other saints whose example instructs the Christian faithful and whose intercession sustains them” (c. 1186).¹¹

3. REASONS FOR THE DEVELOPMENT OF THE CULT OF SAINTS

In the history of the Church, the development of the cult of saints is due to a combination of many factors, the most important being: migrations, calendars, *Martyrologia*, relics, and biographical literature (acts of the martyrs, *passiones*, writings left by the saints).¹²

People’s diverse movements, pilgrimages to graves (the cult of relics), the fame that particular saints enjoyed, their life, graces that people received through their intercession – all of that contributed to the growth of the cult of particular saints.¹³

Veneration of saints was also intensely fostered through local and regional calendars, notably *Chronography of 354*, a work produced by Greek artist Furius Dionysius Filocalus and *Calendar of Nicomedia* of 363, the latter containing the names of martyrs from before the reign of Diocletian.¹⁴

The next stage in the development of the cult was strongly influenced by the *Martyrologia* as well as calendars created earlier. The martyrologies feature the names of saints whose commemoration falls on the same day. Nevertheless, we cannot accept them as compelling evidence of any specific cult.¹⁵

Another important factor was relics. *Elevatio et depositio corporis* – the relocation of relics and their placement under the altar was the oldest form of canonisation in the Church. The practice of relic veneration was known in the pagan world and in the Old Testament era – for example Elijah’s cloak (see 2 Kings 2:14). There was a conviction that relics have a hidden power – similar to that of the tassels of Jesus’ robe when touched (Matthew 9:20).¹⁶

¹¹ See T. PAWLUK, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2, *Lud Boży jego nauczanie i uświęcanie* (Olsztyn: Warmińskie Wydawnictwo Diecezjalne, 2002), 403.

¹² See B. NADOLSKI, *Liturgika*, 2:160–63.

¹³ See *ibid.*, 160.

¹⁴ *Ibid.*, 161.

¹⁵ *Ibid.*

¹⁶ *Ibid.*, 162.

In the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, the Second Vatican Council reminds us:

The saints have been traditionally honoured in the Church and their authentic relics and images held in veneration” (SC 111).

In *Directory on Popular Piety and the Liturgy. Principles and Guidelines*, the Congregation for Divine Worship and the Discipline of the Sacraments elucidates the notion of holy relics:

The term «relics of the Saints» principally signifies the bodies – or notable parts of the bodies – of the Saints who, as distinguished members of Christ’s mystical Body and as Temples of the Holy Spirit (cf. 1 Corinthians 3:16; 6:19; 2 Corinthians 6:16). Relics are also objects that once belonged to saints, such as personal objects, clothes and manuscripts, and objects which ever came in contact with their bodies, tombs, oils, linen (*brandea*), as well as their revered images (*Directory* 236).

Another important factor in the development of the cult of saints in the Church was also the evolution of biographical literature.¹⁷ Above all, we need to mention the acts of martyrs, which have a special importance because not infrequently they are testimonies of eye witnesses of martyrdom, the lives of saints, writings produced by saints themselves, or *passiones* – a description of martyrdom, written typically for ascetic reasons.¹⁸

4. RULES OF ADDING SAINTS TO THE GENERAL ROMAN CALENDAR

The procedure of inscribing the saints in the General Roman Calendar is specified in great detail by the Congregation for Divine Worship and the Discipline of the Sacraments in its notification of December 7, 2006.¹⁹ Firstly, it belongs to the Pope to make a decision to inscribe saints in the General Roman Calendar (Notification 2006, no. 1). According to the Notification:

A saint can be inscribed in the General Calendar on account of the considerable and universal importance of his or her spiritual message and owing to the fruitful example the saint set for a broad category of members of the Church. The influence of the saint’s spiritual message on the Catholic Church must be a fact attested in different continents. The geographical origin of various saints

¹⁷ See *ibid.*, 162.

¹⁸ *Ibid.*, 163.

¹⁹ CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, Notification concerning the inscription of saints in the General Roman Calendar, December 7, 2006; Polish translation in *Anamnesis* 50, no. 3 (2007): 8–9 [henceforth Notification 2006].

must be taken into consideration, the representative nature of different historical periods and the various social strata in which they lived as saints, as well as their marital and family backgrounds” (Notification 2006, no. 2).

The Notification stresses that a sufficiently long time must elapse [at least 10 years – except for situations where a particular case would have universal importance (Notification 2006, no. 3)] so that a respective request can be submitted to the Holy Father. The celebration of the saint needs to have already been introduced to the proper calendar in accordance with the law of the particular Church – unless there exists another reason of universal importance (Notification 2006, no. 4). The request is to be submitted by the conference of the bishops of the place where the saint was born or died. In this case, two thirds of votes are required (Notification 2006, no. 5). In this regard, the document provides as follows:

Ecclesiastical units which are directly subordinated to the Holy See, as well as associations instituted by the authority of the Pope (institutes of consecrated life, societies of apostolic life, associations of the Christian faithful), submit a request for the inscription of a saint in the General Calendar directly to the Congregation for Divine Worship and the Discipline of the Sacraments, while under the diocesan law, the request is submitted through the proper bishop and the Episcopal Conference. The request must state the reasons for the inclusion and justify the universality of the veneration of a saint” (Notification 2006, no. 6).

Having studied the request, the Congregation, if necessary, will obtain opinions of at least three episcopal conferences from different continents (Notification 2006, no. 7). The final decision in this matter is taken by the Holy Father (Notification 2006, no. 9).

In this context it will be useful to refer to the Congregation’s commentary on the Notification:

The numerous beatifications and canonisations celebrated in recent years by the Supreme Pontiff have made the many manifestations of the Church’s holiness concrete. The beatifications have also led to an increase in the number of celebrations in proper calendars and in the General Roman Calendar, enriched by the inclusion of saints from the recently evangelised countries. In this situation, the number of free days is limited. Moreover, the General Roman Calendar, having few free days, makes it difficult to design proper calendars. This, among other things, would result in a decreased number of opportunities, in Ordinary Time, for traditional commemoration of the Blessed Virgin Mary on Saturday. Therefore, in the future it will be difficult to make further inclusions without applying some rigorous criteria.²⁰

²⁰ CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS. “Commento,” *Notitiae* 42 (2006): 620–21. Polish translation in M. MAJEWSKI, trans., “Komentarz,” *Anamnesis* 50, no. 3 (2007): 9–10.

5. RULES OF INSCRIBING SAINTS AND THE BLESSED IN THE LITURGICAL CALENDAR

After beatifications or canonisations, the President of the Polish Episcopal Conference and the President of the Polish Commission for Divine Worship and the Discipline of the Sacraments receive special letters, for example from the superiors general of religious congregations associated with a particular saint, requesting the insertion of the newly announced saint in the liturgical calendar of Polish dioceses. Then, exchange of correspondence ensues. It should be noted that the Congregation's approval of a liturgical calendar and texts for the Liturgy of the Hours as well as the adding of a new liturgical celebration to the liturgical calendar of a particular congregation do not imply that this celebration can be inscribed in the Polish national liturgical calendar. For this, a vote of the Polish Episcopal Conference is required as well as consent of the Congregation for Divine Worship and the Discipline of the Sacraments.²¹

The existing regulations of the Latin Church concerning the liturgical calendar are provided by the following documents of the Holy See: *Universal norms of the liturgical year and the General Roman Calendar* of March 21, 1969,²² *Instruction of the Sacred Congregation For Divine Worship on the revision of particular calendars and of the propers for offices and Masses* of June 24 1970 (*Calendaria particularia*),²³ and *Notification regarding certain aspects of the calendar and liturgical texts* of September 20, 1997.²⁴

²¹ S. CICHY, "Święci i błogosławieni w kalendarzu liturgicznym i Martyrologium rzymskim. Zasady dotyczące wpisywania świętych i błogosławionych do kalendarza liturgicznego," *Anamnesis* 45, no. 2 (2006): 54.

²² These norms are provided in the Roman missal for Polish Dioceses, 66, 74 [hereafter General Norms. English translation as published by Catholic Bishops' Conference of England and Wales (March 21, 1969), retrieved from the www.liturgyoffice.org.uk website].

²³ See SACRED CONGREGATION FOR DIVINE WORSHIP, *Instructio de Calendariis particularibus atque officiorum et Missarum propriis Recognoscendis*, June 24, 1970. *AAS* 62 (1970), 651–63. Polish translation in "Instrukcja Kongregacji dla spraw Kultu Bożego dotycząca reformy Kalendarza partykularnych oraz własnych części Breviarza i Mszy Św. – *Calendaria particularia*," in *Posoborowe prawodawstwo kościelne*, ed. E. Szafranski, 3/2: 244–78, nos. 5808–918 (Warsaw: Akademia Teologii Katolickiej, 1971) [hereafter *Calendaria particularia*].

²⁴ CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, *Notification concerning certain aspects of the Calendar and Liturgical Texts*, September 20, 1997. Polish translation in *Anamnesis* 7, no. 4 (2001): 21–30 [hereafter *Notification 1997*]; see M. KOWALSKI, "Posoborowa odnowa Kalendarza Liturgicznego i jej recepcja w Diecezji Kieleckiej," *Roczniki Teologiczne* 62, no. 8 (2015): 24.

According to the documents on the liturgical calendar, there are two types of calendars: general calendars and particular calendars. "The ordering of the celebration of the liturgical years is governed by a calendar, which is either general or particular, depending on whether it has been laid down for the use of the entire Roman Rite, or for the use of a Particular Church or religious family" (General Norms 48). The general calendar contains celebrations of those saints whose significance is universal so everyone is supposed to celebrate them properly. "Particular calendars, on the other hand, contain celebrations of a more proper character, appropriately combined organically with the general cycle" (General Norms 49; *Calendaria particularia*, 244–78).

The instruction *Calendaria particularia* provides a whole range of detailed instructions regarding a particular calendar. We learn from the Instruction that proper celebrations of each country, nation or a larger area encompass: the feast of a proper patron which can be celebrated as a solemnity if justified by pastoral reasons, commemoration of a secondary patron, other celebrations of saints or blessed who were lawfully inscribed in a martyrology or its supplement and having special connection with the country, nation or a larger area because of such aspects as: the birth place, residence for a longer period, death, veneration from time immemorial until today (*Calendaria particularia* 8).

Diocesan liturgical celebrations include: the celebration of the principal patron, the celebration of an anniversary of the dedication of a church (if it was consecrated), celebration of the title, memorial of patrons or the blessed inscribed in the martyrology or its supplement whose bodies are preserved in that church, the memorial of a secondary patron (*Calendaria particularia* 9).²⁵

The Instruction also mentions calendars of an entire religious family and individual provinces. Proper celebrations of an entire religious family include: the solemnity or feast of the title, the solemnity or feast of the founder regarded as one of the saints, the solemnity or feast of the principal patron of the religious order or congregation, the feast of the founder regarded as one of the blessed, a memorial of a secondary patron, the celebration of a saints and a blessed who used to be members of an order or congregation as per the rules provided in no. 17a of the instruction *Calendaria particularia* (*Calendaria particularia* 12).²⁶

Proper celebrations for individual provinces include: the feast of title or the principal patron, a memorial of a secondary patron, liturgical days associated with the saints or beatified who have a special connection with the province without preju-

²⁵ See CICHY, "Święci i błogosławieni w kalendarzu liturgicznym," 54.

²⁶ Ibid.

dice to prescript 17b of the Instruction (*Calendaria particularia* 12).²⁷ As regards liturgical celebrations of title, the canonised founder, the principal patron, only one of these days can be inscribed in the calendar as a solemnity, while others have the status of a feast. A decision in this respect is made by a higher religious authority (*Calendaria particularia* 12).

If a diocese or religious family is connected with many saints and blessed, every attempt must be made not to overburden the particular calendar for the entire diocese or family of religious. A separate liturgical day must be set aside in the calendar for those saints or blessed who have a special importance for the whole diocese: this applies to the founder of a particular Church, martyrs, greatly distinguished persons, or in the case of religious family martyrs and those who brought fame to it. Other saints and blessed are to be venerated in those places which they have a special relationship with or where their bodies are preserved (*Calendaria particularia* 17).

The notification concerning certain aspects of the Calendar and Liturgical Texts reminds us that the beatified do not occur in the General Calendar, but their addition to a proper calendar follows the same principles as those stated for a saint (Notification 1997, no. 9).

The Congregation prescribes that special care needs to be taken when new blessed or saints are added to a diocesan or national calendar, or that of a religious family. It is preferable to restrict that to a place which is closely associated with a given saint or blessed (Notification 1997, no. 29). The Congregation reminds:

[...] more caution is required when adding new blessed to the calendar of a larger interdiocesan territory, as in the case of the national calendar or the general calendars of a religious family. It is desirable that this happens gradually and over a longer period of time (Notification 1997, no. 30).

In this Instruction, the Congregation points out that:

In some cases it will be justifiable, especially in young Churches, to add a blessed also to the calendar of the diocese where he or she was born, died or pursued pastoral activity. It is advisable that the manner of the memorial be optional and that this celebration be extended over many dioceses or the entire country after a certain time, during which the spontaneous devotion will develop among the people (Notification 1997, no. 31).

If a saint or blessed is already inscribed in the liturgical calendar but his or her celebration has a character of an optional memorial and if for very important reasons (this needs to be properly justified) we wish to obtain the consent of the Congregation to an obligatory memorial, documents must be submitted to the Congregation

²⁷ Ibid.

for Divine Worship and the Discipline of the Sacraments so that it can consent to an obligatory or optional memorial of a blessed or a saint in a diocesan or religious calendar.

For that, a letter from a diocesan bishop or a religious superior of a higher rank is sent to the Congregation for Divine Worship and the Discipline of the Sacraments. In this document, the bishop or superior requests permission to inscribe a saint or blessed in the calendar of the diocese or religious family to be commemorated either in an obligatory or optional manner. This letter is to be accompanied by a list of saints and blessed along with their brief curriculum vitae and a statement of reasons. It is submitted in two languages: in Polish or Latin, or in Italian or other modern language.

Attachment No. 1 A sample letter submitted to the Congregation for Divine Worship and the Discipline of the Sacraments requesting permission to add a saint or a blessed to the liturgical calendar of a diocese as an either obligatory or optional memorial

L'abozzo del calendario con le aggiunte e Le modifiche sottoposte all'approvazione

23 stycznia: Błogosławionych męczenników z Pratulina Wincentego Lewoniuka i Towarzyszy (wspomnienie obowiązkowe)

23 Ianuarii: Beatorum Martyrum de Pratulini Vincentii Lewoniuk et Sociorum (memoria obligatoria)

29 stycznia: Błogosławionej Bolesławy Marii Lament, dziewicy (wspomnienie obowiązkowe)

29 Ianuarii: Beatae Boleslae Mariae Lament, virginis (memoria obligatoria)

12 czerwca: Błogosławionych męczenników Antoniego Beszty-Borowskiego, Mieczysława Bohatkiewicza, Edwarda Grzymały, Władysława Maćkowiaka, Michała Woźniaka, prezbiterów, Marii Marty Kazimiery Wołowskiej, dziewicy i Towarzyszy (wspomnienie obowiązkowe)

12 Iunii: Beatorum Martyrum Antonii Beszta-Borowski, Miecislai Bohatkiewicz, Eduardi Grzymała, Ladislai Maćkowiak, Michaeli Woźniak, presbyterorum, Mariae Martae Casimirae Wołowska, virginis et Sociorum (memoria obligatoria)

7 września: Błogosławionego Ignacego Kłopotowskiego, prezbitera (wspomnienie obowiązkowe)

7 Septembris: Beati Ignatii Kłopotowski, presbyteri (memoria obligatoria)

17 września: Świętego Zygmunta Szczęsnego Felińskiego, biskupa (wspomnienie obowiązkowe)

17 Septembris: Sancti Sigismundi Felicis Feliński, episcopi (memoria obligatoria)

10 października: Błogosławionej Marii Angeli Truszkowskiej, dziewicy (wspomnienie obowiązkowe)

10 Octobris: Beatae Mariae Angelae Truszkowska, virginis (memoria obligatoria)

In this letter, it must be noted that liturgical texts that are already approved by the Congregation for Divine Worship and the Discipline of the Sacraments will be used, and the fact must be emphasised that all of the mentioned persons had very strong ties with the diocese – either were born or worked in the diocese. These

are saints or blessededs who demonstrated many acts of charity or were dedicated to ecumenical work, etc. An obligatory memorial would contribute positively to the formation of alumni of the diocesan seminary, which would also be for the good of the People of God.

**Attachment No. 2 A sample reply of the Congregation
to a request to modify the liturgical calendar in a diocese**

As requested by His Excellency Edward Dajczak, the bishop of Koszalin–Kołobrzeg, by way of letter dated March 10, 2015, the Congregation for Divine Worship and the Discipline of the Sacraments, by the power granted to it by Pope Francis, willingly consents to the inclusion of the following celebrations in the proper calendar of this diocese:

- on June 12: of Bl. Bronisław Kostkowski and Companion Martyrs, as an optional memorial;
- on June 25: of Bl. Dorota of Matowy, as an optional memorial;
- July 1: of St. Otto the Bishop, as an obligatory memorial;
- September 15: the feast of Our Lady of Sorrows, Lady of Skrzatusz, as an obligatory memorial;
- November 16: the feast of Our Lady of the Gate of Dawn, Mother of Mercy, as an optional memorial.

The Latin Church instructions shown above imply that religious superiors of a higher rank should address requests to inscribe a saint or blessed from their congregation in the diocesan calendar to the bishop of the diocese with which the saint or beatified is affiliated. The diocesan bishop can request the Congregation for Divine Worship and the Discipline of the Sacraments for permission to add a given celebration to the liturgical calendar of his diocese. A request to include saints or blessededs in the national calendar must be motivated by the universal veneration and importance of a particular person for the country. The request is submitted to the president of the episcopal conference. When the request has been passed by the plenary meeting of the episcopal conference (by two thirds of the votes), the case is referred to the Congregation for Divine Worship and the Discipline of the Sacraments, which makes a final decision on the introduction of a saint or blessed into the liturgical calendar.²⁸

²⁸ See CICHY, “Święci i błogosławieni w kalendarzu liturgicznym,” 60; see Notification 2006.

6. THE SAINTS AS PATRONS OF PROVINCES, COUNTIES, CITIES,
LARGER AREAS, STREETS, ASSOCIATIONS, SCHOOLS, UNIVERSITIES,
SODALITIES, FRATERNITIES AND FAMILIES OF RELIGIOUS

The designation *patron* comes from the culture of Roman law and it referred to a master who would take care of his clients. In early Christianity, this would be a saint or angel whose role was to protect those in his or her care. As early as in the Middle Ages, individuals, church buildings, towns, villages, provinces, congregations, social classes, fraternities, and professions were entrusted to the care of saints. Also, patrons would protect altars where the relics of martyrs were deposited (sometimes the amount of relics so placed was very large). In Rome, newly built churches were entrusted to the care of patron martyrs whose remains they housed, for example St. Lawrence or St. Agnes. Monasteries, too, were given under saint patronage. Popes endorsed this custom, for example St. Aloysius Gonzaga was made the patron saint of students, St. Camillus de Lellis was the patron of male nurses, St. Theresa of Lisieux provided patronage for missionary activity.²⁹

As early as in the 6th century, Christian communities acknowledged the martyrs whose grave was located within the limits of a particular town as local patrons, for instance Leo the Great called Peter and Paul the patrons of Rome. Also, municipalities which did not have graves of martyrs made saints their patrons. Every year, the feast of the patron was celebrated very solemnly.³⁰ As a result of the liturgical reform that followed the Council of Trent, veneration of patrons of congregations and fraternities came into existence. This practice evolved into the custom of appointing a “secondary patron”. This, in turn, contributed to the growth of pastoral life, manifested for example by the privilege of plenary indulgence, novenas, processions with relics or grave visiting.³¹

Only saints can be chosen as patrons of a country, region, larger area, diocese, city, street, order, congregations, schools, universities, sodalities, church or secular associations, or villages. The beatified may not be elected as patrons without a special indult of the Holy See. The Divine Persons may not be chosen as patrons of such places (*Calendaria particularia* 28).³² Patrons should be chosen by the clergy and lay faithful; next, such a decision should be approved by the diocesan bishop

²⁹ B. NADOLSKI, “Patron,” in *Leksykon Liturgii*, 1161–62 (Poznań: Pallottinum, 2006).

³⁰ IDEM, *Liturgika*, 2:173.

³¹ B. RUTKOWSKI, “Patron,” in *Encyklopedia Katolicka*, vol. 15, coll. 59–60 (Lublin: Towarzystwo Naukowe KUL, 2011).

³² SACRED CONGREGATION FOR DIVINE WORSHIP, *Normae circa patronos constituendos et imagines B. M. Virginis coronandas De patronis constituendis*, March 19, 1973, *AAS* 65 (1973), 276–77.

or a competent church authority. As regards religious families, the choice must be made by persons authorised for that and approved by a proper authority of a religious order. Ultimately, the choice is subject to final approval of the Congregation for Divine Worship and the Discipline of the Sacraments. Importantly, only one principal patron can be elected (*Calendaria particularia* 30–31).

After Vatican II, it became customary to make saints patrons of a nation, country, diocese, state, province, county, larger areas, streets, universities, congregations, cities, parishes, or institutes.³³ This possibility exists under the current regulations of the Latin Church. A relevant request, endorsed by the conference of the bishops, is subject to approval of the Congregation for Divine Worship and the Discipline of the Sacraments (*Calendaria particularia* 30).

A church can have the title of: the Holy Trinity, our Lord Jesus Christ, invoked according to a mystery of His life or a title already accepted in the liturgy; the Holy Spirit, the Blessed Virgin Mary, invoked according to an appellation already accepted in the liturgy, the Angels, a saint inscribed in the Roman Martyrology or in an approved appendix. This function cannot be fulfilled by a blessed without a special indult issued by the Holy See. Only one titular should be elected, with an exception for those saints who are jointly inscribed in the calendar.³⁴

Here are some examples of recent nominations for patron saints of provinces, counties, cities or larger areas:

– St. John Paul II became patron saint of the Kujawsko-Pomorskie Province of Poland. The decision was approved by the Holy See by way of a special decree issued by the Congregation for Divine Worship and the Discipline of the Sacraments. It was announced by Bishop Andrzej Suski, the bishop of Toruń, during a solemn session of the Provincial Council. The councillors adopted the decision by acclamation. Earlier, the decision to make John Paul II patron saint of the province was taken by its authorities; afterwards, it was endorsed by the supreme church authorities;

– St. Roch was made patron saint of Sokołów Podlaski. For this, permission of the Holy See was required. The diocesan bishop first request the Polish Episcopal Conference for support in this case. When the Conference consented, the request was referred to the Holy See. Then, the Congregation for Divine Worship and the

³³ RUTKOWSKI, “Patron,” col. 59.

³⁴ *Pontyfikał rzymski odnowiony zgodnie z postanowieniem Świętego Soboru Watykańskiego II, wydany z upoważnienia Papieża Pawła VI, poprawiony staraniem Papieża Jana Pawła II. Obrzędy poświęcenia kościoła i ołtarza*, typical edition, 26–27 (Katowice: Księgarnia św. Jacka, 2001).

Discipline of the Sacraments expressed its approval to the election of St. Roch as the *Patron Saint of God of the Town of Sokółów Podlaski*;³⁵

– The Congregation for Divine Worship and the Discipline of the Sacraments expressed its approval for the Archdiocese of Wrocław to the election of St. Jerzy the Martyr as the *Patron Saint of God of the Town of Ziębice*;³⁶

– The Congregation for Divine Worship and the Discipline of the Sacraments expressed its approval for the Archdiocese of Gniezno to the election of St. John Paul II, the pope, as the *Patron Saint of God of the town and municipality of Szamociny*;³⁷

– Congregation for Divine Worship and the Discipline of the Sacraments approved for the Diocese of Kielce the election of St. John Paul II, a pope, as the *Patron Saint of the town and municipality of Bodzentyn*;³⁸

– Congregation for Divine Worship and the Discipline of the Sacraments approved for the Diocese of Tarnów the election of St. Kinga, a duchess, as the *Patron Saint of God of Stary Sącz*;³⁹

– The Congregation for Divine Worship and the Discipline of the Sacraments expressed its approval for the Archdiocese of Białystok to the election of St. Michał Sopoćko, a presbyter, as the *Patron Saint of God of the city of Białystok*;⁴⁰

– The Congregation for Divine Worship and the Discipline of the Sacraments expressed its approval for the Archdiocese of Łódź to the election of St. Antoni Padewski as the *Patron Saint of God of the town and county of Tomaszów Mazowiecki*;⁴¹

– The Congregation for Divine Worship and the Discipline of the Sacraments expressed its approval for the Archdiocese of Poznań to the election of St. Urszula Ledóchowska, a virgin, as the *Patron Saint of God of the town of Pniewy*.⁴²

CONCLUSION

Detailed information concerning the calendar for a particular country and the addition of new saints to it is provided in the current documents of the Latin Church.

³⁵ CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS, Prot. 646/14, for the Diocese of Drohiczyn, *Anamnesis* 83, no. 4 (2015): 12–13.

³⁶ IDEM, Prot 601/14, for the Archdiocese of Wrocław, *Anamnesis* 86, no. 3 (2016): 13–14.

³⁷ IDEM, Prot 400/15, for the Archdiocese of Gniezno, *Anamnesis* 86, no. 3 (2016): 14–15.

³⁸ IDEM, Prot 449/16, for the Diocese of Kielce, *Anamnesis* 88, no. 1 (2017): 13–14.

³⁹ IDEM, Prot 601/15, for the Diocese of Tarnów, *Anamnesis* 87, no. 4 (2016): 20–21.

⁴⁰ IDEM, Prot 645/15, for the Archdiocese of Białystok, *Anamnesis* 87, no. 4 (2016): 22–23.

⁴¹ IDEM, Prot 701/15, for the Archdiocese of Łódź, *Anamnesis* 87, no. 4 (2016): 22–23.

⁴² IDEM, Prot 44/16, for the Archdiocese of Poznań, *Anamnesis* 87, no. 4 (2016): 24–25.

The most important ones are: *Universal norms of the liturgical year and the General Roman Calendar* of March 21, 1969, and Instruction of the Sacred Congregation For Divine Worship on the revision of particular calendars and of the propers for offices and Masses *Calendaria particularia* of June 24, 1970, Notification concerning certain aspects of the Calendar and Liturgical Texts of September 20, 1997, and Notification concerning the inscription of saints in the General Roman Calendar, December 7, 2006. All celebrations concerning particular Churches, which should be accounted for in calendars – in accordance with the guidelines of the Congregation for Divine Worship and the Discipline of the Sacraments – are to be subordinated to general celebrations. This Congregation is responsible for assessment of the circumstances presented in a request, indication of the rank of a liturgical celebration, and submission thereof to the Supreme Pontiff.⁴³

Saints can also be made – with the permission of the Congregation for Divine Worship and the Discipline of the Sacraments – patrons of: provinces, counties, cities, larger areas, streets, associations, schools, universities and families of religious. The beatified, on the other hand, can be elected patrons for these locations only by way of a special indult issued by the Holy See.

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⁴³ CONGREGATION, *Commento*, 9–10.

- CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS. Prot. 400/15, for the Archdiocese of Gniezno, *Anamnesis* 86, no. 3 (2016): 14–15.
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PATRONAGES OF THE SAINTS AND THE BEATIFIED
IN THE CURRENT LEGISLATION OF THE LATIN CHURCH

S u m m a r y

The article addresses the following matters: the juridical-dogmatic foundations of the cult of saints and the beatified, the reason why we observe the veneration of saints and the blessed, and the roots of the development of the cult of saints. Also, presented are the rules of inscribing saints in the General Roman Calendar and the rules of inscribing saints and the beatified in the liturgical calendar, and the making of saints patrons of provinces, counties, cities, larger areas, streets, associations, schools, universities and religious community groups.

Detailed information regarding the calendar of a particular country and the introduction of new saints into the calendar can be found in the current documents of the Latin Church. These documents emphasize that all celebrations concerning a particular Church to be included in the calendar must be subordinated to universal celebrations, as prescribed by the Congregation for Divine Worship and the Discipline of the Sacraments. It belongs to this Congregation to evaluate the conditions presented in a petition, to assign a liturgical rank and present the petition to the Holy Father.

While saints can also be appointed – with the approval of the Congregation for Divine Worship and the Discipline of the Sacraments – as patrons of provinces, counties, cities, larger areas, streets, associations, schools, universities, and families of religious. The blessed can be made patrons of these places only pursuant to a special indult issued by the Holy See.

Key words: patronage; saints; cult; veneration; calendar; Latin Church.

Translated by Tomasz Palkowski



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