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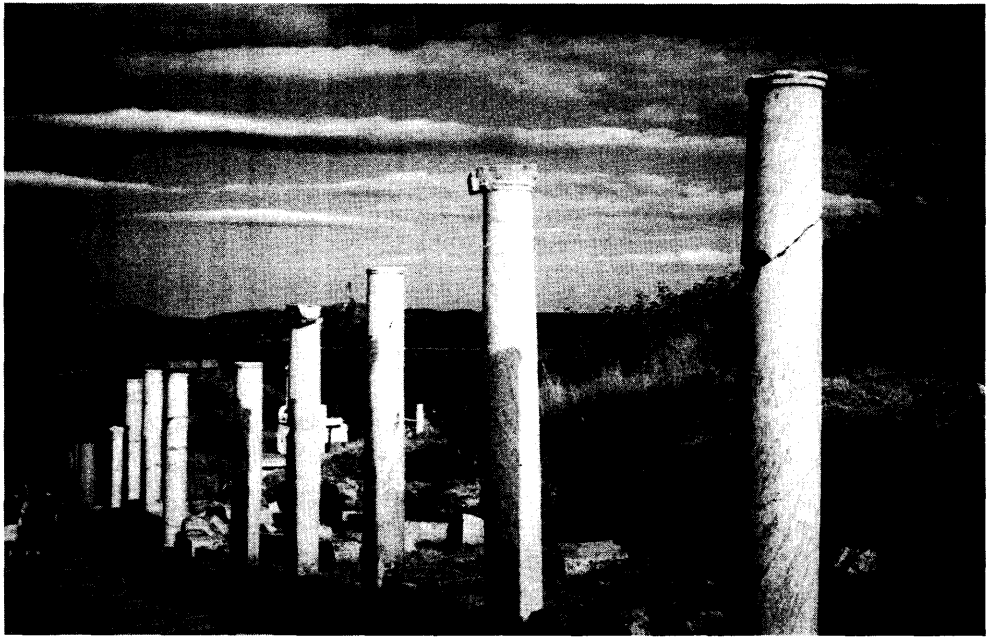
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Winter)
1997

Volume
124

No. 4



Ephesus

SACRED MUSIC

Volume 124, Number 4, Winter 1997

FROM THE EDITORS	3
<i>The Covenant</i>	
THE ART OF BASILICA MAKING	5
<i>Duane L.C.M. Galles</i>	
PASTORAL LETTER ON THE MOST HOLY EUCHARIST	9
<i>Most Reverend Thomas G. Doran</i>	
INSTRUCTION ON CERTAIN QUESTIONS REGARDING THE COLLABORATION OF THE NON-ORDAINED FAITHFUL IN THE SACRED MINISTRY OF PRIEST	15
AN INTERVIEW WITH WILLIAM PETER MAHRT	32
<i>James McDermick</i>	
REVIEWS	34
NEWS	37
OPEN FORUM	38
CONTRIBUTORS	39
INDEX FOR VOLUME 124	39

SACRED MUSIC Continuation of *Caecilia*, published by the Society of St. Caecilia since 1874, and *The Catholic Choirmaster*, published by the Society of St. Gregory of America since 1915. Published quarterly by the Church Music Association of America. Office of Publication: 548 Lafond Avenue, Saint Paul, Minnesota 55103.

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*Membership, Circulation
and Advertising:* 548 Lafond Avenue, Saint Paul, Minnesota 55103

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Members in the Church Music Association of America includes a subscription to SACRED MUSIC. Membership is \$20 annually; student membership is \$10.00 annually. Single copies are \$5.00. Send applications and changes of address to SACRED MUSIC, 548 Lafond Avenue, Saint Paul, Minnesota 55103-1672. Make checks payable to Church Music Association of America.

Library of Congress catalog card number: 62-6712/MN

SACRED MUSIC is indexed in the Catholic Periodical and Literature Index, Music Index, Music Article Guide, and Arts and Humanities Index.

Cover: Window, Church of Saint Agnes, Saint Paul, Minnesota.
Photo by Joe Oden.

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ISSN: 0036-2255

SACRED MUSIC (ISSN 0036-2255) is published quarterly for \$20 per year by the Church Music Association of America, 548 Lafond Avenue, Saint Paul, Minnesota 55103-1672. Periodicals postage paid at Saint Paul, Minnesota.
Postmaster: Send address changes to SACRED MUSIC, 548 Lafond Avenue, Saint Paul, Minnesota 55103-1672.

FROM THE EDITORS

The Covenant

In the Old Testament, God made covenants with Abraham, Noah, Isaac, Moses and His holy people. He told them that "if you will obey my voice and keep my covenant,...you shall be to me a kingdom of priests and a holy nation." (Ex. 19:5-6). During those long years of waiting for and the expectation of the Messiah, Who is the last and the perfect covenant, the commands of God and the worship of God were carried out with meticulous care and reverence according to the provisions set up by God Himself and recorded in the pages of the Bible.

He ordered the holocaust, the burnt offerings, the slaughter of sheep, oxen, and goats and the offering of pigeons and shekels. He prescribed the singing of psalms and canticles, prayer in the morning and evening, the construction of the ark and the temple and the ceremonies in the holy of holies. He prescribed the vestments and movements of the priests. The temple, built to God's plans, was of exquisite beauty, reflecting the God Whom it honored. Music, both vocal and instrumental, was part of the daily order of worship. An entire tribe of the Chosen People, the Levites, was dedicated exclusively to carrying out the sacred rites.

Every one of God's covenants was based in a sacrifice, the offering and the destruction of the victim. It was through the offering of this victim, with whom the people were identified, that the purpose of the covenant was achieved, the liberation of the people from the inherited sin of Adam. The offering of animals and first fruits, even the offering of Isaac by his father Abraham, established a kind of reservoir of sacred blood that would wash away the sins of the human race, which were the reason for the conflict between God and man. Surrounding the central action, the shedding of blood, were the other ceremonies and activities that enhanced the worship of the Divinity. Music, dancing, work in gold and silver, arts of every kind were employed. This *opus Dei* was the most important activity of the Chosen People, the center of their lives.

The last and everlasting covenant is that of Jesus Christ, the Second Person of the Blessed Trinity become man to sacrifice Himself for all sin in all times committed by all peoples. In the Epistle to the Hebrews we read that

God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all has spoken to us by His Son, Whom He appointed heir of all things, by Whom also He made the world; Who, being the brightness of His glory and the image of His substance, and upholding all things, by the word of His power, has effected man's purgation from sin and taken His seat at the right hand of the Majesty on high, having become so much superior to the angels as He has inherited a more excellent name than they (Hebrews 1:1-4).

This covenant is superior to all those in the Old Testament. Its sacrifice is superior; its high priest is superior; it has made man to be much superior even to the angels. It completed the messages of the prophets and made permanent all that was destined in the Mosaic Law to be retained. It had a "high priest, holy, innocent, undefiled, set apart from sinners, and become higher than the heavens" (Hebrews 7: 26). It had a sacrifice with the Son of God as both priest and victim, mediator of the new and eternal covenant, achieved not by the sprinkling of the blood of goats and calves, but by the shedding of His blood through His death on the Cross.

The new covenant has but one sacrifice, all-inclusive, all-powerful, almighty, eternal. That is Jesus Christ, true God and true man, who offered Himself to take away sin. It was wrought on Calvary and is continued until the end of time through the offering of the Sacrifice of the Mass, the divine means chosen by God Himself to bring the one sacrifice of the New Testament to every generation and every individual who comes into the world until the end of time.

If, indeed, the priests, the scribes and the people of the Old Testament observed a holy respect for the temple and approached the holy place and the holy of holies with a reverence not given to anyone but God Himself, how much more should we look to our sacrifice which is the offering of the very Body and Blood of God Himself? Our covenant exceeds infinitely those of the Old Testament, as God Himself exceeds His creation.

God dwelt above the Seraphim carved in wood above the ark; He spoke from there to Jesus when He was in the temple. The high priest alone could enter the holy of holies, and only then on certain feast days. With what reverence and worship, properly garbed in vestments designed by God Himself, did he come into the Presence. When the Romans violated the temple, entered the sanctuary, and set up a pagan statue in the holy of holies, it was indeed "the abomination of desolation in the holy place." The holy vessels were desecrated and hauled back to Rome, violated by pagans.

If such great care was directed toward the old law, how much more must be done for the new covenant? And yet, when we observe what has become the customary conduct today in our churches, can we conclude to any other explanation than that we do not truly believe in what we have and do in our churches? Our faith has withered and almost vanished. Saint Paul tells us

we have confidence to enter the holy of holies in virtue of the Blood of Christ, a new and living way which He inaugurated for us through the veil (that is, His flesh), and since we have a high priest over the house of God, let us draw near with a true heart in fullness of faith (Hebrews 10: 19-20).

How can we explain the abuses done to the liturgy in its ceremonies, its music, its vestments? Where is the silence which was always universally kept in our churches as the sign of God's presence? Why do we not kneel, especially at the moment of the renewal of the sacrifice, the consecration of the sacred species? Is there a sacred architecture to distinguish God's house from all other buildings? Do we observe the directives of the Church with care equal to that of the high priest of the old law when he approached the holy place? Do we truly believe that the Holy Sacrifice of the Mass is the eternal offering of God's Son on the Cross? In a word, does not the state of our liturgy today reflect the state of our faith today?

Saint Paul has bitter words for those who have believed but have lost their faith. He says

if we sin willfully after receiving the knowledge of the truth, there remains no longer a sacrifice for sins, but a certain dreadful expectation of judgment, and "the fury of a fire which will consume the adversaries"... "Vengeance is mine, I will repay"... "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God (Hebrews 10: 26-31).

R.J.S.



Ephesus. Basilica of Saint John

THE ART OF BASILICA MAKING

Basilicas are sacred places accorded the title of “basilica” by papal concession or ancient usage. They are classed as *ecclesiae maiores*. Along with cathedrals, collegiate churches, abbey churches and the larger conventual and parochial churches, they are distinguished by their size, and their human and material resources for celebrating the solemn liturgy. The solemn liturgy, of course, is but the sung liturgy celebrated with the assistance of sacred ministers. The musical nexus is the source of interest on the part of church musicians in basilicas and basilica-making.

Basilicas were once a rarity in the United States. France, the eldest daughter of the Church, counted some seventy minor basilicas in 1926 when America received her first basilica, the Basilica of Saint Mary in Minneapolis, Minnesota. And even on the eve of the summoning of the Second Vatican Council, the United States could only boast a dozen basilicas. Since then she has acquired 31 more. Stated statistically, it took 26 months on the average to create a pre-Vatican II basilica in the United States. Since 1958, however, one has appeared every fourteen months on average. Worldwide, by 1987, there were 1190 minor basilicas, with 931 or 78 percent of them located in Europe.¹

The pre-Vatican II basilicas were often cathedrals—such as Baltimore’s old Cathedral of the Assumption—or large abbey churches—as those at Gethsemane in Kentucky, Conception in Missouri, or Latrobe in Pennsylvania. Post-Vatican II basilicas, by contrast, are frequently less immense. One thinks of the Basilica of Saints Cyril and Methodius in Danville, Pennsylvania (created in 1989), which is actually the art deco chapel of the Slovak Girls’ School there. The Basilica of Saint James in Jamestown, North Dakota (created in 1988), albeit a former cathedral, is but a modest, brick parish church. Nor is the Basilica of Saint Mary of the Immaculate Conception in Norfolk, Virginia (created in 1990), albeit very historic and the nation’s first “black basilica,” quite so architecturally magnificent or religiously significant as many of her senior sister basilicas. Saint Michael’s Basilica in Loretto, Pennsylvania, marks a site which for two centuries since the days of Prince Gallitzen has been the center of Catholic worship and life in western

Pennsylvania. On September 9, 1996, it became a minor basilica.

Before Vatican II some canonists spoke of basilicas as churches “ennobled by the pope.” Size and magnificence were considered the material conditions for the honor. Today, basilicas are seen more democratically as churches which have accepted special duties and rights and which have acquired a special link with the See of Peter. Today, vibrancy of liturgical life and service to the People of God are seen as more important than mere size.

Basilicas have special duties toward the solemn liturgy, the sacrament of penance, and the dissemination of papal teachings. Because of their special links with the See of Peter, they must celebrate solemnly the feast of the Chair of Saint Peter (February 22), the feast of Saints Peter and Paul (June 29), and the anniversary of the election of the pope (October 16). The solemn liturgy, Pope Pius XII declared in article 106 of his encyclical, *Mediator Dei*, possesses its own special dignity due to the impressive character of its ritual and the magnificence of its ceremonies.” It is—as the 1958 instruction on sacred music, *De Musica sacra*, and the 1967 instruction, *Musicam sacram*, tell us—a sung Mass celebrated with the assistance of sacred ministers., “Solemnly,” then, means with a sung Mass celebrated with the assistance of sacred ministers, priests and deacons.

Basilicas also have certain obligations toward the Latin liturgy, Latin being the language of the Roman Church. Basilicas created before 1990 were asked to have one or more Masses celebrated in Latin on Sundays and feast days where opportune. Those created after 1990 are asked to ensure that the *Pater noster* and *Credo* at least are said in Latin. As *quid pro quo* for these duties basilicas may make use of the name “basilica” and display as a token of their special link with the Roman pontiff, the papal crossed keys emblem on seals, vestments and vessels. The rector of a basilica, moreover, may wear as choir dress over his cassock and surplice a special mozzetta (or elbow length cape) made of black silk and with buttons, buttonholes and trim of red, the papal liturgical color. To assist in their special duties toward the sacrament of penance in basilicas on certain days plenary indulgences may be gained. How does a sacred place become a basilica? One begins by looking at the requirements published in 1990 by the Congregation for Divine Worship and the Discipline of the Sacraments.² An English translation appeared in the July, 1990, *Newsletter of the Bishops’ Committee on the Liturgy*.

Perhaps the first rule of thumb is size. By tradition and by definition (basilica is derived from the Greek for “royal house”), a basilica is a large church and it has been suggested that a candidate be a minimum of 50 meters in length.³ Certainly to support the solemn liturgy the candidate church must have a sanctuary or *presbyterium* of sufficient size for such liturgical functions. The candidate edifice must also be distinguished by reason of its history, its art and architecture, or its status as a shrine or place of pilgrimage. Also, it must have been consecrated.

To support the solemn liturgy it must also have a sufficient number of clergy (deacons and priests) and, since the solemn liturgy is by definition a sung liturgy, an accomplished choir. To provide for penitents an adequate number of confessors must be regularly available. Some kind of program of Catholic education showcasing papal teaching should also be in place.

If the candidate appears qualified, the next step is to build a file of evidence that will prove all this to the diocesan bishop and to the Congregation for Divine Worship in Rome. Architectural drawings will show the size and art and architecture of the church and an inventory of its sacred vestments and sacred vessels, illustrated by drawings and photographs, will document that it is physically equipped to celebrate the solemn liturgy. Ordinarily one would expect that an American candidate be listed on the National Register of Historical Places, the historic preservation register maintained by the United States Department of the Interior, and this credential, too, should be documented.

The fact of its consecration or dedication must also be documented. This solemn setting apart for sacred use not only constitutes the edifice a sacred place and a “house of God” and “gate of heaven,” as the Mass for the dedication of a church proclaims, but it also suggests a certain permanency. It is very rare for a basilica to be deprived of its title,

and it is unusual for a basilica to be reduced to profane use or razed. As for personnel, the roster of clergy posted to the church should be listed and, since the solemn liturgy presumes music, information on the choir and their recent music programs should be included.

The good will of the bishop is key. He must petition Rome for the concession of the title and he must obtain the *nihil obstat* (or O.K.) of the episcopal conference before Rome will review the dossier. Hence, in practice winning him over is absolutely necessary.

Once that task is accomplished, he will have a canonist in his chancery draw up the petition based on the dossier you have prepared. This petition can be a simple two-sentence document: "I, N..., by Divine Providence and the permission of the Holy See, Bishop of Neapolis Augusta, request that the Church of Demetrius in the city of Calopolis in the Diocese of Neapolis Augusta be made a minor basilica. I make this request for the following reasons... Then the petition and the bishop's votum or comments and the file will be sent to Rome—usually via the pro-nunciature in Washington.

The Congregation for Divine Worship under article 69 of the apostolic constitution, *Pastor bonus*, has subject matter jurisdiction over minor basilicas and its staff will review the petition and recommend that it be granted or denied. If granted, apostolic letters, written in elegant Latin and signed by the papal secretary of state, will issue. In due course, these will also be published in *Acta Apostolicae Sedis*, the official monthly gazette of the Holy See, for the information of the entire Catholic world.

One final note. A basilica is entitled to observe the day of its inauguration as a basilica with special liturgical ceremonies. But if this is to be observed with some solemnity, some care must be taken lest the inauguration fall in Advent, Christmastide, Lent or Eastertide when the temporal cycle will take precedence over these special liturgies. It is also desirable that the inauguration not overlap the feast of the titular saint of the church or of the anniversary of its consecration, for both days already have special liturgical observances. The best choice for the inauguration day (and its anniversary which is also an important day to be marked) would probably be in a season in which green vestments are worn.

Given the end or final cause of basilicas, namely the solemn or sung liturgy, musicians obviously have a vested interest in basilicas and their musical programs. Vatican II in article 114 of its constitution on the liturgy, *Sacrosanctum concilium*, decreed that the treasury of sacred music be not only preserved but also fostered and promoted with the greatest care and article 20 of *Musicam sacram*, the 1967 instruction on sacred music, expressly mentioned the duty of basilicas in this regard.

Recently at the first plenary meeting of the Pontifical Commission for the Cultural Heritage of the Church, Pope John Paul II noted with pleasure how the commission had changed its focus during the six years since its creation in 1989 from one of "preservation" to one of "promotion" of the Church's cultural heritage. He noted further that within the cultural heritage of the Church that which the commission sought to promote was its musical heritage, and he urged that it and the rest of the Church's cultural heritage be promoted in both catechesis and liturgy. As the pope pointed out,

It is well-known how the specific nature of sacred art is not to be found in being a merely decorative veneer applied to realities that would otherwise remain insignificant. In that case, art would be reduced to the aesthetic embellishment of a formless subject.

Rather, when the Church calls upon sacred art to assist in her mission, it is

not only for aesthetic reasons, but to obey the very "logic" of revelation and the Incarnation. It is not a question of sweetening man's bitter path with invigorating images, but of offering him even now the possibility of having an experience of God, Who contains within Himself all that is good, beautiful and true.⁴

Promoting the treasury of sacred music in the liturgy means more than selecting four hymns, a responsorial psalm and an alleluia to be sung at Mass. It means singing the

propers and ordinaries of the Mass using the Church's musical heritage. Liturgical music is music written for the liturgy using liturgical or scriptural texts, and thus at Mass, hymns seldom qualify as genuine liturgical or sacred music.

If one seeks a blueprint for the promotion of the Church's musical heritage, one need but look to the Vatican Council's constitution on the liturgy, *Sacrosanctum concilium*. Its article 112 declares that the musical tradition of the Church is a treasure of inestimable value, "greater than that of any other art," and one with a ministerial function. Accordingly, it ordered that the treasure of sacred music be preserved and fostered with superlative care (*summa cura*), that choirs be assiduously developed, that great importance be given to music in seminaries and houses of studies, and that composers and singers be given a genuinely liturgical training and accept that it belongs to their vocation to cultivate sacred music and increase its store of treasure (arts. 114, 115, 121).

While declaring that the Church approves all forms of true art which have the requisite qualities and admits them to the liturgy, the Vatican Council said that Gregorian chant is the Latin Church's "very own music" (*liturgiae romanae proprium*) and that it should be accorded "lead spot" (*principem locum*). At the same time the council also went on to say that sacred polyphony is "by no means excluded from the liturgy" art. 116).

Noting that the vernacular "may frequently be of great advantage to the people," the council ordained that the Latin language be preserved in the Latin rites and that "care must be taken to ensure that the faithful may also be able to say or sing together in Latin those parts of the ordinary of the Mass that pertain to them" (arts. 36, 54). Canon 928 of the annotated version of the 1983 *Code*, which states that the Mass may be celebrated in Latin, cites *inter alia* precisely these two conciliar decrees. Since most of the treasure of sacred music was written for Latin texts, if that treasury of music is to be promoted necessarily some place must be accorded to Latin in the liturgy.

Vatican II went on to utter paeans on the pipe organ and ordered that it be held in high esteem "for it is the traditional musical instrument that adds a wonderful splendor to the Church's ceremonies and powerfully lifts up the spirit to God and to higher things." It added that other instruments that are suitable for sacred music and that accord with the dignity of the temple and that contribute to the edification of the faithful may be admitted for use in divine worship (art. 120).

In short, the council outlined a three-point program of sacred music for the Latin Church consisting of plain chant, sacred polyphony, and organ music. Would that basilica musicians (and musicians at churches which are candidates for the honor), like the Pontifical Commission for Cultural Heritage, would begin promoting rather than merely preserving the music heritage of the Church. Would that basilica musicians would cease shrouding the Mass with mere hymns as if the Mass were condemned to some perpetual musical Passiontide in which it, like statues, is veiled in hymns and hidden from sight.

DUANE L.C.M. GALLES

NOTES

¹ Mario Lessi, "Basiliche minore," *25 Notitiae* (1989) 235.

² Decree, "Domus ecclesiae," *26 Notitiae* (1990) pp. 13-19.

³ "De titulo basilicae minoris," *11 Notitiae* (1975) p. 260.

⁴ "Art celebrates the mystery of faith," *L'Osservatore Romano* (25 October, 1995) p.

⁵ For more information about basilicas, consult my: "The Basilica after Vatican II," *Homiletic and Pastoral Review* (October, 1989) 54-61; "Music for the Basilica," *Sacred Music* (Summer, 1990) 11-17; "Inaugurating a New Basilica," *Sacred Music* (February, 1991) 21-22; "Basilicas: Great Churches in History," *The Priest* (February, 1992) 45-47. "The Benedictine Basilica and the Latin Liturgy" in R. A. Skeris (ed.), *Cum Angelis Canere: Essays on Sacred Music and Pastoral Liturgy in Honor of Richard J. Schuler* (Church Music Associates, (1990) 267-281.



Ephesus. House of Mary

A PASTORAL LETTER ON THE MOST HOLY EUCHARIST

I. INTRODUCTION

Our Holy Father, Pope John Paul II, has called on us as Catholics, and as the Catholic Church, to make the celebration of the Millennium an occasion of heightened enthusiasm and faith. This great Jubilee will celebrate the "fullness of time," when God sent forth His Son for the redemption of the world. The Holy Father urges all of us, members of the Church, to make the year 2000 "intensely Eucharistic" because "in the sacrament of the Eucharist the Savior, who took flesh in Mary's womb twenty centuries ago, continues to offer Himself to humanity as the source of divine life."¹

In response to the Holy Father's call, I write this pastoral letter to help you prepare for the great jubilee by a renewal of our Eucharistic spirit.

There is a special urgency about this worthy preparation because, as the Holy Father often reminds us, there are tendencies in our day to fail to give the Holy Eucharist its central place in our lives as Catholics. To intensify our Eucharistic spirit we must deal with these tendencies.

The first of these tendencies, mentioned by the Holy Father, is the failure of some Catholics to attend the Holy Sacrifice of the Mass when they are obliged by the law of God and the Church to do so, and are able to attend. He laments the fact that even though the Mass is available to them, some of the faithful lack the "interior willingness" to take part in it according to the precept of the Church. In this they show "inadequate sensitivity toward the great sacrament of love."²

The second unfortunate trend or tendency is for everyone to receive Holy Communion at Mass, even when some have not taken care to purify themselves of serious, that is to say mortal, sin by going to confession.

In this connection the Holy Father reminds us all of the serious admonition of St. Paul in his First Letter to the Corinthians (11:28) that each person must "examine himself" so that he or she may receive the Body of Christ worthily. A correct sense of moral responsibility is closely linked to the practice of approaching the Sacrament of Reconciliation. In this our consciences should be guided by respect for Christ, "who, when He is re-

ceived in the Eucharist, should find in the heart of each of us a worthy abode.”³

Another unfortunate sign of diminution of Eucharistic spirit is the undue hurry sometimes shown during Mass, a sort of impatience which does not honor the Lord’s presence. The Holy Father also notes that some few who receive the Eucharist in the hand have shown “deplorable lack of respect toward the Eucharistic species.”⁴

With the prayer that the Holy Spirit will enkindle in our hearts a renewed devotion to our Lord in the Holy Eucharist, I write this letter about the *presence* of the Lord Jesus Christ in this sacrament, and about the Eucharist as our Christian *sacrifice*.

II. THE LORD IS TRULY PRESENT

The presence of God extends to every place and time. In His divinity, God is present to His every creature, holding each in existence. He is present also in His knowledge: He knows us intimately, past, present and future. Our hearts are full, open to Him.

As true God, Jesus Christ is present everywhere, along with the Father and the Holy Spirit. Even His sacred humanity, now that it has entered the realm of God’s glory by the resurrection, is present everywhere in the cosmos. He is present wherever “two or three are gathered” in His name;⁵ He is present in His Word; He is present in the worshipping community gathered at the altar.

But there is a most sacred presence of Jesus Christ that is limited to certain times and places. It is the substantial presence of His Body and Blood, which He offered on the Cross for our salvation.

This most holy Body and Blood are not present everywhere, but only in the Eucharistic species, that is, under the appearances of bread and wine. At the Last Supper, Jesus changed bread and wine into His Body and Blood, and commissioned His apostles to “do this.” The Catholic Church then has the most serious mission of carrying out the Lord’s command. The Church has as its most precious treasure this great sacrament in which the Body and Blood of Christ are contained, offered and received.

In the Most Blessed Sacrament are contained, truly, really and substantially, the Body and Blood, together with the soul and divinity of Our Lord Jesus Christ.⁶

There are many ways that the Church expresses its deep respect for the presence of the Lord’s Body and Blood. The Church brings the power of consecration down through the ages and around the world by the sacrament of Holy Orders. We erect noble buildings and fashion dignified altars for our Eucharistic worship. We make our responses and sing our hymns at Mass with fervor. We require those who would receive Holy Communion to be members of the Church, instructed in the meaning of this sacrament, free of serious sin, and fasting. We ask communicants to be punctual, attentive, prayerful and worthily attired.

All of this is in response to our Catholic faith, which tells us that the Body and Blood of Jesus Christ is truly present in the Holy Eucharist.

There are some ways I might suggest for deepening our awareness of the presence of our Lord in the Eucharist.

We ought to have a deep appreciation for the ordained priest. It is the priest who has the sacred mission of bringing the Eucharistic presence to the faithful. In union with his bishop, it is the priest who is the one person in the Christian community who has the authority, or sacred power, to change the bread and wine into the Body and Blood of the Lord. As Cardinal Ratzinger recently wrote, ordination brings about a change in the very being of the priest, so that he can act in the person of Christ, especially at Mass.⁷ In these days, when we are happy to have many lay ministers in the Church, we must hold in highest honor our priests, those who consecrate and bring us the Lord in the Holy Eucharist.

Our church buildings ought to foster a sense of the sacred, so that the presence of the Lord is more easily recognized. The works of art and music should help us to capture the awesomeness, the mystery, the transcendence of the Lord’s being with us. We should try to recover the prayerfulness and silence that used to be characteristic of Catholic churches. Everything in our sacred buildings should draw our attention to the One we

worship there, in His Body and Blood.

The way we approach Holy Communion is very important. Our external behavior can either help or hinder our internal dispositions and our keen awareness of the real presence of Jesus. Most importantly, we must never come to Communion just because others are doing so. We must abstain if we are conscious of unconfessed serious sin. I draw your attention to the offense that is offered to God when a person who has deliberately missed a Mass of obligation received Holy Communion without being absolved in the Sacrament of Reconciliation. Our Lord clearly taught that our consciences must be clear before we come before the Lord in worship.⁸

In receiving Holy Communion, we are entitled to receive the Sacred Host on the tongue, or in the hand. At some Masses we are invited to receive the Precious Blood. These are the most sacred actions we perform from week to week, even daily. To perform them as they deserve, we should certainly think of what we are doing, and let our faith be expressed in true reverence. The Holy Father's words about the lack of respect for the Eucharist show his deep concern about the manner in which we receive Communion.

Those who come to Communion should possess an awareness of the great privilege we have, to be in such intimate contact with the Lord's Body and Blood, the food that gives us never-ending life. It would be good if we look upon the sacred species, receive the Lord with authentic reverence, then step to the side for a moment. Saint Cyril of Jerusalem, one of the early Fathers of the Church, beautifully describes how we should receive Holy Communion:

When you come forward, do not draw near with your hands wide open or with the fingers spread apart; instead, with your left hand make a throne for the right hand, which will receive the King. Receive the body of Christ in the hollow of your hand and give the response: "Amen."⁹

Catholics believe that the bread and wine, once consecrated, do not cease to be the Body and Blood of the Lord Jesus until the appearances of bread and wine are gone. To express our faith in this truth, Catholics honor the presence of the Lord in the Eucharist even apart from Mass and Holy Communion. The Church provides that we construct a solid and dignified repository for the consecrated hosts. Then, when Communion is to be brought to the sick, the Blessed Sacrament can be taken from the tabernacle. The Lord's presence in the tabernacle should make a profound impression on us. We should enter the Eucharistic presence with joy and faith. We should greet him and pray to Him as truly present. Our kneeling and genuflections (if we are able) and our refraining from distracting noises or conversation will help deepen our respect for Jesus' presence in His Body and Blood.

III. THE HOLY SACRIFICE

At every Mass the bishop or priest asks the people to pray that the sacrifice—his and theirs—may be acceptable to God. And as you know, the people respond with the prayer: "May the Lord accept the sacrifice at your hands..."¹⁰

The offering of sacrifice goes against the grain of a secular, materialistic and individualistic society. In our day the things that capture our attention are all the human problems, aspirations and pleasures. In times when people thought of God as the Supreme Being who created all things, and as the One for whose glory we were all made, it seemed so "natural" to offer him a gift, that is, a sacrifice.¹¹

Sadly, the secularism of our days is keeping even some Catholics from appreciating the place of sacrifice in our religion. This leads to a diminished understanding of the central act of our faith, which is the loving sacrifice of Jesus on the Cross and a lessening in our perceived dependence on God. And that same failure to understand sacrifice can lead us to forget that in the Mass, the very sacrifice of Jesus is made present, and we are now called to give ourselves to God with Christ.

Before the Word became Flesh, God prepared a people of his own who would acknowledge him as Lord of all, by offering him sacrifices of many sorts. The Old Testament people of God were solemnly commanded by the Lord himself to offer sacrifice. Hundreds of verses in the Bible refer to the tribe of priests, the temple, the altar, the sacred vessels and vestments, the things to be offered, and especially in the prophets, the proper interior dispositions. No one was to appear before God empty-handed.¹²

This was so because sacrifice is the opposite of disobedience. Every sin says “no” to God; it is a refusal to acknowledge His holy supremacy. But every sacrifice expresses one’s submission to God’s will. So while sin creates an abyss of immense proportion separating the sinner from the all-holy God, the rupture is healed by the offering of sacrifice. When the offered gift truly represents the interior surrender, submission and loving obedience of the sacrifice, sin is expiated. God is honored and a marvelous unity of love takes the place of the break caused by sin.¹³

The material offered in the Old Covenant sacrifices was nearly always items of food. In the holocaust, the entire offering was consumed by fire to show that the gift was truly passed from the sacrificer into the possession of God. But in the most common form of sacrifice, only a portion was burnt, while another portion was given to the priests, and a third portion was returned to the one who presented the gift for sacrifice. The portion returned, usually the meat of cattle, sheep or goats, was then used for a holy meal with relatives and friends. The meal was shared with joy; it was the way to “make merry” before the Lord.¹⁴

The meal after the sacrifice had very deep meaning. The thing offered to God had become His possession. Then He “returned” a portion to be used in the holy meal. Those at table shared what belonged to God. To eat together meant that they were at peace with God, and were joined together in the surrender of themselves to the Almighty. The meal meant unity and peace.

A. THE ONE GREAT SACRIFICE

Jesus saved the world by His sacrifice on the Cross. He was and is the light of the world, the way to the Father, the truth, the life of the world. All this was won by His death in obedience to His Father’s will. His obedience unto death reversed the disobedience of our first parents. The moment of Jesus’ sacrifice is the central moment of all human history. After that offering on Calvary, no more sacrifices are necessary. In heaven, Jesus, our great high priest, continually presents that sacrifice, the effects of which have the power to save every sinner.¹⁵

To bring that saving power to people of every age, the Lord Jesus gave His Church the Eucharist, by which believers could join Him in the complete offering of Himself that He made on the Cross. The central moment of all history is made present to us in the Holy Eucharist until Christ comes again.

When the Lord instituted this most Blessed Sacrament, He said, “This is My Body, given for you.” This is the cup of my Blood...which will be shed for you...¹⁶ The very Body and Blood which won our salvation is now the Christian sacrifice for every age. In the Mass, which is truly the Holy Sacrifice, we are present for the unbloody re-presentation of Jesus’ saving sacrifice. It is now in sacrament, in a form in which we can participate, by offering ourselves to God along with Christ, and by sharing Christ, the Bread of Life, in a holy meal.

B. TOWARD A EUCHARISTIC SPIRIT

The *Catechism of the Catholic Church* provides us with a very rich treatment of the Holy Eucharist. I heartily recommend that you read it carefully, for your study will surely deepen your Eucharistic spirit.¹⁷

One of the truths emphasized by the Second Vatican Council and faithfully set forth in the catechism is this: the summit of the Church’s activity is the Mass. Think for a moment of all the activities and offices of the Church: pope, bishops, priests, deacons, teaching, missions, prayer, religious life, scripture study, works of charity, acts of virtue,

church law, holy marriage and all the rest. Everything the Church does is intended to bring its members to give themselves to God in union with the supreme gift of Jesus on the Cross.¹⁸

Since the Holy Father has asked the Church to intensify its Eucharistic spirit, I offer the following possibilities for deepening our appreciation of sacrifice, of Jesus' sacrifice, and of the Holy Sacrifice of the Mass.

First, meditation on the Passion of Christ has proved to be a powerful means of appreciating His sacrifice. Through the ages, especially since around the time of St. Francis of Assisi, the Catholic people have learned to treasure the sufferings and death of the Lord as a most excellent way to grow in love of God, and so to offer themselves with Christ in the Mass. . And to this end, I urge everyone to do some penance on Friday, to pray the sorrowful mysteries of the Rosary with devotion, to make the Way of the Cross, to read the gospel narratives of the Passion, and to unite one's personal sufferings to the sacrifice of the Lord. This will help to emphasize the Mass as the Holy Sacrifice of Christ and His Church.

When you prepare your gift of money for the offertory, you could think of your gift as an expression of the gift of yourself to God. The money you contribute in the spirit of stewardship will help the poor, and it will keep the Church afloat, and that is important. But if you "feel the pinch" and make a really "sacrificial" gift, it will be easier for you to remember how the Lord suffered when He made the supreme sacrifice. After Calvary, we need not bring cattle, goats or lambs to be slaughtered in sacrifice. . We bring ourselves to be given to the Lord. We should try to make our gift correspond to our interior self-surrender to the Lord.¹⁹

At Mass, we should give great attention to the moment of consecration. This is the time of transubstantiation, when the Body and Blood, and therefore the sacrifice of the Lord, is made present. Concentrate on the elevated Eucharistic species. Adore the Blessed Sacrament in your heart. Make this a moment of loving praise, thanksgiving and self-oblation. Consider yourself a witness to the sacrifice of Jesus on the Cross. You might say, in your heart, with St. Thomas the Apostle, "My Lord and my God."²⁰ Or you might use the words of St. Alphonsus in his Stations of the Cross, "Grant that I may love Thee always, and then do with me what Thou wilt."

Adoration of the Blessed Sacrament outside of Mass is a worthy practice of great devotion. The act of taking time out from one's normally busy schedule, if only for a brief period, expresses the wholehearted offering of self to God Who is truly present and gives honor to the First Commandment. Or time spent before the Blessed Sacrament in humble adoration places us at the foot of the Cross with the Blessed Virgin Mary and St. John and extends our adoration of the Sacrifice which is offered at every Mass we prayerfully and faithfully attend.

The next suggestion may require a rather advanced level of spiritual awareness. It is based on the Catholic belief, founded in the New Testament, that by our baptism, we all have a share in the priesthood of Christ. Only the ordained priest can consecrate the Eucharistic species, but every baptized believer can be united with Jesus, our high priest, to such an extent that it can be said that we all offer the Mass. We form one body with Christ, the priest, and so we can say we offer the sacrifice. This is a noble thought indeed. If on the way to Mass you realize that you are truly priestly by your baptism, you may better appreciate the Mass as a Holy Sacrifice in which you play a vital part.²¹

Finally, here is a suggestion that will help us avoid falling into an excessive individualism when we come to Mass. We celebrate our Eucharistic liturgy as a Church, a community, a people of God. And so when you prepare for Mass, it would be very helpful if you would think of yourself as about to intercede for the whole world. The fact is that Jesus offered Himself in sacrifice for all humanity. Each Mass has the same infinite value as His offering on the Cross, which opened the way to forgiveness for every human being. So when you join with your neighbors in offering the Holy Sacrifice, bring to the altar the agonies, the desperation, the poverty, the hostility, the suffering and the terrible sins of all our race. Make your Mass an earnest appeal for God's mercy, and a prayer

that His kingdom may come, and His will be done. I pray that this will help you see the Mass as important for the world, since it is the sacrifice that brings God and mankind together in the unity won by Jesus Christ. The importance of the Mass for all time is seen in the pious practice of having Mass offered for the faithful departed, for personal needs, and in thanksgiving for favors received.

IV. CONCLUSION

This letter is written with the fervent hope and earnest desire that all of us as Catholics in the Diocese of Rockford will examine our own hearts as to our belief in the Eucharistic mystery and our devotion to our Eucharistic Lord.

About this most holy Sacrament of the altar St. Paul writes: *"Everyone is to examine himself and only then eat of the bread and drink of the cup."*²² In this year of preparation for the great millennium, we are looking in a special way to God the Holy Spirit of hope for the future. The Church teaches us that:

It is by the conversion of the bread and wine into Christ's Body and Blood that Christ becomes present in this sacrament. The church fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion.²³

May all of us ask this Holy Spirit, the Paraclete, the spirit of truth, so to inflame our hearts with love for Christ in the Eucharist and enlighten our minds to the beauty and purpose of this Eucharistic Mystery that we will all lovingly celebrate this sacred banquet in which Christ is worshipped, His passion is recalled and we receive a pledge of our future glory.

THE MOST REVEREND THOMAS G. DORAN

NOTES

¹ *On the Coming of the Third Millennium*, nn. 1, 55.

² *Mystery and Worship of the Holy Eucharist*. n. 11.

³ *Ibid.*

⁴ *Ibid.*

⁵ See Matthew 18:20.

⁶ Council of Trent, Session 12, Canons on the Sacrament of the Most Holy Eucharist. c. 2 (cf. Denziger-Schonmetzer n. 1652; cfr. n. 1636).

⁷ "The Ministry and Life of Priests," by Joseph Cardinal Ratzinger, in *Homiletic and Pastoral Review* (August-September, 1997). Pp. 7-18.

⁸ See Matthew 5: 23.

⁹ Saint Cyril of Jerusalem (Catecheses 23: Section 22).

¹⁰ "Suscipiat Dominus sacrificium de manibus tuis..." *Ordo Missae*, n. 25.

¹¹ See St. Thomas Aquinas, the *Summa Theologiae*, IIa-IIae, q. 85 "Of sacrifice," and IIIa, q. 22, "Of the priesthood of Christ."

¹² Deuteronomy 16:16.

¹³ *Summa*, IIa-IIae, a. 85.

¹⁴ Deuteronomy 16:14.

¹⁵ *Mystery and Worship of the Holy Eucharist*. n. 9.

¹⁶ See Matthew 26:26-28; Mark 14:22-24; I Corinthians 11:23-25.

¹⁷ *The Catechism of the Catholic Church*. nn. 1322-1405, and especially nn. 1373-1381, on the presence of Christ by the power of his word and the Holy Spirit.

¹⁸ *Sacrosanctum Concilium*. N. 10.

¹⁹ *Summa*, IIIa, q. 82, a. 4.

²⁰ See John 20:28.

²¹ I Peter 2:9, 4-5; *Sacrosanctum Concilium*. n. 14.

²² I Corinthians 11:28.

²³ *The Catechism of the Catholic Church*. n. 1375.

INSTRUCTION ON CERTAIN QUESTIONS REGARDING THE COLLABORATION OF THE NON-ORDAINED FAITHFUL IN THE SACRED MINISTRY OF PRIEST

FOREWORD

The source of the call addressed to all members of the Mystical Body to participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church. The People of God participate in this call through the dynamic of an organic communion in accord with their diverse ministries and charisms. The call has been forcefully repeated in the documents of the Magisterium, particularly since the Second Vatican Ecumenical Council¹ and thereafter. This is especially true of the last three general ordinary assemblies of the Synod of Bishops which reaffirmed the particular identities of the lay faithful and of sacred ministers and religious, in their proper dignity and diversity of functions. These assemblies encourage all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.

The necessity and importance of apostolic action on the part of the lay faithful in present and future evangelization must be borne in mind. The Church cannot put aside this task because it is part of her very nature, as the "People of God," and also because she has need of it in order to realize her own mission of evangelization.

This call for the active participation of all the faithful in the mission of the Church has not been unheard. The 1987 Synod of Bishops observed "The Holy Spirit continues to renew the youthfulness of the Church and has inspired new aspirations towards holiness and the participation of so many lay faithful. This is witnessed, among other ways, in the new manner of active collaboration among priest, religious and the lay faithful; by active participation in the Liturgy, in the proclamation of the Word of God and catechesis; in the multiplicity of services and tasks entrusted to the lay faithful and fulfilled by them; by the flourishing of groups, associations and spiritual movements as well as by lay commitment to the life of the Church and in the fuller and meaningful participation of women in the development of society."² This was likewise verified in the preparation for the 1994 Synod of Bishops on Religious Life where it is stated: "Through all, there should be a sincere desire to instill an authentic rapport of communion and of collaboration between the bishops, institutes of consecrated life, the secular clergy and the laity."³ In the subsequent post-synodal exhortation the supreme pontiff confirmed the specific contribution of religious life in the mission and the building up of the Church.⁴

In effect, a collaboration of all the faithful exists in both orders of the Church's mission; whether it is in the spiritual order, bringing the message of Christ and his grace to men, or, in the temporal one, permeating and perfecting secular reality with the evangelical spirit.⁵ This is especially true in the primary areas of evangelization and sanctification - "It is in this sphere most of all that the lay apostolate and the pastoral ministry complete each other."⁶ In these areas, the lay faithful of both sexes, have innumerable opportunities to be actively involved. This is possible through bearing consistent witness in their personal, family and social lives by proclaiming and sharing the gospel of Christ in every situation in which they find themselves, and by their involvement with the task of explaining, defending, and correctly applying Christian principles to the problems of today's world.⁷ In particular, pastors are exhorted to "...acknowledge and foster the ministries, the offices and roles of the lay faithful that find their foundation in the sacraments of baptism and confirmation, indeed for a good many of them, in the sacrament of matrimony."⁸

The present reality is that there has been an astonishing growth of pastoral initiatives in this area. This is especially true after the notable impetus given by the Second Vatican Council and the pontifical Magisterium in this regard.

The priority of the task of the new evangelization, which involves all the People of God, requires that, today in particular, in addition to a “special activism” on the part of priests, there be also a full recovery of the awareness of the secular nature of the mission of the laity.⁹

This enterprise opens vast horizons, some of which have yet to be explored, for the lay faithful. The faithful can be active in this particular moment of history in areas of culture, in the arts and theatre, scientific research, labor, means of communication, politics, and the economy, etc. They are also called to a greater creativity in seeking out ever more effective means whereby these environments can find the fullness of their meaning in Christ.¹⁰

In this great field of complementary activity, whether considering the specifically spiritual and religious, or the *consecratio mundi*, there exists a more restricted area, namely, the sacred ministry of the clergy. In this ministry the lay faithful, men or women, and non-ordained members of institutes of consecrated life and societies of apostolic life, are called to assist. The Second Vatican Ecumenical Council refers particularly to this when it teaches: “The hierarchy entrusts the laity with certain charges more closely connected with the duties of pastors: in the teaching of Christian doctrine, for example, in certain liturgical actions in the care of souls.”¹¹

Since these tasks are most closely linked to the duties of pastors (which office requires reception of the sacrament of orders), it is necessary that all who are in any way involved in this collaboration, exercise particular care to safeguard the nature and mission of sacred ministry and the vocation and secular character of the lay faithful. It must be remembered that “collaboration with” does not, in fact, mean “substitution for.”

It must be noted with great satisfaction that in many particular churches the collaboration of the non-ordained faithful in the pastoral ministry of the clergy has developed in a very positive fashion. It has borne an abundance of good fruits while, at the same time being mindful of the boundaries established by the nature of the sacraments and of the diversity of charisms and ecclesiastical functions. It has also brought about bounteous and tangible results in situations of a shortage or scarcity of sacred ministers.¹² In situations of emergency and chronic necessity in certain communities, some of the faithful, despite lacking the character of the sacrament of orders, have acted appropriately and within their proper limits, in dealing with these realities. The necessary aspect of hierarchical relationship has been maintained while constantly seeking to remedy the situation of emergency.¹³ Such faithful are called and deputed to assume specific duties which are as important as they are sensitive. Sustained by the grade of the Lord and by their sacred ministers journeying alongside them, they are well-received in the communities which they serve. Sacred pastors are extremely grateful for the generosity with which numerous religious and lay faithful present themselves for this specific service, carried out with a loyal *sensus Ecclesiae* and an edifying dedication. Particular thanks and encouragement should be extended to those who carry out these tasks in situations of persecution of the Christian community. This is also true for mission territories, whether they be geographical or cultural, and for places where the Church is newly planted or where the presence of the priest is only sporadic.¹⁴

This is not the place to develop the theological and pastoral richness of the role of the lay faithful in the Church which has already been amply treated in the apostolic exhortation *Christifideles laici*.

The scope of this present document is simply to provide a clear, authoritative response to the many pressing requests which have come to our dicasteries from bishops, priests and laity seeking clarification in the light of specific cases of new forms of “pastoral activity” of the non-ordained on both parochial and diocesan levels.

Though being born in very difficult and emergency situations and even initiated by those who sought to be genuinely helpful in the pastoral moment, certain practices have often been developed which have had very serious negative consequences and have caused the correct understanding of true ecclesial communion to be damaged. These practices tend to predominate in certain areas of the world and even within these, a great

deal of variation can be found.

These matters cause the grave pastoral responsibility of many to be recalled. This is especially true of bishops¹⁵ whose task it is to promote and ensure observance of the universal discipline of the Church founded on certain doctrinal principles already clearly enunciated by the Second Vatican Ecumenical Council¹⁶ and by the pontifical Magisterium¹⁷ thereafter.

This document came into being as a result of deliberations within our dicasteries as well as from a symposium attended by representatives of the episcopates most affected by the problem. Finally, there was an extensive consultation of many presidents of conferences of bishops, of individual prelates, as well as with experts from the various ecclesiastical disciplines and from different parts of the world. From all of the foregoing, a clear convergence emerged which is faithfully presented in this instruction. However, the document does not claim to be exhaustive nor can it address every possible variation which might present itself. It is limited to consideration of the best known of these as there is great variety of particular circumstance possible which can give rise to these situations.

This text was drawn up based on the solid foundation of the ordinary and extraordinary Magisterium of the Church and is entrusted for its faithful application, first of all to the bishops most affected by the issues raised. It is also brought to the attention of the prelates of those ecclesiastical jurisdictions where, even though the practices described are not found in those territories at this time, given their rapid diffusion, such situation could change quickly.

Before addressing the concrete situations which were presented to us, it is necessary to look briefly at the essential theological elements underlying the significance of holy orders in the organic make-up of the Church. This is so that the ecclesiastical discipline will be understood better in light of the truth and of ecclesial communion which are concerned with promoting the rights and obligations of all, and for which in the Church "the salvation of souls must always be the supreme law."¹⁸

THEOLOGICAL PRINCIPLES

1. THE COMMON PRIESTHOOD OF THE FAITHFUL AND THE MINISTERIAL PRIESTHOOD

Jesus Christ, the Eternal High Priest, wished that His one and indivisible priesthood be transmitted to His Church. This Church is the people of the New Covenant who, "through baptism and the anointing of the Holy Spirit are reborn and consecrated as a spiritual temple and a holy priesthood. By living the Christian life, they offer up spiritual sacrifices and proclaim the prodigious deeds of Him who called them from darkness into His own wonderful light (cf. 1 Pt 2:4-10)."¹⁹ "There is but one chosen People of God: 'one Lord, one faith, one baptism' (Eph 4:5): there is a common dignity of members deriving from their rebirth in Christ, a common grace of filial adoption, a common vocation to perfection."²⁰ There exists a "true equality between all with regard to the dignity and to the activity which is common to all the faithful in the building up of the Body of Christ." By the will of Christ some are constituted "teachers, dispensers of the mysteries and pastors."²¹ The common priesthood of the faithful and the ministerial or hierarchical priesthood "though they differ essentially and not only in degree...are none the less ordered one to another; (since) each in its own proper way shares in the one priesthood of Christ."²² Between both there is an effective unity since the Holy Spirit makes the Church one in communion, in service and in the outpouring of the diverse hierarchical and charismatic gifts.²³

Thus the essential difference between the common priesthood of the faithful and the ministerial priesthood is not found in the priesthood of Christ, which remains forever one and indivisible, nor in the sanctity to which all of the faithful are called: "Indeed the ministerial priesthood does not of itself signify a greater degree of holiness with regard to the common priesthood of the faithful; through it, Christ gives to priests, in the Spirit,

a particular gift so that they can help the People of God to exercise faithfully and fully the common priesthood which it has received."²⁴ For the building up of the Church, the Body of Christ, there is a diversity of members and functions but only one Spirit who, for the good of the Church, distributes His various gifts with munificence proportionate to His riches and the needs of service, (cf. 1 Cor 12:1-11).²⁵

This diversity exists at the *mode* of participation in the priesthood of Christ and is essential in the sense that "while the common priesthood of the faithful is exercised by the unfolding of baptismal grace, — a life of faith, hope and charity, — a life according to the Spirit — the ministerial priesthood is at the service of the common priesthood...and directed at the unfolding of the baptismal grace of all Christians."²⁶ Consequently, the ministerial priesthood "differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful."²⁷ For this reason the priest is exhorted "...to grow in awareness of the deep communion uniting him to the People of God" in order to "awaken and deepen co-responsibility in the one common mission of salvation, with a prompt and heartfelt esteem for all the charisms and tasks which the Spirit gives believers for the building up of the Church."²⁸

The characteristics which differentiate the ministerial priesthood of bishops and priests from the common priesthood of the faithful and consequently delineate the extent to which other members of the faithful cooperate with this ministry, may be summarized in the following fashion:

a)_the ministerial priesthood is rooted in the apostolic succession, and vested with *potestas sacra*²⁹ consisting of the faculty and the responsibility of acting in the person of Christ the head and the Shepherd,³⁰

b)_it is a priesthood which renders its sacred ministers servants of Christ and of the Church by means of authoritative proclamation of the Word of God, the administration of the sacraments and the pastoral direction of the faithful.³¹

To base the foundations of the ordained ministry on apostolic succession, because this ministry continues the mission received by the apostles from Christ, is an essential point of Catholic ecclesiological doctrine.³²

The ordained ministry, therefore, is established on the foundation of the apostles for the upbuilding of the Church.³³ "and is completely at the service of the Church."³⁴ "Intrinsically linked to the sacramental nature of ecclesiastical ministry is its character of service. Entirely dependent on Christ who gives mission and authority, ministers are truly 'servants of Christ' (Rom 1:1) in the image of Him who freely took for us 'the form of a slave' (Phil 2:7). Because the word and grace of which they are ministers are not their own, but are given to them by Christ for the sake of others, they must freely become the slaves of all."³⁵

2. UNITY AND DIVERSITY OF MINISTERIAL FUNCTIONS

The functions of the ordained minister, taken as a whole, constitute a single indivisible unity in virtue of their singular foundation in Christ.³⁶ As with Christ,³⁷ salvific activity is one and unique. It is signified and realized by the minister through the functions of teaching, sanctifying and governing the faithful. This unit essentially defines the exercise of the sacred minister's functions which are always an exercise, in different ways, of the role of Christ as Head of the Church.

Therefore, since the exercise of the *munus docendi, sanctificandi et regendi* by the sacred minister constitute the essence of pastoral ministry, the diverse functions proper to ordained ministers form an indivisible unity and cannot be understood if separated, one from the other. Rather they must be viewed in terms of mutual correspondence and complementarity. Only in some of these functions, and to a limited degree, may the non-ordained faithful cooperate with their pastors should they be called to do so by lawful authority and in accordance with the prescribed manner. "He (Jesus Christ) continually provides in His Body, that is, in the Church, for gifts of ministries through which, by His Body, that is, in the Church, for gifts of ministries through which, by His power, we serve each other unto salvation..."³⁸ "The exercise of such tasks does not make pastors of the

lay faithful; in fact, a person is not a minister simply in performing a task, but through sacramental ordination. Only the sacrament of orders gives the ordained minister a particular participation in the office of Christ, the Shepherd and Head in his eternal priesthood. The task exercised in virtue of supply takes its legitimacy formally and immediately from the official deputation given by pastors, as well as from its concrete exercise under the guidance of ecclesiastical authority."³⁹

This doctrine needs to be reaffirmed especially in the light of certain practices which seek to compensate for numerical shortages of ordained ministers arising in some communities. In some instances, such have given rise to an idea of the common priesthood of the faithful which mistakes its nature and specific meaning. Amongst other things, it can encourage a reduction in vocations to the (ministerial) priesthood and obscure the specific purpose of seminaries as places of formation for the ordained ministry. These are closely related phenomena. Their interdependence calls for careful reflection so as to arrive at well considered conclusions in their regard.

3. THE INDISPENSABILITY OF THE ORDAINED MINISTRY

For a community of the faithful to be called a Church, and indeed to truly be a Church, it cannot be guided according to political criteria or those of human organizations. Every particular Church *owes* its guidance to Christ since it was He who fundamentally linked apostolic mission to the Church and hence no community has the power to grant that mission to itself⁴⁰ or to delegate it. In effect, a canonical or juridical determination made by hierarchal authority is necessary for the exercise of the *munus* of teaching and governing.⁴¹

The ministerial priesthood is therefore necessary for a community to exist as "Church:" "The ordained priesthood ought not to be thought of as existing (...) posterior to the ecclesial community, as if the Church could be imagined as already established without this priesthood."⁴² Indeed, were a community to lack a priest, it would be deprived of the exercise and sacramental action of Christ, the Head and Pastor, which are essential for the very life of every ecclesial community.

Thus the ordained priesthood is absolutely irreplaceable. As an immediate consequence of this there is the necessity for a continuing, zealous and well-organized pastoral promotion of vocations so as to provide the Church with those ministers which she needs and to ensure a proper seminary training for those preparing for the sacrament of holy orders. Any other solution to problems deriving from a shortage of sacred ministers can only lead to precarious consequences.

"The duty of fostering vocations falls on the whole Christian community, and they should discharge it principally by living full Christian lives."⁴³ By following Christ more closely and in overcoming indifference, all the faithful have a responsibility to foster a positive response to priestly vocation. This is especially true for those nations where a strong sense of materialism is evident.

4. THE COLLABORATION OF THE NON-ORDAINED FAITHFUL IN PASTORAL MINISTRY

Among the various aspects of the participation of the non-ordained faithful in the Church's mission considered by the conciliar documents, that of their direct collaboration with the ministry of the Church's pastors is considered.⁴⁴ Indeed, "when necessity and expediency in the Church require it, the pastors, according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of orders."⁴⁵ In this way, it is not one merely of assistance but of mutual enrichment of the common Christian vocation. This collaboration was regulated by successive post-conciliar legislation and particularly by the *Codex Iuris Canonici*.

The Code, having referred to the rights and duties of all the faithful,⁴⁶ in the subsequent title devoted to the rights and duties of the lay faithful, treats not only of those which are theirs in virtue of their secular condition,⁴⁷ but also of those tasks and func-

tions which are not exclusively theirs. Some of these latter refer to any member of the faithful, whether ordained or not,⁴⁸ while others are considered along the lines of collaboration with the sacred ministry of cleric.⁴⁹ With regard to these last mentioned areas of functions, the non-ordained faithful do not enjoy a right to such tasks and functions. Rather, they are “capable of being admitted by the sacred pastors...to those functions which, in accordance with the provisions of law, they can discharge”⁵⁰ or where “ministers are not available...they can supply certain of their functions...in accordance with the provisions of law.”⁵¹

To ensure that such collaboration is harmoniously incorporated into pastoral ministry, and to avoid situations of abuse and disciplinary irregularity in pastoral practice, it is always necessary to have clarity in doctrinal principles. Therefore, a consistent, faithful and serious application of the current canonical dispositions throughout the entire Church, while avoiding the abuse of multiplying “exceptional” cases over and above those so designated and regulated by normative discipline, is extremely necessary.

Where the existence of abuses or improper practices has been proved, pastors will promptly employ those means judged necessary to prevent their dissemination and to ensure that the correct understanding of the Church’s nature is not impaired. In particular, they will apply the established disciplinary norms to promote knowledge of and assiduous respect for that distinction and complementarity of functions which are vital for ecclesial communion. Where abusive practices have become widespread, it is absolutely necessary for those who exercise authority to intervene responsibly so as to promote communion which can only be done by adherence to the truth. Communion, truth, justice, peace and charity are all interdependent terms.⁵²

In the light of the aforementioned principles, remedies, based on the normative discipline of the Church, and deemed opportune to correct abuses which have been brought to the attention of our dicasteries, are hereby set forth.

PRACTICAL PROVISIONS

ARTICLE 1: NEED FOR AN APPROPRIATE TERMINOLOGY

In his address to participants at the symposium on “Collaboration of the Lay Faithful with the priestly Ministry,” the Holy Father emphasized the need to clarify and distinguish the various meanings which have accrued to the term “ministry” in theological and canonical language.⁵³

§1. “For some time now, it has been customary to use the word ‘ministry’ not only for the *officia* (offices) and *munera* (functions) exercised by pastors in virtue of the sacrament of orders, but also for those exercised by the non-ordained faithful in virtue of their baptismal priesthood. The terminology question becomes even more complex and delicate when all the faithful are recognized as having the possibility of supplying—by official deputation given by the pastors—certain functions more proper to clerics, which, nevertheless, do not require the character of orders. It must be admitted that the language becomes doubtful, confused and hence not helpful for expressing the doctrine of the faith whenever the difference ‘of essence and not merely of degree’ between the baptismal priesthood and the ordained priesthood is in any way obscured.”⁵⁴

§2. “In some cases, the extension of the term ‘ministry’ to the *munera* belonging to the lay faithful has been permitted by the fact that the latter, to their own degree, are a participation in the one priesthood of Christ. The *officia* temporarily entrusted to them, however, are exclusively the result of a deputation by the Church. Only with constant reference to the one source, the ‘ministry of Christ’ (...) may the term ‘ministry’ be applied to a certain extent and without ambiguity to the lay faithful: that is, without it being perceived and lived as an undue aspiration to the ordained ministry or as a progressive erosion of its specific nature.

“In this original sense the term ‘ministry’ (*servitium*) expresses only the work by which the Church’s members continue the mission and ministry of Christ within her and the whole world. However, when the term is distinguished from and compared

with the various *munera* and *officia*, then it should be clearly noted that only in virtue of sacred ordination does the work obtain that full, univocal meaning that tradition has attributed to it."⁵⁵

§3. The non-ordained faithful may be generically designated "extraordinary ministers" when deputed by competent authority to discharge, solely by way of supply, those offices mentioned in Canon 230, §3⁵⁶ and in Canons 943 and 1112. Naturally, the concrete term may be applied to those to whom functions are canonically entrusted, e.g., catechists, acolytes, lectors, etc.

Temporary deputation for liturgical purposes—mentioned in Canon 230, §2—does not confer any special or permanent title on the non-ordained faithful.⁵⁷

It is unlawful for the non-ordained faithful to assume titles such as "pastor," "chaplain," "coordinator," "moderator" or other such similar titles which can confuse their role and that of the pastor, who is always a bishop or priest.⁵⁸

ARTICLE 2: THE MINISTRY OF THE WORD⁵⁹

§1. The content of that ministry consists in "the pastoral preaching, catechetics and all forms of Christian instruction, among which the liturgical homily should hold pride of place."⁶⁰

The exercise of its respective functions is properly that of the bishop of each particular Church since he is the moderator of the entire ministry of the Word in his diocese⁶¹ and it is properly that of his priests who are his collaborators.⁶² In communion with the bishop and his priests, this ministry also belongs to deacons.⁶³

§2. The non-ordained faithful, according to their proper character, participate in the prophetic function of Christ, are constituted as his witnesses and afforded the *sensus fidei* and the grace of the Word. All are called to grow even more as "heralds of faith in things to be hoped for" (*cf.* Heb 11:1).⁶⁴ Today, much depends on their commitment and generous service to the Church, especially in the work of catechesis.

Therefore, the faithful, especially members of institutes of consecrated life and societies of apostolic life can be invited to collaborate, in lawful ways, in the exercise of the ministry of the Word.⁶⁵

§3. To ensure the effectiveness of the collaboration mentioned in §2 above, it is necessary to note some conditions relating to the operation of this same collaboration.

Canon 766 of the *Code of Canon Law* establishes the conditions under which competent authority may admit the non-ordained faithful to preach in *ecclesia vel oratorio*. The use of the expression *admitti possunt* makes clear that in no instance is this a right such as that which is specific and proper to the bishop⁶⁶ or a faculty such as enjoyed by priests and deacons.⁶⁷

The terms in which these conditions are expressed—"if in certain circumstances it is necessary," "...if in particular cases it would be useful"—make clear the exceptional nature of such cases. Moreover, Canon 766 specifies that such must always be done *iuxta episcoporum conferentiae praescripta*. In this final clause, this Canon establishes the primary source of correct discernment with regard to "necessary" or "useful" in specific cases. The prescriptions of the conference of bishops in this matter, which must receive the *recognitio* of the Apostolic See, are obliged to lay down those opportune criteria which may assist the diocesan bishop in making appropriate pastoral decisions, proper to the nature of the same episcopal office.

§4. In some areas, circumstances can arise in which a shortage of sacred ministers and permanent, objectively verifiable, situations of need or advantage exist that would recommend the admission of the non-ordained faithful to preaching.

Preaching in churches or oratories by the non-ordained faithful can be permitted only as a supply for sacred ministers or for those particular reasons foreseen by the universal law of the Church or by conferences of bishops. It cannot, however, be regarded as an ordinary occurrence nor as an authentic promotion of the laity.

§5. Above all in the preparation for the sacraments, catechists take care to instruct those being catechized on the role and figure of the priest as the sole dispenser of the mysteries for which they are preparing.

ARTICLE 3: THE HOMILY

§1. The homily, being an eminent form of preaching, *qua per anni liturgici cursum ex textu sacro fidei mysteria et normae vitae christianae exponuntia*,⁶⁸ also forms part of the liturgy.

The homily, therefore, during the celebration of the Holy Eucharist, must be reserved to the sacred minister, priest or deacon⁶⁹ to the exclusion of the non-ordained faithful, even if these should have responsibilities as “pastoral assistants” or catechists in whatever type of community or group. This exclusion is not based on the preaching ability of sacred ministers nor their theological preparation, but on that function which is reserved to them in virtue of having received the sacrament of holy orders. For the same reason the diocesan bishop cannot validly dispense from the canonical norm⁷⁰ since this is not merely a disciplinary law but one which touches upon the closely connected functions of teaching and sanctifying.

For the same reason, the practice, on some occasions, of entrusting the preaching of the homily to seminarians or theology students who are not clerics⁷¹ is not permitted. Indeed, the homily should not be regarded as a training for some future ministry.

All previous norms which may have admitted the non-ordained faithful to preaching the homily during the Holy Eucharist are to be considered abrogated by Canon 767, §1.⁷²

§2. A form of instruction designed to promote a greater understanding of the liturgy, including personal testimonies, on the celebration of Eucharistic liturgies on special occasions (e.g., Day of the Seminary, Day of the Sick, etc.) is lawful, if in harmony with liturgical norms, should such be considered objectively opportune as a means of explicating the regular homily preached by the celebrant priest. Nonetheless, these testimonies or explanations may not be such so as to assume a character which could be confused with the homily.

§3. As an expositional aide and providing it does not delegate the duty of preaching to others, the celebrant minister may make prudent use of “dialogue” in the homily, in accord with the liturgical norms.⁷³

§4. Homilies in non-Eucharistic liturgies may be preached by the non-ordained faithful only when expressly permitted by law and when its prescriptions for doing so are observed.

§5. In no instance may the homily be entrusted to priests or deacons who have lost the clerical state or who have abandoned the sacred ministry.⁷⁴

ARTICLE 4: THE PARISH PRIEST AND THE PARISH

The non-ordained faithful, as happens in many worthy cases, may collaborate effectively in the pastoral ministry of clerics in parishes, health care centers, charitable and educational institutions, prisons, military ordinariates, etc. Provisions regulating such extraordinary form of collaboration are provided by Canon 517, §2.

§1. The right understanding and application of this canon, according to which “*si ob sacerdotum penuriam episcopus dioecesanus aestimaverit participationem in exercitio curae pastoralis paroeciae concedendam esse diacono aliive personae sacerdotali caractere non insignitae aut personarum communitati, sacerdotem constitat aliquem qui, potestatibus facultatibus parochi instructus, curam pastorem moderetur,*” requires that this exceptional provision be used only with strict adherence to conditions contained in it. These are:

a) *ob sacerdotum penuriam* and not for reasons of convenience or ambiguous “advancement of the laity,” etc.;

b) *this is participatio in exercitio curae pastoralis* and not directing, coordinating, moderating or governing the parish; these competencies, according to the canon, are the competencies of a priest alone.

Because these are exceptional cases, before employing them, other possibilities should be availed of, such as using the services of retired priests still capable of such service, or entrusting several parishes to one priest or to a *coetus sacerdotum*.⁷⁵

In any event, the preference which this canon gives to deacons cannot be overlooked.

The same canon, however, reaffirms that these forms of participation in the pastoral care of parishes cannot, in any way, replace the office of parish priest. The same canon decrees that “*episcopus dioecesanus...sacerdotem constituat aliquem qui potestatibus et facultatibus parochi instructus, curam pastoralem moderetur.*” Indeed, the office of parish priest can be assigned validly only to a priest (cf. Canon 521, §1) even in cases where there is a shortage of clergy.⁷⁶

§2. In the same regard, it must be noted that the parish priest is the pastor proper to the parish entrusted to him⁷⁷ and remains such until his pastoral office shall have ceased.⁷⁸

The presentation of resignation at the age of 75 by a parish priest does not of itself (*ipso iure*) terminate his pastoral office. Such takes effect only when the diocesan bishop, following prudent consideration of all the circumstances, shall have definitively accepted his resignation in accordance with Canon 538, §3 and communicated such to him in writing.⁷⁹ In the light of those situations where scarcity of priests exists, the use of special prudence in this matter would be judicious.

In view of the right of every cleric to exercise the ministry proper to him, and in the absence of any grave health or disciplinary reasons, it should be noted that having reached the age of 75 does not constitute a binding reason for the diocesan bishop to accept a parish priest’s resignation. This also serves to avoid a functional concept of the sacred ministry.⁸⁰

ARTICLE 5: THE STRUCTURES OF COLLABORATION IN THE PARTICULAR CHURCH

These structures, so necessary to that ecclesial renewal called for by the Second Vatican Council, have produced many positive results and have been codified in canonical legislation. They represent a form of active participation in the life and mission of the Church as communion.

§1. The norms of the Code with regard to the council of priests (presbyteral council) specifies those priests who can be its members.⁸¹ Because the council of priests is founded on the common participation of the bishop and his priests in the same priesthood and ministry, membership in it is reserved to priests alone.⁸²

Deacons, non-ordained members of the faithful, even if collaborators with the sacred ministers, and those priests who have lost the clerical state or who have abandoned the sacred ministry do not have either an active or a passive voice in the council of priests.

§2. Diocesan and parochial pastoral councils⁸³ and parochial finance councils,⁸⁴ of which non-ordained faithful are members, enjoy a consultative vote only and cannot in any way become deliberative structures. Only those faithful who possess the qualities prescribed by the canonical norms⁸⁵ may be elected to such responsibilities.

§3. It is for the parish priest to preside at parochial councils. They are to be considered invalid, and hence null and void, any deliberations entered into, (or decisions taken), by a parochial council which has not been presided over by the parish priest or which has assembled contrary to his wishes.⁸⁶

§4. Diocesan councils may properly and validly express their consent to an act of the bishop only in those cases in which the law expressly requires such consent.

§5. Given the local situation ordinaries may avail themselves of special study groups or of groups of experts to examine particular questions. Such groups, however, cannot be constituted as structures parallel to diocesan presbyteral or pastoral councils nor indeed to those diocesan structures regulated by the universal law of the Church in Canons 536, §1 and 537.⁸⁷ Neither may such a group deprive these structures of their lawful authority. Where structures of this kind have arisen in the past because of local custom or through special circumstances, those measures deemed necessary to conform such structures to the current universal law of the Church must be taken.

§6. The vicars forane, sometimes called “deans,” “archpriests,” or by suchlike titles, and those called “assistant vicars,” “assistant dean,” etc. must always be priests.⁸⁸ The non-ordained faithful cannot be validly appointed to these offices.

ARTICLE 6: LITURGICAL CELEBRATIONS

§1. Liturgical actions must always clearly manifest the unity of the People of God as a structured communion.⁸⁹ Thus there exists a close link between the ordered exercise of liturgical action and the reflection in the liturgy of the Church's structured nature.

This happens when all participants, with faith and devotion, discharge those roles proper to them.

§2. To promote the proper identity (of various roles) in this area, those abuses which are contrary to the provisions of Canon 907 are to be eradicated. In Eucharistic celebrations deacons and non-ordained members of the faithful may not pronounce prayers—e.g., especially the Eucharistic prayer, with its concluding doxology—or any other parts of the liturgy reserved to the celebrant priest. Neither may deacons or non-ordained members of the faithful use gestures or actions which are proper to the same priest celebrant. It is a grave abuse for any member of the non-ordained faithful to “quasi preside” at the Mass while leaving only that minimal participation to the priest which is necessary to secure validity.

In the same way, the use of sacred vestments which are reserved to priests or deacons (stoles, chasubles or dalmatics) at liturgical ceremonies by non-ordained members of the faithful is clearly unlawful.

Every effort must be made to avoid even the appearance of confusion which can spring from anomalous liturgical practices. As the sacred ministers are obliged to wear all of the prescribed liturgical vestments so too the non-ordained may not assume that which is not proper to them.

To avoid any confusion between sacramental liturgical acts presided over by a priest or deacon, and other acts which the non-ordained faithful may lead, it is always necessary to use clearly distinct ceremonials, especially for the latter.

ARTICLE 7: SUNDAY CELEBRATIONS IN THE ABSENCE OF A PRIEST

§1. In some places in the absence of priests or deacons,⁹⁰ non-ordained members of the faithful lead Sunday celebrations. In many instances, much good derives for the local community from this useful and delicate service when it is discharged in accordance with the spirit and the specific norms issued by the competent ecclesiastical authority.⁹¹ A special mandate of the bishop is necessary for the non-ordained members of the faithful to lead such celebrations. This mandate should contain specific instructions with regard to the term of applicability, the place and conditions in which it is operative, as well as indicate the priest responsible for overseeing these celebrations.

§2. It must be clearly understood that such celebrations are temporary solutions and the text used at them must be approved by the competent ecclesiastical authority.⁹² The practice of inserting into such celebrations elements proper to the Holy Mass is prohibited. So as to avoid causing error in the minds of the faithful,⁹³ the use of the Eucharistic prayers, even in narrative form, at such celebrations is forbidden. For the same reasons, it should be emphasized for the benefit of those participating, that such celebrations cannot substitute for the Eucharistic Sacrifice and that the obligation to attend Mass on Sunday and holy days of obligation is satisfied only by attendance at Holy Mass.⁹⁴ In cases where distance or physical conditions are not an obstacle, every effort should be made to encourage and assist the faithful to fulfill this precept.

ARTICLE 8: THE EXTRAORDINARY MINISTER OF HOLY COMMUNION

The non-ordained faithful already collaborate with the sacred minister in diverse pastoral situations since “this wonderful gift of the Eucharist, which is the greatest gift of all, demands that such an important mystery should be increasingly better known and its saving power more fully shared.”⁹⁵

Such liturgical service is a response to the objective needs of the faithful especially those of the sick and to those liturgical assemblies in which there are particularly large numbers of the faithful who wish to receive Holy Communion.

§1. The canonical discipline concerning extraordinary ministers of Holy Communion

must be correctly applied so as to avoid generating confusion. The same discipline establishes that the ordinary minister of Holy Communion is the bishop, the priest and the deacon.⁹⁶ Extraordinary ministers of Holy Communion are those instituted as acolytes and the faithful so deputed in accordance with Canon 230, §3.⁹⁷

A non-ordained member of the faithful, in cases of true necessity, may be deputed by the diocesan bishop, using the appropriate form of blessing for these situations, to act as an extraordinary minister to distribute Holy Communion outside of liturgical celebrations *ad actum vel ad tempus* or for a more stable period. In exceptional cases or in unforeseen circumstances, the priest presiding at the liturgy may authorize such *ad actum*.⁹⁸

§2. Extraordinary ministers may distribute Holy Communion at Eucharistic celebrations only when there are no ordained ministers present or when those ordained ministers present at a liturgical celebration are truly unable to distribute Holy Communion.⁹⁹ They may also exercise this function at Eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion.¹⁰⁰

This function is *supplementary and extraordinary*¹⁰¹ and must be exercised in accordance with the norm of law. It is thus useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion.

To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches, such as, for example:

- the practice of giving Holy Communion to oneself as though one were a concelebrant;
- the association with the renewal of promises made by priests, at the Chrism Mass on Holy Thursday, of other categories of the faithful who renew religious vows or receive a mandate as extraordinary ministers of Holy Communion;
- the habitual use of extraordinary ministers of Holy Communion at Mass, thus arbitrarily extending the concept of “a great number of the faithful.”

ARTICLE 9: THE APOSTOLATE TO THE SICK

§1. In this area, the non-ordained faithful can often provide valuable collaboration.¹⁰² Innumerable works of charity to the sick are constantly provided by the non-ordained faithful either individually or through community apostolates. These constitute an important Christian presence to sick and suffering of the greatest importance. The non-ordained faithful particularly assist the sick by being with them in difficult moments, encouraging them to receive the sacraments of penance and the anointing of the sick, by helping them to have the disposition to make a good individual confession as well as to prepare them to receive the anointing of the sick. In using sacramentals, the non-ordained faithful should ensure that these are in no way regarded as sacraments whose administration is proper and exclusive to the bishop and to the priest. Since they are not priests, in no instance may the non-ordained perform anointings either with the oil of the sick or any other oil.

§2. With regard to the administration of this sacrament, ecclesiastical legislation reiterates the theologically certain doctrine and the age old usage of the Church¹⁰³ which regards the priest as its only valid minister.¹⁰⁴ This norm is completely coherent with the theological mystery signified and realized by means of priestly service.

It must also be affirmed that the reservation of the ministry of anointing to the priest is related to the connection of this sacrament to the forgiveness of sin and the worthy reception of the Holy Eucharist. No other person may act as ordinary or extraordinary minister of the sacrament since such constitutes simulation of the sacrament.¹⁰⁵

ARTICLE 10: ASSISTANCE AT MARRIAGES

§1. The possibility of delegating the non-ordained faithful to assist at marriages may prove necessary in special circumstances where there is a grave shortage of sacred ministers.

This possibility, however, is subject to the verification of three conditions. The diocesan bishop, may concede this delegation only in cases where there are no priests or deacons available and after he shall have obtained for his own diocese a favorable *votum* from the conference of bishops and the necessary permission of the Holy See.¹⁰⁶

§2. In such cases, the canonical norms concerning the validity of delegation,¹⁰⁷ the suitability, capacity and attitude of the non-ordained faithful must be observed.¹⁰⁸

§3. With the exception of an extraordinary case due to the absolute absence of both priests and deacons who can assist at marriages provided for in Canon 1112 of the *Code of Canon Law*, no ordained minister may authorize the non-ordained faithful for such assistance. Neither may an ordained minister authorize the non-ordained faithful to ask or receive matrimonial consent according to the norm of Canon 1108 §2.

ARTICLE 11: THE MINISTER OF BAPTISM

Particularly praiseworthy is the faith with which many Christians, in painful circumstances of persecution, or in missionary territories or in special cases of necessity, have afforded and continue to afford the sacrament of baptism to new generations of Christians in the absence of ordained ministers.

Apart from cases of necessity, canonical norms permit the non-ordained faithful to be designated as extraordinary ministers of baptism¹⁰⁹ should there be no ordinary minister or in cases where he is impeded.¹¹⁰ Care should be taken however to avoid too extensive an interpretation of this provision and such a faculty should not be conceded in an habitual form.

Thus, for example, that absence or the impediment of a sacred minister which renders licit the deputation of the lay faithful to act as an extraordinary minister of baptism, cannot be defined in terms of the ordinary minister's excessive workload, or his non-residence in the territory of the parish, nor his non-availability on the day on which the parents wish the baptism to take place. Such reasons are insufficient for the delegation of the non-ordained faithful to act as extraordinary ministers of baptism.

ARTICLE 12: LEADING THE CELEBRATION AT FUNERALS

In the present circumstances of growing dechristianization and of abandonment of religious practice, death and the time of obsequies can be one of the most opportune moments in which the ordained minister can meet with the non-practicing members of the faithful.

It is thus desirable that priests and deacons, even at some sacrifice to themselves, should preside personally at funeral rites in accordance with local custom, so as to pray for the dead and be close to their families, thus availing of an opportunity for appropriate evangelization.

The non-ordained faithful may lead the ecclesiastical obsequies provided that there is a true absence of sacred ministers and that they adhere to the prescribed liturgical norms.¹¹¹ Those so deputed should be well-prepared both doctrinally and liturgically.

ARTICLE 13: NECESSARY SELECTION AND ADEQUATE FORMATION

Should it become necessary to provide for "supplementary" assistance in any of the cases mentioned above, the competent authority is bound to select lay faithful of sound doctrine and exemplary moral life. Catholics who do not live worthy lives or who do not enjoy good reputations or whose family situations do not conform to the teaching of the Church may not be admitted to the exercise of such functions. In addition, those chosen should possess that level of formation necessary for the discharge of the responsibilities entrusted to them.

INSTRUCTION

In accordance with the norms of particular law, they should perfect their knowledge

particularly by attending, in so far as possible, those formation courses organized for them by the competent ecclesiastical authority in the particular Churches,¹¹² (in environments other than that of the seminary, as this is reserved solely for those preparing for the priesthood).¹¹³ Great care must be exercised so that the courses conform absolutely to the teaching of the ecclesiastical Magisterium and they must be imbued with a true spirituality.

CONCLUSION

The Holy See entrusts this present document to the pastoral zeal of diocesan bishops in the various particular churches and to other ordinaries in the hope that its application may produce abundant fruit for the growth, in communion, of sacred ministers and the non-ordained faithful.

The Holy Father reminds us that, “the particular gift of each of the Church’s members must be wisely and carefully acknowledged, safeguarded, promoted, discerned and coordinated, without confusing roles, functions or theological and canonical status.”¹¹⁴

While on the one hand the numerical shortage of priests may be particularly felt in certain areas, on the other, it must be remembered that in other areas there is currently a flowering of vocations which augurs well for the future. Solutions addressing the shortage of ordained ministers cannot be other than transitory and must be linked to a series of pastoral programs which give priority to the promotion of vocations to the sacrament of holy orders.¹¹⁵

In this respect the Holy Father notes that in “some local situations, generous, intelligent solutions have been sought. The legislation of the *Code of Canon Law* has itself provided new possibilities, which however, must be correctly applied, so as not to fall into ambiguity of considering as ordinary and normal, solutions that were meant for extraordinary situations in which priests were lacking or in short supply.”¹¹⁶

The object of this document is to outline specific directives to ensure the effective collaboration of the non-ordained faithful in such circumstances while safeguarding the integrity of the pastoral ministry of priests. It should also be understood that these clarifications and distinctions do not stem from a concern to defend clerical privileges but from the need to be obedient to the will of Christ, and to respect the constitutive form which he indelibly impressed on His Church.”¹¹⁷

The correct application of these same directives, in the context of a living hierarchical communion, is advantageous to the lay faithful who are called to develop the rich potentiality of their specific identity and the “ever greater willingness to live it so as to fulfill one’s proper mission.”¹¹⁸

The impassioned appeal which the apostle to the nations addresses to Timothy: “I charge thee in the sight of God and Jesus Christ...to preach the Word, be urgent in season and out of season; reprove, entreat, rebuke... Be watchful in all things, fulfill thy ministry” (2 Tim 4:1-5) which applies in a special way to the sacred pastors who are called by office, “to foster the discipline which is common to the whole Church (...) pressing for the observance of all ecclesiastical laws.”¹¹⁹ This grave duty constitutes a necessary means by which the richness present in every state of ecclesial life can be correctly conformed to the promptings of the Spirit and by which communion becomes an effective reality in the daily journeying of the entire community.

May the Blessed Virgin Mary, Mother of the Church, to whose intercession this document is commended, assist all in understanding its purpose, and bring to fruitful completion those efforts, made in apostolic concern, to apply it faithfully.

All particular laws, customs and faculties conceded by the Holy See *ad experimentum* or other ecclesiastical authorities which are contrary to the foregoing norms are hereby revoked.

The Supreme Pontiff, in Audience of the 13th of August 1997 approved in forma specifica this present instruction and ordered its promulgation.

Vatican City, 15th August 1997, the Solemnity of the Assumption of the Blessed Virgin Mary.

INSTRUCTION

Congregation for the Clergy: Darío Castrillon Hoyos, Pro-Prefect; Crescenio Sepe, Secretary

Pontifical Council for the Laity: James Francis Stafford, President; Stanislaw Rylko, Secretary

Congregation for the Doctrine of the Faith: Joseph Card. Ratzinger, Prefect; Tarcisio Bertone, SDB, Secretary

Congregation for Divine Worship and the Discipline of the Sacraments: Jorge Arturo Medina Estevez, Pro Prefect; Geraldo Majella Agnelo, Secretary

Congregation for Bishops: Bernadin Card. Gantin, Prefect; Jorge Maria Mejia, Secretary

Congregation for the Evangelization of Peoples: Josef Cardinal Tomko, Prefect; Giuseppe Uhac, Secretary

Congregation for Institutes of Consecrated Life and Societies of Apostolic Life: Eduardo Card. Martinez Somalo, Prefect; Piergiorgio Silvano Nesti, CP, Secretary

Pontifical Council for the Interpretation of Legislative Texts: Julian Herranz, President; Bruno Bertagna, Secretary

NOTES

¹ Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 33; Decree *Apostolicam actuositatem* n. 24.

² John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 2: AAS 81 (1989), p. 396.

³ Synod of Bishops, IX General Ordinary Assembly, *Instrumentum laboris*, n. 73.

⁴ Cf. John Paul II, Post-Synodal Apostolic Exhortation, *Vita consecrata* (25 March 1996), n. 47; AAS 88 (1996), p. 420.

⁵ Cf. Second Vatican Council, Decree, *Apostolicam actuositatem*, n. 5.

⁶ *Ibid.*, n. 6.

⁷ Cf. *ibid.*

⁸ John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 23: AAS 81 (1989) p. 429.

⁹ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n. 31; John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici*, n. 15, l.c., pp. 413-416.

¹⁰ Cf. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, n. 43.

¹¹ Second Vatican Council, Decree, *Apostolicam actuositatem*, n. 24.

¹² Cf. John Paul II, Discourse at the Symposium on "The Participation of the Lay Faithful in the Priestly Ministry" (22 April 1994), n. 2, *L'Osservatore Romano*, English Edition, 11 May 1994.

¹³ Cf. C.I.C., canons 230, §3; 517, §2; 861, §2; 910, §2; 943; 1112; John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 23 and note 72, AAS 81 (1989), p. 430.

¹⁴ Cf. John Paul II, Encyclical Letter, *Redemptoris Missio* (7 December 1990), n. 37; AAS 83 (1991), pp. 282-286.

¹⁵ Cf. C.I.C., canon 392.

¹⁶ Cf. Especially Second Vatican Council, Dogmatic Constitution, *Lumen gentium*; Constitution, *Sacrosanctum Concilium*; Decree, *Presbyterorum ordinis* and Decree, *Apostolicam actuositatem*.

¹⁷ Cf. Especially Apostolic Exhortation, *Christifideles laici* and *Pastores dabo vobis*.

¹⁸ Cf. can. 1752.

¹⁹ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n. 10.

²⁰ *Ibid.*, n. 32.

²¹ *Ibid.*

²² *Ibid.*, n. 10.

²³ Cf. *ibid.*, n. 4.

²⁴ John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis* (25 March 1992), n. 17; AAS 84 (1992), p. 684.

²⁵ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n. 7.

²⁶ *Catechism of the Catholic Church*, n. 1547.

- ²⁷ *Ibid.*, n. 1592.
- ²⁸ John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis* (25 March 1992), n. 74; AAS 84 (1992), p. 788.
- ²⁹ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, nn. 10, 18, 27, 28; Decree *Presbyterorum Ordinis* nn. 2, 6; *Catechism of the Catholic Church*, nn. 1538, 1576.
- ³⁰ Cf. John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis* (25 March 1992), n. 15; AAS 84 (1992), p. 680; *Catechism of the Catholic Church*, n. 875.
- ³¹ Cf. John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis*, n. 16; l.c., pp. 681-684; *Catechism of the Catholic Church*, n. 1592.
- ³² Cf. John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis*, nn. 14-16: l.c., pp. 678-684; Congregation for the Doctrine of the Faith, Letter, *Sacerdotum ministeriale* (6 August 1983), III, 2-3; AAS 75 (1983), pp. 1004-1005.
- ³³ Cf. Eph 2:20; Rev 21:14.
- ³⁴ John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis* (25 March 1992), n. 16; AAS 84 (1992), p. 681.
- ³⁵ *Catechism of the Catholic Church*, n. 876.
- ³⁶ Cf. *ibid.*, n. 1581.
- ³⁷ Cf. John Paul II, Letter *Novo incipiente* (8 April 1979), n. 3; AAS 71 (1979), p. 397.
- ³⁸ Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n. 7.
- ³⁹ John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1998), n. 23; AAS 81 (1989), p. 430.
- ⁴⁰ Cf. Congregation for the Doctrine of the Faith, Letter, *Sacerdotium Ministeriale*, n. III, 2: l.c., p. 1004.
- ⁴¹ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, *Nota explicativa praevia*, n. 2.
- ⁴² John Paul II, Post-Synodal Apostolic Exhortation, *Pastores dabo vobis*, n. 16: l.c., p. 682.
- ⁴³ Second Vatican Council, Decree, *Optatam totius*, n. 2.
- ⁴⁴ Cf. Second Vatican Council, Decree, *Apostolicam actuositatem*, n. 24.
- ⁴⁵ John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 23; AAS 81 (1989), p. 429.
- ⁴⁶ Cf. C.I.C., cann. 208-223.
- ⁴⁷ Cf. *ibid.*, can. 225, §2; 227; 231, §2.
- ⁴⁸ Cf. *ibid.*, can. 225, 1; 228, § 2; 229; 231, §1.
- ⁴⁹ Cf. *ibid.*, can. 230, §§ 2-3, for that which pertains to the liturgy; canon 228, §1 in relation to other areas of sacred ministry; the last paragraph applies to other areas outside the ministry of clerics.
- ⁵⁰ *Ibid.*, can. 228, §1.
- ⁵¹ *Ibid.*, can. 230, §3; cf. 517, §2; 776; 861, §2; 910, §2; 943; 1112.
- ⁵² Cf. Sacred Congregation for Divine Worship and the Discipline of the Sacraments, Foreword of the Instruction *Inaestimabile donum* (3 April 1980), AAS 72 (1980), pp. 331-333.
- ⁵³ Cf. John Paul II, Discourse at the Symposium on the "Participation of the Lay Faithful in the Priestly Ministry" (22 April 1994), n. 4, *L'Osservatore Romano*, English Language Edition, 11 May 1994.
- ⁵⁴ *Ibid.*
- ⁵⁵ Cf. John Paul II, Discourse at the Symposium on the "Participation of the Lay Faithful in the Priestly Ministry" (22 April 1994), n. 4, *L'Osservatore Romano*, English Language Edition, 11 May 1994.
- ⁵⁶ Cf. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response (1 June 1988): AAS 80 (1988), p. 1373.
- ⁵⁷ Cf. Pontifical Council for the Interpretation of Legislative Texts, Response (11 July 1992): AAS 89 (1994), pp. 541-542. Any ceremony associated with the deputation of the non-ordained as collaborators in the ministry of clerics, must nor have any semblance to the ceremony of sacred ordination, or may such ceremony have a form analogous to that of the conferral of lector or acolyte.
- ⁵⁸ Such examples should include all those linguistic expressions: which in languages of the various countries, are similar to equal and indicate a directive role of leadership or such vicarious activity.
- ⁵⁹ For the different forms of preaching, cf. C.I.C., can. 761; *Missale Romanum, Ordo lectionum*

Missae, Praenotanda: ed. Typica altera, 1981.

⁶⁰ Second Vatican Council, Dogmatic Constitution, *Dei Verbum*, n. 24.

⁶¹ Cf. C.I.C., can. 756, §2.

⁶² Cf. *ibid.*, can. 757.

⁶³ Cf. *ibid.*

⁶⁴ Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n. 35.

⁶⁵ Cf. C.I.C., cann. 758-759; 785, §1.

⁶⁶ Cf. Second Vatican Council, Dogmatic Constitution, *Lumen gentium*, n.25; C.I.C., can. 763.

⁶⁷ Cf. C.I.C., can. 764.

⁶⁸ Second Vatican Council, Constitution, *Sacrosanctum Concilium*, n. 52; cf. C.I.C., can. 767, §1.

⁶⁹ Cf. John Paul II, Apostolic Exhortation, *Catechesi tradendae* (16 Oct. 1979), n. 48: AAS 71 (1979), pp. 1277-1340 Pontifical Commission for Interpreting the decrees of the Second Vatican Council, Response (11 Jan. 1971); AAS 63 (1971), p. 329; Sacred Congregation for Divine Worship, Instruction, *Actio pastoralis* (15 May 1969) n. 6d: AAS 61 (1969), p. 809; *Institutio Generalis Missalis Romani* (26 March 1969) nn. 41, 42, 165; the Instruction, *Liturgicae instaurationes* (15 Sept. 1970), p. 696; Sacred Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum* (3 April 1980), n. 3: AAS 72 1980, p. 331.

⁷⁰ Pontifical Council for the Authentic Interpretation of the Code of Canon Law, Response (20 June 1987): AAS 79 1987 p. 1249.

⁷¹ Cf. C.I.C., can 266, § 1.

⁷² Cf. *ibid.*, can. 6, §1, 2o.

⁷³ Cf. Sacred Congregation for Divine Worship, Directory for Masses with children *Pueros Baptizatos* (1 Nov. 1973), n. 48: AAS 66 (1974), p. 44.

⁷⁴ For information on priests who have obtained a dispensation from celibacy, cf. the Sacred Congregation for the Doctrine of the Faith, *Normae de dispensatione a sacerdotali coelibatu ad instantiam partis* (11 October 1980), *Normae substantialis*, art. 5.

⁷⁵ Cf. C.I.C., can. 517, §1.

⁷⁶ The non-ordained faithful or a group of them entrusted with a collaboration in the exercise of pastoral care cannot be given the title of “community leader” or any other expression indicating the same idea.

⁷⁷ Cf. C.I.C., can. 519.

⁷⁸ Cf. *ibid.*, can. 538, §§1-2.

⁷⁹ Cf. *ibid.*, can. 186.

⁸⁰ Cf. Congregation for the Clergy, Directory for the Life and Ministry of Priests *Tota Ecclesia* (31 January 1994), n. 44.

⁸¹ Cf. C.I.C., cann. 497-498.

⁸² Cf. Second Vatican Council, Decree *Presbyterorum ordinis*, n. 7.

⁸³ Cf. C.I.C., can. 514, 536.

⁸⁴ Cf. *ibid.*, can. 537.

⁸⁵ Cf. *ibid.*, can. 512, §§1 and 3; *Catechism of the Catholic Church*, n. 1650.

⁸⁶ Cf. C.I.C., can. 536.

⁸⁷ Cf. *ibid.*, can. 135, §2.

⁸⁸ Cf. *ibid.*, can 553, §1.

⁸⁹ Cf. Second Vatican Council, Constitution, *Sacrosanctum Concilium*, nn. 26-28; C.I.C., can. 837.

⁹⁰ Cf. *ibid.*, can. 1248, §2.

⁹¹ Cf. *ibid.*, can. 1248, 2: Sacred Congregation for Rites, Instruction, *Inter oecumenici* (26 Sept. 1964), n. 37, AAS 66 1964), p. 885; Sacred Congregation for Divine Worship, *Directorium de celebrationibus dominicalibus absente presbytero*, *Christi Ecclesia* (10 June 1988), *Notitiae* 263 (1988).

⁹² Cf. John Paul II, Address *ad quosdam Americae Septemtrionalis episcopos sacra limina visitantes* (5 June 1993), AAS 86 (1994), p. 340.

⁹³ Sacred Congregation for Divine Worship, *Directorium de celebrationibus dominicalibus absente presbytero*, *Christi Ecclesia* (10 June 1988), n. 35: *l.c.*; cf. also C.I.C., can. 1378, 2; n. 1 and §3; can 1384.

⁹⁴ Cf. C.I.C., can. 1248.

⁹⁵ Sacred Congregation for the Discipline of the Sacraments, Introduction to the

Instruction, *Immensae caritatis* (29 January 1973), AAS 65 (1973), p. 264.

⁹⁶ Cf. C.I.C., can 910, §1; cf. John Paul II, Letter, *Dominicae cenae* (24 February 1980), n. 11; AAS 72 (1980), p. 142.

⁹⁷ Cf. C.I.C., can. 910, §2.

⁹⁸ Cf. Sacred Congregation for the Discipline of the Sacraments, Instruction, *Immensae caritatis* (29 January 1973), AAS 65 (1973), p. 264, n. 1; *Missale Romanum*, Appendix: *Ritus ad deputandum ministrum S. Communionis ad actum distribendae*; *Pontificale Romanum*, *De institutione lectorum et acolythorum*.

⁹⁹ Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response (1 June 1988), AAS 80 (1988), p. 1317.

¹⁰⁰ Cf. Sacred Congregation for the Discipline of the Sacraments, Instruction, *Immensae caritatis* (29 January 1973), n. 1; AAS 65 1973, p. 264; Sacred Congregation for the Sacraments and Divine Worship, Instruction, *Inestimabile donum* (3 April 1980), n. 10: AAS 72 (1980), p. 336.

¹⁰¹ *Can. 230, §2 and §3 C.I.C.*, affirms that the liturgical services can be assigned to non-ordained faithful only “*ex temporanea deputatione*” or for supply.

¹⁰² Cf. *Rituale Romanum - Ordo Unctionis infirmorum, praenotanda*, n. 17: *Editio Typica* 1972.

¹⁰³ Cf. James 5:14-15; St. Thomas Aquinas, *In IV Sent.*, d. 4, q. 1; Ecumenical Council of Florence, Bull *Exsultate Deo* (DS 1325); Ecumenical Council of Trent, *Doctrina de sacramento extremae unctionis*, chapter 3 (DS 1697, 1700) and can. 4 *de extrema unctione* (DS 1719); *Catechism of the Catholic Church*, n. 1516.

¹⁰⁴ Cf. C.I.C., can 1003, §1.

¹⁰⁵ Cf. *ibid.*, cann. 1379 and 392, §2.

¹⁰⁶ Cf. *ibid.*, can. 1112.

¹⁰⁷ Cf. *ibid.*, can. 1111, §2.

¹⁰⁸ Cf. *ibid.*, can. 1112, §2.

¹⁰⁹ Cf. *ibid.*, can. 861, §2; *Ordo baptismi parvulorum, praenotanda generalis*, nn. 16-17.

¹¹⁰ Cf. *ibid.*, can. 230.

¹¹¹ Cf. *Ordo Exsequiarum, praenotanda*, n. 19.

¹¹² Cf. C.I.C., can. 231, 1.

¹¹³ By this is meant “seminary” situations where laity and those preparing for the priesthood receive the same education and formation together, as though both were destined for the same ministry. Such “seminaries” have sometimes been called “integrated” or “mixed.”

¹¹⁴ John Paul II, Discourse at the Symposium on the “Participation of the Lay Faithful in the priestly Ministry” (11 May 1994), n. 3, *l.c.*

¹¹⁵ Cf. *ibid.*, n. 6.

¹¹⁶ *Ibid.*, n.2.

¹¹⁷ *Ibid.*, n. 5.

¹¹⁸ John Paul II, Post-Synodal Apostolic Exhortation, *Christifideles laici* (30 December 1988), n. 58: *l.c.*, p. 507.

¹¹⁹ C.I.C., can. 392.



Ephesus. Basilica of Saint John

AN INTERVIEW WITH WILLIAM PETER MAHRT

(On November 20, 1997, Professor Mahrt spoke at Saint Mary's Church in Stillwater, Minnesota, as part of the millennium preparation of the parishes in the Saint Croix Valley. This interview was first printed in *The Catholic Servant* and is reprinted with permission.)

Q. In your lecture, you distinguished between sacred music and music that is simply excellent. Could you elaborate upon this distinction?

A. All sacred music must be excellent, for it is part of our offering to God. We cannot use mediocre means to achieve our highest end as creatures—namely, the worship of God. Having said this, we must recognize that not all excellent music is sacred in character. When we refer to music as sacred, we are talking about music that, by definition, has been set aside for divine worship. In contrast, when we speak of excellent music, we are not referring to a designated use for the music. For example, a symphony by Beethoven or a jazz recording may be very excellent indeed, but they are not sacred in character and do not, therefore, have a place in the liturgy.

Q. I am surprised by what you say about the Beethoven symphony. Doesn't this music help us to raise our minds and hearts to God? Isn't this what makes music sacred?

A. Music is not designated as sacred simply by its function of lifting our hearts and minds to God. If this were the sole criterion, we would have a hard time identifying what music is sacred, because different people may have very different responses to a given piece of music.

Q. If different people respond to music in different ways, isn't the character of sacred music a rather arbitrary matter?

A. Not at all. Every piece of music evokes a particular place and usage. A given piece of music may have any one of a number of associations: it may remind us of an elevator, a science fiction movie, a concert, a dinner party, or any of a number of different settings. When we hear a piece of sacred music, we should instinctively and immediately identify it as music set apart for the worship of God. Sacred music must be capable of being received as sacred by *all* who listen to it. In addition, this music must be unambiguous in giving priority to the spiritual and should be characterized by a certain amplitude (that is, it should be used generously rather than meted out in a sort of minimalist style).

Q. What happens when the music used in the liturgy does not meet these criteria?

A. The sacred character of the liturgy is compromised.

Q. What is the role of the liturgist in worship?

A. Ideally, the priest should be the primary liturgist. At the same time, the Church needs lay people who have received professional training in liturgy and music, because the priest cannot attend to all the details involved in the celebration of the liturgy. Historically, liturgists have served primarily in the roles of master of ceremonies and choirmaster. Both of these roles serve valid and necessary functions.

Q. What guidance has the Church given us in developing music that is sacred in character?

A. In its document on the liturgy, the Second Vatican Council gave Gregorian chant a continuing priority of place in our worship. Classical polyphony also has a sort of canonical status in worship. In regard to musical instruments, the council identified the pipe organ as the church instrument par excellence, while admitting that other instruments are, to an extent, suitable. The texts of liturgical music should be unambiguously sacred. In practice, we have a tendency to mix secular and sacred elements in the liturgy in a heterogeneous way, and the priority of the spiritual often becomes lost in the process.

Q. You also spoke of the role of silence in the liturgy. What role should silence play in our public worship?

A. The principal significance of silence in the liturgy is that music comes out of silence and returns to it. Part of the beauty of chant is that it easily returns to silence. Silence does not reflect a "dead-time" in the liturgy, but rather a certain evenness of emotion that allows us to make contact with our deepest consciousness. We need silence in order to go deep within. Silence is also a symbol of personal prayer. Since we pray necessarily as individuals, we need to have silence so that we can recollect and then join one another in prayer. The monastic tradition understands well the value of silence in helping to preserve a sense of corporate prayer. We need silence in liturgy to help us establish a concord of hearts.

JAMES McDERMICK

REVIEWS

Choral

Cantata No. 100, Was Gott tut, das ist wohlgetan, by J. S. Bach. BWV 100, ed. Hans Gruss. SATB soli, choir, orchestra. Breitkopf & Härtel Partitur-Bibliothek 4600. DM40.

This new edition of Bach's famous cantata was prepared on the basis of the three most important sources, including the autograph score, and (chiefly) the nearly complete set of parts written by Bach himself as well as the parts most likely prepared for the first performance. The score calls for organ in all the movements. The advantage of this edition is the new precision achieved above all in the orchestral material.

ROBERT A. SKERIS

Messe g-dur by Franz Schubert, ed. Franz Beyer. STB soli, SATB choir, strings and organ, small wind band and timp. ad lib. Breitkopf & Härtel Partitur-Bibliothek 5285. DM38.

The editor has used the autograph parts from Klosterneuburg to achieve a truly authentic version correcting many discrepancies in previous texts. The ad lib wind band (2 oboes/clarinets, 2 bassoons, 2 trumpets) is definitely the work of Franz Schubert himself, not his brother Ferdinand. The problem with this urtext edition of a beloved Mass setting, is the liturgical text of the Mass. That Schubert (along with others) omitted phrases from the official liturgical text, is well known. As an urtext edition, this publication undertakes no corrections here, and supplies none of the missing words (*Jesu Christe* at the end of the *Gloria*, *propter nostram salutem, et unam sanctam catholicam et apostolicam ecclesiam, et expecto resurrectionem* in the *Credo*) and hence as it stands this edition is not suitable for use in the divine liturgy. Though cleanly engraved, the score will require a sharp-eyed conductor to read the small notes. Critical notes are appended.

ROBERT A. SKERIS

Books

Encyclopedia of Catholic Doctrine edited by Russell Shaw. Huntington, IN: Our Sunday Visitor, ISBN 0-87973-746-8. 751 pp. 1997. \$39.95 hardbound.

Thirty-nine theologians and philosophers, clerical and lay, men and women, have compiled a volume which will undoubtedly prove to be a

much used addition to the serious Catholic's library. This excellent encyclopedia was written as an accompaniment to the Catholic Catechism. Its various articles complement the Catechism, giving further detail and drawing together matters whose treatment is scattered in several different places in the Catechism. Also, for those interested in further research, other resources are given through cross-references and lists of suggested readings. The editor emphasizes, however, that this encyclopedia is not meant to replace the Catechism, but to make reading it a "more fruitful enterprise" (XV). Although it may not seem to be of particular interest to liturgists and musicians, there are several articles on liturgy, sacred art and sacred music worth the attention of readers of *Sacred Music*.

Articles on the true meaning of liturgical assembly, liturgical celebration and community prayer are of interest. We are reminded that the *ecclesia orans* includes each individual worshipping God in his own particular vocation, yet united to others and to Christ as a member of Christ's Mystical Body. The article on liturgy states that active participation in the liturgy should primarily be interior, on a supernatural level. Yet, because man is made of body and soul there must also be an exterior dimension to his worship (386-387). Another article on the rites of worship shows how, since the Old Testament, man has professed his adoration of God in formal patterns of worship. God, Himself, spoke to Moses concerning the Israelite temple: "See that you make (it) after the pattern...which is being shown you on the mountain" (Ex. 25:40). Christ gave to the apostles the sacrifice; He gave Himself to the apostles under the appearances of bread and wine. "And so in the liturgy of the praying Church, that 'image' lives on, that 'pattern' that was shown to the Church on the hilltop near the Holy City" (585). Thus, it is obvious man must worship God formally in a public manner. This points us toward the articles on sacred art, sacred music and church buildings.

All art has a relation to religion as an interpreter of God and His creation. "When a work of art succeeds in transforming heavy and opaque terrestrial substance into a transparent showcase of God's eternal ideas materialized in this world, then it automatically becomes a message of God, a road sign, pointing to Him. The stronger the impact of the creative talent, the clearer is the message, the wider the road" (597). This statement describes in a vivid way the definition of sacred

music by Pius X in his *motu proprio*, that music must be universal, use a sacred text and must be true art. As shown here it is evident true art is by nature holy and universal, that through his creative talent man can help lead all men to God by way of this wide road. The article goes on to state that "the effort needs to be made, because souls ennobled, elevated, and prepared by truly sacred art are thus better disposed to receive the religious truths and the grace of Christ the Lord" (598). Because of his bodily nature man needs sacred art and sacred music to aid him in perceiving more clearly the truths Christ teaches us of His Father.

Sacred music is defined as a separate term from "ritual music," "ecclesiastical chant," "church music." *Musica sacra* consists of the very words of the liturgy, sung as the prayer of the Church. A truly sacred music must, so to speak, be ready to serve as the body in which the spirit contained in the words manifests itself in sound. It can rightly be called the "sonic vesture of the liturgy." Today, such a music is frequently regarded as superfluous in a world governed by technology and economics; and that constitutes its grandeur as well as its misery" (599).

Lastly, an article on inculturation is also worth the attention of the church musician. It defines the term using the Greek *chresis* or the Latin *justus usus* which means "the utilization of pagan elements in pre-Christian thought and culture after purifying them of heathen contamination and re-orienting them toward Christian faith" (324). Inculturation is an expression of the contemplation of the truth. "This inculturation, like *chresis*, is the Christianization, the redemption, the baptism, as it were, of non-Christian language, symbolism, art, poetry, and other literature" (325). It is important for the practicing musician to understand the difference between true inculturation and adaptation and assimilation.

Consulting this book does not require advanced degrees or a professional background in church work. But that does not imply that it is "written down" to some imagined "popular" level. The book is neither a digest or a simplified treatment. It is for serious-minded readers who, although they have not had specialized training and experience, want to know in some depth what their Church teaches and are willing to make the intellectual effort this requires.

AMY E. GUETTLER

Magazines

UNA VOCE (France). No. 197. Nov.-Dec. 1997.

The editorial deplors the action taken in a number of dioceses in France over the last year by which many parishes, mostly rural, were consolidated into "pastoral sectors." The author acknowledges that there is a shortage of priests in France, but suggests that the parishes should have remained the same even if they could not have a resident priest. He sees this action as another in a long list which serves to destabilize the faithful. He also finds it ironic that this action has taken place in the year that marks the 1600th anniversary of St. Martin of Tours, who was responsible for the evangelization of rural France. An article reminds us that 1997 was the fiftieth anniversary of Pius XII's encyclical, *Mediator Dei*, outlining its parts and describing its significance. There is a review of the book, *Salt of the Earth*, which is an interview with Cardinal Ratzinger, conducted by Peter Seewald. Cardinal Ratzinger is quoted as saying, "...doubtlessly we hoped for too much...The Fathers of the Council wanted an *aggiornamento* of the faith—but they also wanted, precisely by this means, to propose it in all its strength. Instead of that, one rather seemed to consist...of a diluting of the faith." The journal, *Canticum novum*, published in Brussels by the Chorale Saint-Irénée, makes the point that a choir singing Gregorian chant does not sing *during* Mass, rather it sings the Mass because it sings the texts of the Mass and not texts that are a paraphrase or that are only in some way related to the prayers of the Mass. The hymns which are sung by most choirs and by congregations are as peripheral to the Mass as were the devotional prayers recited formerly by pious faithful from their prayer books while the priest said the prayers of the Mass. Some last words about the World Youth Days held in Paris in August: the French newspaper, *Le Monde*, commented on the new age quality of the colors used to decorate the podium and worn by the celebrants. The pale blues and hot pinks were not at all liturgical! Since *Le Monde* is not known for its pro-Catholic views, this comment was considered all the more significant.

V.A.S.

L'ORGANISTE. No. 116. December 1997.

The principal article is a continuation of a study by Claude Charlier on the fugue in baroque Europe. Another article gives the history of the

organs in Chaineux (Belgium). This issue contains reviews of organ music, books and music journals, including *Sacred Music*, along with musical examples.

V.A.S.

CAECILIA (Alsace). 107th Year. January-February 1998.

An article explains why it is important for members of the choir to receive Communion at Mass and how to do it reverently. It seems that there are some choirs that do not have the habit of going to Communion at the Mass when they sing. An article about the annual meeting of the Union Ste-Cécile gives the history of this journal. It was founded in November 1883 and began publishing in January 1884. Thus it is currently in its 107th year (not quite as old as *Sacred Music*). It has always been bi-lingual, published in French and German. At the beginning of the Vatican Council there were 4000 copies published each time. Then, as now, it went into the hands of parish choirs through subscriptions taken out by pastors. Currently, 3100 copies are printed each time and the editors are looking for 500 new subscribers. They suggest that they would reach their goal if each choir would take a minimum of three subscriptions. Most of the readers are in Alsace, but 12% of the subscriptions go to other dioceses in France and 9% to foreign countries, principally Luxembourg and Switzerland.

V.A.S.

NOVA REVISTA DE MUSICA SACRA. Vol. 23. Series 2. No. 84. October, November, December 1997.

The main article is reprinted from the Italian journal, *Bollettino Ceciliano*. Entitled "The Point of Differentiation or the Sad Story," Valentino Donella considers the question of "the sacred" in music. It is a complicated subject and the ideas presented rest chiefly on the writings of Pope Pius X and Pope Pius XII. Two pages of short summaries of church music journals from all parts of the world and several pages of musical examples with Portuguese texts meant for use during the liturgical season of ordinary time conclude the issue.

R.J.S.

BOLLETTINO CECILIANO. Vol. 92. No. 8/9, August, September 1997.

The editor, Valentino Donella, writes an interesting article on "beautiful music for a beautiful God." He considers the philosophical aspects of

beauty and the theological truths of God's essence, unity, truth and beauty. Music is a part of this, and in the beauty of expression afforded by the Italian language he places it as a celestial grace associated with the mystery of salvation. Sandro Carnelos has an article on the organ works of Felix Mendelssohn-Bartholdy. The editor, only recently assuming the direction of the journal, has inaugurated a new section entitled "a window on history." He opens the series with a lengthy and scholarly article of his own authorship on the *Caerimoniale Episcoporum* from the 18th and 19th centuries. Work such as this gives the journal a more scholarly character than it has formerly had. The remainder of the issue contains a report on the international congress of Ambrosian chant held in Milan in October 1997, including a paper by Archbishop Rembert Weakland entitled "The Carolingian Reform and Ambrosian Chant." Reviews of music, recordings and foreign church music journals conclude a larger than usual issue.

R.J.S.

BOLLETTINO CECILIANO. Vol. 92. No. 10, October 1997.

An editorial by Valentino Donella is entitled "At the mercy of the Liturgists?" He is objecting to a document revising the rite for marriage. He points out the need for the musician in any kind of liturgy. A second article deals with the relationship between the Italian Association of Saint Cecilia and the Pontifical Institute of Sacred Music, both with headquarters in Rome. The relationship is friendly and cooperative. Sante Zaccaria has an extensive piece about Domenico Bartolucci, who at the age of 80 is retiring as *maestro della cappella sistina*. He considers him as a director, a composer and as a teacher, giving a bibliography of his works. The usual reviews finish the issue.

R.J.S.

BOLLETTINO CECILIANO. Vol. 92, No. 11, November 1997.

In an editorial, "What is Whispered outside the Sacristy," Valentino Donella repeats the fundamental principles for judging music for use in the liturgy. It must be more than the mere quality of the music. Its use in the rite must also be considered. An article by Giuseppe Paiusco on the ancient pipe organs of Italy that were protected by the Lateran treaties of 1929 has interesting problems that are not experienced in America. A short editorial about the use of the organ during Advent points out the confusion brought about

by conflicts between the liturgical books (*Caeremoniale Episcoporum*) and the instruction on concerts in church. He calls the situation laughable, and concludes that it is permissible to play the organ as a solo instrument, in moderation, awaiting the full joy of Christmas. The new editor continues to enhance the journal and announces the policy of the magazine in two pages of plans for 1998.

R.J.S.

BOLLETTINO CECILIANO. Vol. 92, No. 12, December 1997.

The main editorial is a continuation of last month's discussion of the suitability of various compositions for use in church. More modern composers are considered in this part, and the reviewer expresses himself clearly in accord with his principles of judging. Enrico Vercesi writes about the practice of having the liturgy celebrated in Italian but with the singing done in Latin. In many places where this is done, it appears that the vernacular is used by the clergy while the laity sing in Latin. The conclusion is to find a proper use of both by both. A study of the Gregorian chant for Christmas and the usual reporting of various meetings and programs concludes the issue.

R.J.S.

SINGENDE KIRCHE. Vol. 44, No. 4, 1997.

This issue of 70 pages contains several interesting articles. Gustav Pirich writes about the mystery of eternity achieved by music. Karl Schutz has an article on the new organ being installed in the recently renovated Votivkirche in Vienna. A nineteenth-century gothic church, it was built in thanksgiving for the deliverance of the Emperor Franz Josef from an assassination attempt. A very detailed description of the instrument built by the Ehrhard Friedrich Walcker firm gives the elaborate specifications. The first installment of a course of instruction for youth choir directors, pointing out their interest in a new sacred music, is the work of Alwin Hagen from the music school of the city of Feldkirch in Voralberg. Erich Benedikt has an article suggesting that use can be made of opera music for the praise of God, and Ludwig Knopp writes about hymn texts of Philipp Melancthon, the Protestant reformer which are to be found in Catholic hymnals. Sabine Traxler lays out the plan for hymns to be sung during the next months. Programs of music sung in the major churches and cathedrals of Austria are most impressive as are the radio and

TV presentations. Reports on various workshops, new organ installations and news of local musicians complete the issue.

R.J.S.

NEWS

For Christmas, St. Ann's Church in Washington, D.C., programmed Gioacchino Rossini's *Gloria* in concert under the direction of Robert Bright. At the solemn Mass, the music included Mozart's *Kyrie KV 90* and Joel Martinson's *Missa Guadalupe*. A beautiful program provided the musical settings for the congregational Christmas carols with the cover carrying Botticelli's "Virgin and Child with an Angel." Monsignor William J. Awalt is pastor.

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The Church Music Association of America and Christendom College in Front Royal, Virginia, have announced the annual symposium, "Liturgical Music and the Restoration of the Sacred," for June 16 - 21, 1998. Working sessions are planned for Gregorian chant, choral techniques, pastoral liturgy and polyphony. Among the faculty are Father Robert A. Skeris, Dr. Theodore Marier, Father Ralph S. March, Monsignor Richard J. Schuler and Dr. Paul Salamunovich. The week of music will conclude with solemn Mass at the National Basilica of the Immaculate Conception in Washington, D.C. For information call (540) 636-2900, ext. 274.

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The parish of Saint Alexander in Palos Heights, Illinois, presented a Christmas concert featuring the Niles Symphony under the direction of Reverend Stanley R. Rudcki, December 14, 1997. The program contained Christmas music, traditional, sacred and secular. On Sunday, March 8, 1998, a Lenten concert programmed Fauré's *Requiem* and Vivaldi's *Gloria* with the Ars Sacra Chorale under the direction of Father Rudcki.

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The William Ferris Chorale presented its annual holiday concert, December 5, 1997, at Mt. Carmel Church in Chicago, Illinois. The main work was Healey Willan's Christmas cantata for chorus and chamber orchestra. *The Mystery of Bethlehem* was written in 1920 with texts taken from the great "O" antiphons of Advent. Other composers included on the program were Gabrieli, Gallus, Praetorius, Arcadelt and Dufay. Thomas Weisflog performed *Capriccio Cucu* by Kerll.

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At Saint Patrick's Church in Portland, Oregon, the Cantores in Ecclesia continue their extraordinary repertory at the Sunday solemn Latin Mass. In January and February 1998, music by Duruflé, Britten, Byrd, Palestrina, Monteverdi, G.M. Nanino and Jean Langlais was heard. During Advent the group performed music by Josef Rheinberger, Herbert Howells, J. S. Bach and Sweelinck. Fr. Frank Knusel is celebrant and pastor. Dean Applegate is director and Delbert Saman, organist.

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At Saint Brendan's Church in New Haven, Connecticut, Christopher M. Schaefer conducted the Liturgical Choir made up of children ages 9 to 15. They sang Gregorian chant, and ordinary parts of a Mass by Healey Willan and several traditional Christmas carols. On All Souls' Day in November, the group did parts of the *Requiem* by Gabriel Fauré and selections from the Gregorian setting of the Mass for the Dead.

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Orchestral Masses at Assumption Grotto Church in Detroit, Michigan, for winter and spring 1998, included *Mass in A* by Joseph Rheinberger, Mozart's *Missa Brevis in B-flat, K275*, Paul Paray's *Mass for the 500th Anniversary of the Death of Joan of Arc*, Theodore Dubois' *Fantaisie for Harp and Orchestra* and Joseph Jongen's *Symphonie Concertante for Organ and Orchestra*.

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Having completed his 80th year, Monsignor Domenico Bartolucci has retired from the position of *maestro di cappella in perpetuo* of the Cappella Sistina, the official pontifical choir. From 1947 until 1977, he was director of the Cappella Liberiana at S. Maria Maggiore. He was a professor at the Pontifical Institute for Sacred Music, and he taught at the National Academy of S. Cecilia. He is well known as a composer. His successor is Monsignor Giuseppe Liberto of the Archdiocese of Monreale in Sicily.

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A concert to celebrate the 25th anniversary of its director, Noel Goemanne, was presented by the Christ the King Choir in Dallas, Texas, February 8, 1998. Selections performed included his choral arrangement of Pachelbel's *Canon in D*, his *God Almighty*, and his *Symphony of Praise*. Goemanne, born in Belgium, has composed over 400 works for voices and instruments.

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The Church of Saint John in Saint Paul, Minnesota, celebrated Christmas with sacred music from the renaissance era. Minstrelsy, a renaissance ensemble, played on period instru-

ments and accompanied the choir. The Gregorian setting of the Christmas Masses was used for the proper texts. Ronald Smisek is director, and Mary Smisek is organist. Father Joseph Fink is pastor.

R.J.S.

OPEN FORUM

Omer Westendorf

When he returned to the United States from Europe after the close of the Second World War, Omer Westendorf brought with him a great appreciation of the musical life in the Catholic countries in which he served and information about the publication of church music, especially the various editions of Gregorian chant. He had spent time during his military service investigating what was his great interest before the war and what remained until his death the dominating action and thought of his whole life. He discovered the new styles being developed in Holland, Belgium, France and the German Rheinland, and introduced them into the United States.

Omer was born on February 24, 1916, in Cincinnati, Ohio. He belonged to the choir in his home parish, and when he resumed directing the group after the war, he introduced music that he had found abroad, both in contemporary styles and editions of polyphony from the 16th and 17th centuries. Eventually he set up the World Library of Music to make these foreign publications available in the United States. The company grew and undertook the publication of compositions by American composers, including his own.

A very friendly person, he was a welcome and pleasant part of the workshops held at Boys Town in Nebraska under the direction of Monsignor Francis Schmitt. His compositions, both musical and textual, are found in choir lofts across the country as are his hymnals in the pews of many churches.

He died on October 22, 1997, at the age of eighty-one. R.I.P.

R.J.S.

Reverend John Buchanan

Born in Flint, Michigan, on May 3, 1910, John Buchanan was raised in Faribault, Minnesota, where his father was associated with the state school for the deaf. He attended Immaculate Conception Grade School and Nazareth Hall, the preparatory seminary for the Archdiocese of Saint Paul and then the Saint Paul Seminary where he was ordained to the priesthood on June 6, 1936.

His first assignment was to the Church of the Incarnation in Minneapolis where he served until he became a chaplain in the army during World War II. He was with the troops that fought in Normandy and in the Battle of the Bulge. He received the Distinguished Silver Star Medal for bravery and heroism.

When he returned from the war, he founded Holy Childhood Parish and School in Saint Paul, and for forty years he carried out there his pastoral ideas based in the liturgy, sacred music and the beauty of the building and its furnishings. He commissioned several sculptures by Peter Lupori and installed stained glass designed and executed in France by Max Ingrand. The vestments came from Grossé in Bruges, Belgium, and Wafers in Cologne, Germany. The first time the new Easter vigil was carried out in Saint Paul was at Holy Childhood. All the orders of the council were put into operation at Holy Childhood, including congregational singing for which the parish was well known.

Father Buchanan was on the editorial board of *Sacred Music*, and frequently contributed to the magazine. He was a strong friend of the Twin Cities Catholic Chorale and gave it great support in its early days. His style of writing was clear and expository. He cooperated with Father John C. Gruden in publishing *The Mystical Christ* (Herder, 1936) a study of ecclesiology far in advance of its time

Father Buchanan died on February 8, 1998, and

is buried in Resurrection Cemetery in Saint Paul, Minnesota.

The Schola Cantorum that he founded sang Gabriel Fauré's *Requiem*. On the program for the Mass, these quotations from his writings were printed: "It is quite clearly the Catholic duty to keep what is sacred as sacred and to hold what is holy as holy." "In our Catholic scale of values, worship, the service of God, is paramount, all other considerations secondary." "Nothing is too good for the author and giver of all goodness. The sacred arts are to be employed in His service, the very best that human genius and endeavor can attain." R.I.P.

CONTRIBUTORS

Duane L.C.M. Galles lives in Minneapolis, Minnesota. He has degrees from George Washington University, the University of Minnesota, William Mitchell College of Law in Saint Paul, Minnesota and the University of Ottawa, Ontario. He is both a civil and a canon lawyer.

The Most Reverend Thomas G. Doran is the Bishop of Rockford, Illinois. He has a doctorate in canon law and has served on the Roman Rota. He also has a theology degree from the Pontifical Gregorian University.

James McDermick is a free lance writer who lives in Saint Paul, Minnesota, and contributes often to *The Catholic Servant*.

INDEX TO VOLUME 124

ARTICLES

<i>The Cistercians and the Baroque</i> by Oscar L. Crawford	No. 1
<i>Principles or Paradigms?</i> by Amy E. Guettler	No. 1
<i>A Chat with Ratzinger</i> by Roland Hill	No. 1
<i>The Hispanic Musical Presence in the New Evangelization in the United States</i> by Duane L.C.M. Galles	No. 2
<i>The Sacred</i> by Monsignor Richard J. Schuler	No. 2
<i>Sacred Composition Today</i> by Károly Köpe	No. 2
<i>Latin is Alive in Today's Church</i> by Jean E. Graham	No. 2
<i>A Visit to a Vatican II Church</i> by Lyle Settle	No. 3
<i>Mediator Dei and Participatio Actuosa Populi</i> by Monsignor Richard J. Schuler	No. 3
<i>Musica Sacra and the Root Phenomenon of Christian Liturgy</i> by Reverend Robert A. Skeris	No. 3
<i>Instruction on Certain Questions regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests</i>	No. 4
<i>An Interview with William Peter Mahrt</i> by James McDermick	No. 4
<i>Pastoral Letter on the Most Holy Eucharist</i> by Most Reverend Thomas G. Doran	No. 4
<i>The Art of Basilica Making</i> by Duane L.C.M. Galles	No. 4

FROM THE EDITORS

<i>Millennium</i> by Monsignor Richard J. Schuler	No. 1
<i>Cardinal Ratzinger and the Liturgy</i> by Monsignor Richard J. Schuler	No. 1
<i>Three Encyclicals of Pope Pius XII</i> by Monsignor Richard J. Schuler	No. 2
<i>Beauty in the Liturgy: A Cultural Problem</i> by Monsignor Richard J. Schuler	No. 3
<i>The Covenant</i> by Monsignor Richard J. Schuler	No. 4

MAGAZINES REVIEWED	
<i>Bollettino Ceciliano</i> (Msgr. R. J. Schuler, reviewer)	
Vol. 92, No. 1, January 1997	No. 1
Vol. 92, No. 2, February 1997	No. 1
Vol. 92, No. 3, March 1997	No. 1
Vol. 92, No. 4, April 1997	No. 2
Vol. 92, No. 5, May 1997	No. 2
Vol. 92, No. 6/7, June/July 1997	No. 2
Vol. 92, No. 8/9, August/September 1997	No. 4
Vol. 92, No. 10, October 1997	No. 4
Vol. 92, No. 11, November 1997	No. 4
Vol. 92, No. 12, December 1997	No. 4
<i>Caecilia</i> (Alsace) (Virginia A. Schubert, reviewer)	
Vol. 105, No. 5, October/November 1996	No. 1
Vol. 106, No. 2, March/April 1997	No. 1
Vol. 106, No. 3, May/June 1997	No. 2
Vol. 106, No. 5, October/November/December 1997	No. 3
Vol. 107, No. 1, January/February 1998	No. 4
<i>Nova Revista de Musica Sacra</i> (Msgr. R. J. Schuler, reviewer)	
Vol. 23, Series 2, No. 2, January, February, March 1997	No. 1
Vol. 23, Series 2, No. 82/83, April/September 1997	No. 2
Vol. 23, Series 2, No. 84, October/November/December 1997	No. 4
<i>L'Organiste</i> (Virginia A. Schubert, reviewer)	
Vol. 114, June 1997	No. 3
Vol. 115, December 1997	No. 4
<i>Sinfonia Sacra</i> (Fr. Richard M. Hogan, reviewer)	
Vol. 5, No. 1, 1997	No. 1
<i>Singende Kirche</i> (Msgr. R. J. Schuler, reviewer)	
Vol. 44, No. 3, 1997	No. 3
<i>Sveta Cecilija</i> (Msgr. R. J. Schuler, reviewer)	
Vol. 67, No. 1, 1997	No. 1
<i>Una Voce</i> (France) (Virginia A. Schubert, reviewer)	
No. 192, January-February 1997	No. 1
No. 193, March/April 1997	No. 1
No. 194, May/June 1997	No. 2
No. 195, July/August 1997	No. 3
No. 196, September/October 1997	No. 3
No. 197, November/December 1997	No. 4
BOOKS REVIEWED	
<i>Eyewitness to Jesus, Amazing New Manuscript Evidence about the Origin of the Gospels</i> by Carsten Peter Thiede and Matthew D'Ancona. (Msgr. R. J. Schuler, reviewer)	No. 3
CHORAL MUSIC REVIEWED	
Reviewers: Robert A. Skeris, Susan Treacy, Kurt Poterack, Mary E. LeVoir, Richard J. Schuler	No. 1, 2, 3, 4
ORGAN MUSIC REVIEWED	
Reviewer: Robert A. Skeris, Mary E. LeVoir	No. 1, 3
RECORDINGS REVIEWED	
Reviewers: Marguerite M. Duncan, Robert A. Skeris	No. 1
NEWS	
	No. 1, 2, 3, 4
OPEN FORUM	
	No. 2, 3, 4
EDITORIAL NOTES	
	No. 1, 2, 3, 4
CONTRIBUTORS	
	No. 1, 2, 3, 4
INDEX TO VOLUME 124	
	No. 4