

## BIBLIOGRAPHY

- Atkinson Lucy Rose. *Sharing the Word: Preaching in the Roundtable Church*. Louisville: Westminster/John Knox Press, 1997.
- Baumer, Patricia Hughes, M.Div. "The Need for Lay Preaching" in *Empowering a New Voice: A Lay Preaching Training/Formation Manual*. Partners in Preaching, 1999.
- Buttrick, David. *A Captive Voice: The Liberation of Preaching*. Louisville: Westminster/John Knox Press, 1994.
- Catholic Theological Society of America. *Proceedings of the Fifty-Sixth Annual Convention*. Vol. 57. 2002.
- Clark, Matthew. "American Catholic Women: Persistent Questions, Faithful Witness" in *Origins*, Vol.12 #18, October 14, 1982.
- \_\_\_\_\_. "On Conservation and Listening to Women" in *The Wisdom of Women*. Washington: USCC, 1991.
- Code of Canon Law*. Washington: Canon law Society of America, 1983.
- Collins, Mary, O.P. "The Baptismal Roots of the Preaching Ministry" in *Preaching and the Non-Ordained*, ed. Nadine Foley, O.P. Collegeville: The Liturgical Press, 1983.
- \_\_\_\_\_. "Decrees Promulgated on Lay Preaching and Radio, TV Teaching" in *Origins*, Vol. 31 #33, January 31, 2002.
- D'Arienzo, Camille. "Preaching: A Ministry in Distress" in *America*, December 13, 1980.
- Flannery, Austin, O.P. ed. *Vatican II: The Conciliar and Post Conciliar Documents*. Dublin: Dominican Publications, 1992.
- Gonzalez, Justo. "A Hispanic Perspective" in *Preaching Justice*. ed. Christine Marie Smith. Cleveland: United Church Press, 1998.
- Gonzalez, Justo & Gonzalez, Catherine. *The Liberating Pulpit*. Nashville: Abingdon Press, 1994.
- Haughton, Rosemary. *The Catholic Thing*. Springfield: Templegate Publishers, 1979.

- Hilkert, Mary Catherine. *Naming Grace: Preaching and the Sacramental Imagination*. New York: Continuum, 1997.
- Lash, Nicholas. *Voices of Authority*. Shepherdstown: Patmos Press, 1996.
- Linscott, Mary, SND. "The Experience of Women Religious" in *Governance and Authority in the Roman Catholic Church*. ed. Noel Timms and Kenneth Wilson. Towbridge: The Cromwell Press, 2000.
- Mann, Alice. *Can Our Church Live? Redeveloping Congregations in Decline*. An Alban Institute Publication, 1989.
- Noren, Carol M. *The Woman in the Pulpit*. Nashville: Abingdon Press, 1991.
- Pagels, Elaine. *Beyond Belief: The Secret Gospel of Thomas*. New York: Random House, 2003.
- Parachini, Patricia A. S.N.J.M. *Lay Preaching: State of the Question*. Collegeville: The Liturgical Press, 1999.
- Provost, James. "Lay Preaching and Canon Law in a Time of Transition" in *Preaching and the Non-Ordained* ed. Nadine Foley, O.P. Collegeville: The Liturgical Press, 1983.
- Schneiders, Sandra, I.H.M. "New Testament Foundations for Preaching by the Non-Ordained" in *Preaching and the Non-Ordained* ed. Nadine Foley, O.P. Collegeville: The Liturgical Press, 1983.
- Schillebeeckx, Edward, O.P. *Church: The Human Story of God*. New York: Crossroad: 1990.
- \_\_\_\_\_. "The Right of Every Christian to Speak in the Light of Evangelical Experience 'In the Midst of Brothers and Sisters'" in *Preaching and The Non-Ordained* ed. Nadine Foley, O.P. Collegeville: The Liturgical Press, 1983.
- Stagaman, David J., S.J. *Authority in the Church*. Collegeville: The Liturgical Press, 1999.
- Smith, Christine M. *Weaving the Sermon: Preaching in a Feminist Perspective*. Louisville: Westminster/ John Knox Press, 1989.
- \_\_\_\_\_. "Vatican Issues on Eucharistic Practices" in *Origins*, Vol. 10 # 3 June 5, 1980.
- Winter, Miriam Therese, Lummis, Adair, and Stokes, Allison. *Defecting in Place*. New York: Crossroads, 1995.

## SUPPORTING MATERIALS

|   |    |
|---|----|
| The Vatican Congregation for the Sacraments and<br>Divine Worship...April 1980 .....  | 48 |
| “Preaching: A Ministry in Distress”<br><i>America Magazine</i> ...December 13, 1980.....  | 52 |
| Decrees Promulgated on Lay Preaching<br>and Radio, TV Teaching...December 13, 2001.....   | 55 |
| Norms for Liturgical Preaching<br>Diocese of Rochester, New York...April 15, 2002.....  | 58 |
| Letters Requesting Preaching Faculties<br>and Response from the Diocese...June/July 2002.....<br>xviii-xix.   | 65 |
| Bishop Clark’s Pastoral Letter, “Fire in the Thornbush”<br>“American Catholic Women: Persistent Questions,<br>Faithful Witness”...April 29, 1982..... | 67 |



particular confidence in the Spirit who has spoken (Acts 2,7) and requires a fundamental faith in the power of Christ. This confidence and this faith, as a measure of our times, must be great as was that of the apostles who after the ascension of Jesus "devoted themselves to constant prayer...with Mary" (Acts 1,14) in the Upper Room of Jerusalem.

Undoubtedly such faith in the power of Christ also calls for the ecumenical work of Christian unity undertaken by the Second Vatican Council, if we intend it as was presented by the council in the decree *Unitatis Redintegratio* (Decree on Ecumenism). It is significant that this document does not speak of compromise, but of meeting in an ever more mature fullness of Christian truth:

"The manner and order in which Catholic belief is expressed should in no way become an obstacle to dialogue with our brethren. It is, of course, essential that doctrine be clearly presented in its entirety. Nothing is so foreign to the spirit of ecumenism as a false conciliatory approach which harms the purity of Catholic doctrine and obscures its assured genuine meaning" (n. 11; Cf. n. 4).

Thus, from the ecumenical point of view of the union of Christians, one cannot in any way pretend that the church renounces certain truths professed by it. It would be in contrast with the way indicated by the council. If that council, to

achieve such an end, affirms that "Catholic faith must be explained with more profundity and exactness," it is indicating also the duty of theologians. Most significant is the section of the decree *Unitatis Redintegratio*, which deals directly with Catholic theologians, emphasizing that "in searching together with separated brethren into the divine mysteries," they must remain "faithful to the doctrine of the church" (n. 11).

Previously, I already pointed to the "hierarchy" or order of truths of Catholic doctrine, of which theologians must be reminded, particularly "when comparing doctrines." The council evokes such a hierarchy, given that "they vary in their relation to the foundation of the Christian faith." (ibid)

In this way ecumenism, this great inheritance of the council, can become an always more mature reality — that is, only on the road of a greater commitment of the church, inspired by certainty of faith and by a faith in the power of Christ, in which, since the beginning, the pioneers of this work have distinguished themselves.

4. Venerable and dear brothers of the German bishops' conference!

One can love the church only when one loves one's brothers: Each and every one in particular. Therefore this letter which I write to you in relation to recent events of Professor Hans Kung is also dictated by love for this our brother.

To him I wish again to repeat that which was expressed already in

other circumstances: We continue to nurture the hope that a meeting in the truth proclaimed and professed by the church can be achieved, that he can be again called "Catholic theologian." This title presupposes necessarily the authentic faith of the church and the readiness to serve its mission in a manner clearly defined and verified throughout the centuries.

Love requires that we seek a meeting in truth with every man. Therefore we do not cease to implore God for such a meeting in a particular way with the man, our brother, who as Catholic theologian, which he would like to be and remain, must share with us a particular responsibility for the truth professed and proclaimed by the church. Such a prayer is, in a certain sense, the fundamental word of love toward man, toward neighbor, since through it we find him in God himself who, as the unique source of love, is at the same time in the Holy Spirit the light of our hearts and our consciences. It is also the first and deepest expression of that concern of the church in which its pastors especially must participate.

In this communion of prayer and common pastoral concern I entreat for you at the coming feast of Pentecost the abundance of gifts of the divine Spirit and I greet you in the love of Christ with my special apostolic blessing.

From the Vatican, May 15, feast of the Ascension of Christ, in the year 1980, second of the pontificate. Ioannes Paulus PP II. □

## Vatican Issues Norms On Eucharistic Practices

The Vatican's Congregation for the Sacraments and Divine Worship has published a set of norms related to eucharistic worship. The norms follow the recent Holy Thursday publication by Pope John Paul II of a letter to the world's bishops on the mystery of eucharistic worship and the reverent manner for celebrating it (*Origins*, vol. 9, issue no. 41). The new norms were issued May 23 by the congregation. They were approved April 17 by the pope. The norms direct eucharistic ministers to avoid abuses of the liturgy. For example: priests should wear liturgical vestments when celebrating the eucharist; homilies should be

delivered by ordained bishops, priests or deacons; special ministers should not distribute the eucharist during Mass while priests stand by doing nothing; other readings should not be substituted for the scripture readings. At the same time, the norms discuss the importance of the liturgical reform. The text of the norms follows in a translation issued by the Vatican.

Following the letter that Pope John Paul II addressed on Feb. 24, 1980, to the bishops and, through them, to the priests, and in which he again considered the priceless gift of

the holy eucharist, the Sacred Congregation for the Sacraments and Divine Worship is calling to the bishops' attention certain norms concerning worship of this great mystery.

These indications are not a summary of everything already stated by the Holy See in the documents concerning the eucharist promulgated since the Second Vatican Council and still in force, particularly in the *Missale Romanum*,<sup>1</sup> the *Ritual De Sacra Communionem et De Cultu Mysterii Eucharistici Extra Missam*,<sup>2</sup> and the instructions *Eucharisticum Mysterium*,<sup>3</sup> *Memoriale Domini*,<sup>4</sup> *Immensae*



*Caritatis*,<sup>5</sup> and *Liturgicae Instaurationes*.<sup>6</sup>

This sacred congregation notes with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular and the wealth of readings from the Bible, a growth in the community sense of liturgical life and successful efforts to close the gap between life and worship, between liturgical piety and personal piety and between liturgy and popular piety.

But these encouraging and positive aspects cannot suppress concern at the varied and frequent abuses being reported from different parts of the Catholic world: the confusion of roles, especially regarding the priestly ministry and the role of the laity (indiscriminate shared recitation of the eucharistic prayer, homilies given by lay people, lay people distributing communion while the priests refrain from doing so); an increasing loss of the sense of the sacred (abandonment of liturgical vestments, the eucharist celebrated outside church without real need, lack of reverence and respect for the blessed sacrament, etc.); misunderstanding of the ecclesial character of the liturgy (the use of private texts, the proliferation of unapproved eucharistic prayers, the manipulation of the liturgical texts for social and political ends).

In these cases we are face to face with real falsification of the Catholic liturgy: "One who offers worship to God on the church's behalf in a way contrary to that which is laid down by the church with God-given authority and which is customary in the church is guilty of falsification."<sup>7</sup>

None of these things can bring good results. The consequences are — and cannot fail to be — the impairing of the unity of faith and worship in the church, doctrinal uncertainty, scandal and bewilderment among the people of God, and the near inevitability of violent reactions.

The faithful have a right to a true liturgy, which means the liturgy desired and laid down by the church, which has in fact indicated where adaptations may be made as called for by pastoral requirements in different places, or by different groups of people. Undue experimentation, changes and creativity bewilder the faithful. The use of unauthorized texts means a loss of the necessary connection between the *lex orandi* (law of praying) and the *lex credendi* (law of believing).

The Second Vatican Council's admonition in this regard must be

remembered: "No person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority."<sup>8</sup> And Paul VI of venerable memory stated that, "Anyone who takes advantage of the reform to indulge in arbitrary experiments is wasting energy and offending the ecclesial sense."<sup>9</sup>

#### A) *The Mass*

1. "The two parts which in a sense go to make up the Mass, namely the liturgy of the word and the eucharistic liturgy, are so closely

prayer said by the deacon, by a lower minister or by the faithful."<sup>16</sup>

On the other hand the assembly does not remain passive and inert. It unites itself to the priest in faith and silence and shows its concurrence by the various interventions provided for in the course of the eucharistic prayer: the responses to the Preface dialogue, the Sanctus, the acclamation after the Consecration, and the final Amen after the Per Ipsum. The Per Ipsum itself is reserved to the priest. This Amen especially should be emphasized by

---

**"The faithful have a right to a true liturgy, which means the liturgy desired and laid down by the church which has in fact indicated where adaptations may be made as called for by pastoral requirements in different places or by different groups of people."**

---

connected that they form but one single act of worship."<sup>10</sup> A person should not approach the table of the bread of the Lord without having first been at the table of his word.<sup>11</sup> Sacred scripture is therefore of the highest importance in the celebration of Mass. Consequently there can be no disregarding what the church has laid down in order to ensure that "in sacred celebrations there should be a more ample, more varied and more suitable reading from sacred scripture."<sup>12</sup> The norms laid down in the Lectionary concerning the number of readings, and the directives given for special occasions, are to be observed. It would be a serious abuse to replace the word of God with the word of man, no matter who the author may be.<sup>13</sup>

2. The reading of the gospel passage is reserved to the ordained minister, namely the deacon or the priest. When possible, the other readings should be entrusted to a reader who has been instituted as such or to other spiritually and technically trained lay people. The first reading is followed by a responsorial Psalm, which is an integral part of the liturgy of the word.<sup>14</sup>

3. The purpose of the homily is to explain to the faithful the word of God proclaimed in the readings and to apply its message to the present. Accordingly the homily is to be given by the priest or the deacon.<sup>15</sup>

4. It is reserved to the priest, by virtue of his ordination, to proclaim the eucharistic prayer which of its nature is the high point of the whole celebration. It is therefore an abuse to have some parts of the eucharistic

being sung, since it is the most important in the whole Mass.

5. Only the eucharistic prayers included in the Roman Missal or those that the Apostolic See has by law admitted, in the manner and within the limits laid down by the Holy See, are to be used. To modify the eucharistic prayers approved by the church or to adopt others privately composed is a most serious abuse.

6. It should be remembered that the eucharistic prayer must not be overlaid with other prayers or songs.<sup>17</sup> When proclaiming the eucharistic prayer, the priest is to pronounce the text clearly so as to make it easy for the faithful to understand it, and so as to foster the formation of a true assembly entirely intent upon the celebration of the memorial of the Lord.

7. Concelebration, which has been restored in the Western liturgy, manifests in an exceptional manner the unity of the priesthood. Concelebrants must therefore pay careful attention to the signs that indicate that unity. For example, they are to be present from the beginning of the celebration, they are to wear the prescribed vestments, they are to occupy the place appropriate to their ministry as concelebrants; and they are to observe faithfully the other norms for the seemly performance of the rite.<sup>18</sup>

8. Matter of the Eucharist. Faithful to Christ's example, the church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. The bread for the celebration of the eucharist, in accordance with the tradition of the whole church, must be made solely of



wheat, and, in accordance with the tradition proper to the Latin church, it must be unleavened. By reason of the sign, the matter of the eucharistic celebration "should appear as actual food." This is to be understood as linked to the consistency of the bread, and not to its form, which remains the traditional one.

No other ingredients are to be added to the wheaten flour and water. The preparation of the bread requires attentive care, to ensure that the product does not detract from the dignity due to the eucharistic bread, can be broken in a dignified way, does not give rise to excessive fragments and does not offend the sensibilities of the faithful when they eat it. The wine for the eucharistic celebration must be of "the fruit of the vine" (Lk. 22:18) and be natural and genuine, that is to say not mixed with other substances.<sup>19</sup>

9. Eucharistic Communion. Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose. It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred chalice; still less that they should hand them from one to another.

10. The faithful, whether religious or lay, who are authorized as extraordinary ministers of the eucharist, can distribute Communion when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long.<sup>20</sup> Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity.

11. The church has always required from the faithful respect and reverence for the eucharist at the moment of receiving it.

With regard to the manner of going to Communion, the faithful can receive it either kneeling or standing, in accordance with the norms laid down by the episcopal conference. "When the faithful communicate kneeling, no other sign of reverence toward the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the sacrament. This should be done at the right time and place, so that the order of people going to and from Communion is not disrupted."<sup>21</sup>

The Amen said by the faithful when receiving Communion is an act

of personal faith in the presence of Christ.

12. With regard to Communion under both kinds, the norms laid down by the church must be observed, both by reason of the reverence due to the sacrament and for the good of those receiving the eucharist, in accordance with variations in circumstances, times and places.<sup>22</sup>

Episcopal conferences and ordinaries also are not to go beyond what is laid down in the present discipline: the granting of permission for Communion under both kinds is not to be indiscriminate and the celebrations in question are to be specified precisely; the groups that use this faculty are to be clearly defined, well disciplined and homogeneous.<sup>23</sup>

13. Even after Communion the Lord remains present under the species. Accordingly, when Communion has been distributed, the sacred particles remaining are to be consumed or taken by the competent minister to the place where the eucharist is reserved.

14. On the other hand, the consecrated wine is to be consumed immediately after Communion and may not be kept. Care must be taken to consecrate only the amount of wine needed for Communion.

15. The rules laid down for the purification of the chalice and the other sacred vessels that have contained the eucharistic species must be observed.<sup>24</sup>

16. Particular respect and care are due to the sacred vessels, both the chalice and paten for the celebration of the eucharist, and the ciboria for the Communion of the faithful. The form of the vessels must be appropriate for the liturgical use for which they are meant. The material must be noble, durable and in every case adapted to sacred use. In this sphere judgment belongs to the episcopal conference of the individual regions.

Use is not to be made of simple baskets or other recipients meant for ordinary use outside the sacred celebrations, nor are the sacred vessels to be of poor quality or lacking any artistic style.

Before being used, chalices and patens must be blessed by the bishop or by a priest.<sup>25</sup>

17. The faithful are to be recommended not to omit to make a proper thanksgiving after Communion. They may do this during the celebration, with a period of silence, with a hymn, Psalm or other song of praise,<sup>26</sup> or also after the celebration, if possible by staying behind to pray for a suitable time.

18. There are of course various roles that women can perform in the liturgical assembly: these include reading the word of God and

proclaiming the intentions of the Prayer of the Faithful. Women are not however permitted to act as altar servers.<sup>27</sup>

19. Particular vigilance and special care are recommended with regard to Masses transmitted by the audiovisual media. Given their very wide diffusion, their celebration must be of exemplary quality.<sup>28</sup>

In the case of celebrations that are held in private houses, the norms of the instruction *Actio Pastoralis* of May 15, 1969, are to be observed.<sup>29</sup>

### B) Eucharistic Worship Outside Mass

20. Public and private devotion to the holy eucharist outside Mass also is highly recommended: for the presence of Christ, who is adored by the faithful in the sacrament, derives from the sacrifice and is directed toward sacramental and spiritual Communion.

21. When eucharistic devotions are arranged, account should be taken of the liturgical season so that they harmonize with the liturgy, draw inspiration from it in some way and lead the Christian people toward it.<sup>30</sup>

22. With regard to exposition of the holy eucharist, either prolonged or brief, and with regard to processions of the blessed sacrament, eucharistic congresses and the whole ordering of eucharistic piety, the pastoral indications and directives given in the Roman Ritual are to be observed.<sup>31</sup>

23. It must not be forgotten that "before the blessing with the sacrament an appropriate time should be devoted to readings of the word of God, to songs and prayers and to some silent prayer."<sup>32</sup> At the end of the adoration a hymn is sung and a prayer chosen from among the many contained in the Roman Ritual is recited or sung.<sup>33</sup>

24. The tabernacle in which the eucharist is kept can be located on an altar, or away from it, in a spot in the church which is very prominent, truly noble and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful.<sup>34</sup>

25. The tabernacle should be solid, unbreakable and not transparent.<sup>35</sup> The presence of the eucharist is to be indicated by a tabernacle veil or by some other suitable means laid down by the competent authority, and a lamp must perpetually burn before it as a sign of honor paid to the Lord.<sup>36</sup>

26. The venerable practice of genuflecting before the blessed sacrament, whether enclosed in the tabernacle or publicly exposed, as a sign of adoration, is to be maintained.<sup>37</sup> This act requires that it be performed in a recollected way. In



order that the heart may bow before God in profound reverence, the genuflection must be neither hurried nor careless.

27. If anything has been introduced that is at variance with these indications it is to be corrected. Most of the difficulties encountered in putting into practice the reform of the liturgy and especially the reform of the Mass stem from the fact that neither priests nor faithful have perhaps been sufficiently aware of the theological and spiritual reasons for which the changes have been made, in accordance with the principles laid down by the council.

Priests must acquire an ever deeper understanding of the authentic way of looking at the church,<sup>38</sup> of which the celebration of the liturgy and especially of the Mass is the living expression. Without an adequate biblical training, priests will not be able to present to the faithful the meaning of the liturgy as an enactment, in signs, of the history of salvation. Knowledge of the history of the liturgy will likewise contribute to an understanding of the changes which have been introduced, and introduced not for the sake of novelty but as a revival and adaptation of authentic and genuine tradition.

The liturgy also requires great balance, for as the constitution *Sacrosanctum Concilium* says, it "is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true church. It is of the essence of the church that she be both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it. She is all these things in such a way that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation and this present world to that city yet to come, which we seek."<sup>39</sup> Without this balance, the true face of Christian liturgy becomes obscured.

In order to reach these ideals more easily it will be necessary to foster liturgical formation in seminaries and faculties<sup>40</sup> and to facilitate the participation of priests in courses, meetings, assemblies or liturgical weeks, in which study and reflection should be properly complemented by model celebrations. In this way priests will be able to devote themselves to more effective pastoral action, to liturgical catechesis of the faithful, to organizing groups of lectors, to giving altar servers spiritual and practical training, to training animators of the assembly, to enriching progressively

the repertoire of songs, in a word to all the initiatives favoring an ever deeper understanding of the liturgy.

In the implementation of the liturgical reform great responsibility falls upon national and diocesan liturgical commissions and liturgical institutes and centers, especially in the work of translating the liturgical books and training the clergy and faithful in the spirit of the reform desired by the council.

The work of these bodies must be at the service of the ecclesiastical authority which should be able to count upon their faithful collaboration. Such collaboration must be faithful to the church's norms and directives, and free of arbitrary initiatives and particular ways of acting that could compromise the fruits of the liturgical renewal.

This document will come into the hands of God's ministers in the first decade of the life of the *Missale Romanum* promulgated by Pope Paul VI following the prescription of the Second Vatican Council.

It seems fitting to recall a remark made by that pope concerning fidelity to the norms governing celebration: "It is a very serious thing when division is introduced precisely

where *congregavit nos in unum Christi amor* (the love of Christ has gathered us together in unity), in the liturgy and the eucharistic sacrifice, by the refusing of obedience to the norms laid down in the liturgical sphere. It is in the name of tradition that we ask all our sons and daughters, all the Catholic communities, to celebrate with dignity and fervor the renewed liturgy."<sup>41</sup>

The bishops, "whose function it is to control, foster and safeguard the entire liturgical life of the church entrusted to them,"<sup>42</sup> will not fail to discover the most suitable means for ensuring a careful and firm application of these norms, for the glory of God and the good of the church.

Rome, April 3, 1980, Holy Thursday.

This instruction, prepared by the Sacred Congregation for the Sacraments and Divine Worship, was approved on April 17, 1980, by the Holy Father John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned.

James R. Cardinal Knox,  
prefect

Virgilio Noe, assistant secretary

#### FOOTNOTES

<sup>1</sup> *Ed. Typica Altera, Romae* 1975. <sup>2</sup> *Ed. Typica, Romae* 1973. <sup>3</sup> Sacred Congregation of Rites, May 25, 1967: *AAS* 59 (1967) pp. 539-573. <sup>4</sup> Sacred Congregation for Divine Worship, May 29, 1969: *AAS* 61 (1969) pp. 541-545. <sup>5</sup> Sacred Congregation for the Discipline of the Sacraments, Jan. 29, 1973: *AAS* 65 (1973), pp. 264-271. <sup>6</sup> Sacred Congregation for Divine Worship, Sept. 5, 1970: *AAS* 62 (1970) pp. 692-704. <sup>7</sup> St. Thomas, *Summa Theologiae*, 2-2, Q. 93, A. 1. <sup>8</sup> Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* 22, 3. <sup>9</sup> Paul VI, address of Aug. 22, 1973: *L'Osservatore Romano*, Aug. 23, 1973. <sup>10</sup> Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 56. <sup>11</sup> Cf. *Ibid.* 56, Cf. also Second Vatican Council, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, 21. <sup>12</sup> Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 35. <sup>13</sup> Cf. Sacred Congregation for Divine Worship, instruction *Liturgicae Instaurationes*, 2, A. <sup>14</sup> Cf. *Institutio Generalis Missalis Romani*, 26. <sup>15</sup> Cf. Sacred Congregation for Divine Worship, instruction *Liturgicae Instaurationes*, 2, A. <sup>16</sup> Cf. Sacred Congregation for Divine Worship, circular letter *Eucharisticae Participationem*, April 27, 1973: *AAS* 65 (1973) pp. 340-347, 8; Instruction *Liturgicae Instaurationes*, 4. <sup>17</sup> Cf. *Institutio Generalis Missalis Romani*, 12. <sup>18</sup> Cf. *Ibid.*, 156, 161-163. <sup>19</sup> Cf. *Ibid.*, 281-284; Sacred Congregation for Divine Worship, instruction *Liturgicae Instaurationes*, 5; *Notitiae* 6 (1970), 37. <sup>20</sup> Cf. Sacred Congregation for the Discipline of the Sacraments, instruction *Immensae Caritatis*, 1. <sup>21</sup> Sacred Congregation of Rites, instruction *Eucharisticum Mysterium*, 34; Cf. *Institutio Generalis Missalis Romani*, 244 C, 246

B, 247 B. <sup>22</sup> Cf. *Institutio Generalis Missalis Romani*, 241-242. <sup>23</sup> Cf. *Ibid.*, end of 242. <sup>24</sup> Cf. *Ibid.*, 238. <sup>25</sup> Cf. *Institutio Generalis Missalis Romani*, nos. 288, 289, 292, 295; Sacred Congregation for Divine Worship, instruction *Liturgicae Instaurationes*, 8; *Pontificale Romanum, ordo dedicationis ecclesiae et altaris*, p. 125. No. 3. <sup>26</sup> *Institutio Generalis Missalis Romani*, 56 J. <sup>27</sup> Sacred Congregation for Divine Worship, instruction *Liturgicae Instaurationes*, 7. <sup>28</sup> Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 20; Pontifical Commission for Social Communications, instruction *Communio et Progressio*, May 23, 1971: *AAS* 63 (1971), pp. 593-656, no. 151. <sup>29</sup> *AAS* 61 (1969), pp. 806-811. <sup>30</sup> Cf. *Rituale Romanum, De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, 79-80. <sup>31</sup> Cf. *Ibid.*, 82-112. <sup>32</sup> *Ibid.*, 89. <sup>33</sup> Cf. *Ibid.*, 97. <sup>34</sup> Cf. *Institutio Generalis Missalis Romani*, 276. <sup>35</sup> Cf. *Rituale Romanum, De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, 10. <sup>36</sup> Cf. Sacred Congregation of Rites, instruction *Eucharisticum Mysterium*, 57. <sup>37</sup> Cf. *Rituale Romanum, De Sacra Communione et de Cultu Mysterii Eucharistici Extra Missam*, 84. <sup>38</sup> Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*. <sup>39</sup> Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 2. <sup>40</sup> Cf. Sacred Congregation for Catholic Education, instruction on liturgical formation in seminaries in *Ecclesiasticam Futurorum Sacerdotum Formationem*, June 3, 1979. <sup>41</sup> Consistorial address of May 24, 1976: *AAS* 68 (1976), p. 374. <sup>42</sup> Second Vatican Council, Decree *Christus Dominus*, 15.



# Preaching: A Ministry in Distress

Soon after Jesus restored life to the daughter of Jairus—the following Sabbath, according to Mark—He returned to his home town and taught in the synagogue. His hearers, although astonished at his wisdom, debated His right to preach there. They bandied about the appropriate rhetorical questions: "Isn't this the carpenter, the son of Mary? Don't we know His brothers, James and Joseph and Jude and Simon? His sisters, too?"

"And," Mark observes, "they would not accept him."

The question of the acceptable preacher—one whose gifts are authentic, whose service is valued and whose ministry commissioned, has persisted throughout the ages within the Christian community.

St. Thomas Aquinas raised it when he pondered whether or not a woman could receive the sacrament of Holy Orders, which reception would make her eligible for the episcopal commission to preach. In forming his opinion, he drew from the medieval society and university that nurtured him. He considered what contemporary conventional wisdom registered about biology, theology, morality and education.

Woman, it declared, is "a malformed male," incapable of reflecting in her body the male Jesus who imaged God. She is, at best, an incomplete sign. The Genesis account of original sin subjected her to man, for whom she represents a danger in terms of sexual excitement. The medieval woman, moreover, was uneducated.

All things considered, according to his own best lights, Aquinas voted thumbs down to woman's rites.

Within the church of 1980 are those who with greater concern than ever, pursue the question of the acceptable preacher. They approach it from a variety of interests: canon law, increased involvement by the laity since Vatican II, pastoral need and personal desire.

"Preaching" applies to several methods of proclaiming the Good News: catechesis and spiritual exhortation from any number of positions within the faith community, and the homily which, during the context of the Eucharistic celebration, provides exegesis and exposition. The homilist is expected to explain the Scripture readings for the day, while helping the congregation to apply that meaning to their own experience.

There is among many Catholics a confusion about what is and what is not acceptable, according to current legislation. Most would find themselves challenged were they asked to offer a definitive "yes" or "no" to the following instances, all of which occur during Eucharistic liturgies:

On the second Sunday of each month a lay person preaches in the parish church.

On the centennial celebration of her congregation's foundation in the diocese, a Sister, distinguished for her theology and eloquence, preaches to the congregation.

During his Silver Wedding Anniversary Mass, a permanent deacon delivers the homily.

During a Mass for First Communicants, a parent does the preaching.

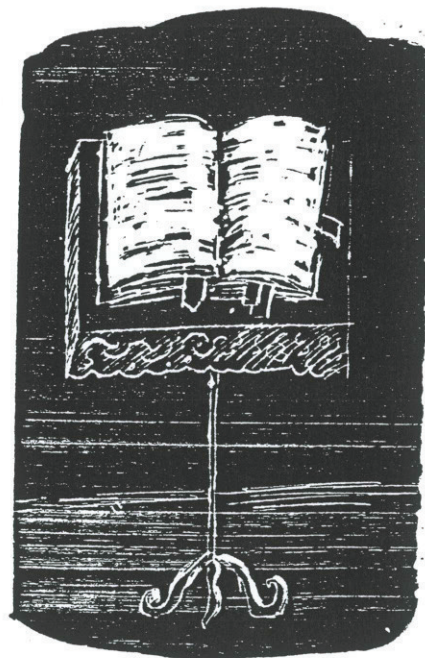
Are such practices approved by church law?

If the lay person, man or woman, in the first instance, is in the United States, the answer is no. If, in West Germany, yes. In 1973 the Holy See acquiesced to a request by the German Episcopal Conference to allow lay persons to preach when they have the competence and when the circumstances warrant it. The indult, granted by the Congregation of the Clergy in 1973 for four years, has been extended until 1981.

The Sister may not preach; however, the married deacon may, provided that those responsible for his formation have recommended him for this ministry and his local bishop has commissioned him.

The parent preaching at the First Communion Mass is acceptable under conditions stated in *The Liturgical Directory for Masses with Children*: "There is no reason why one of the adults should not preach a homily to the children after the Gospel, especially if the priest has difficulty adapting himself to the mentality of the children."

The exemption introduces some interesting questions: What percentage of the congregation must be composed of children to legitimize preaching by a lay person? What ages encompass childhood? If the purpose is to provide effective communication of the Word in terms of the ability of the preacher to reach a specific congregation, might not the reverse situation admit exception—the priest-preacher who communicates well with children, but not with adults? What of the situation involving a celebrant who has difficulty communicating in the language of the congregation: the Oriental missionary "helping





**'The Ordinary entrusted with the supervision of preaching might want to examine specific parishes to evaluate the abilities of the celebrants, the demands placed on celebrants of multiple Masses, . . . and the availability of alternate preachers within the faith community. These might include professional communicators, teachers and laicized priests. Circumstances that might justify an exception are typified in this instance: A non-English speaking priest substitutes for an absent celebrant. Might not a good public speaker or competent reader present the homily?'**

out" for the summer; the one-language American assigned to a parish having a preponderance of Hispanics or Haitians?

To what degree is permission or proscription dependent upon custom, caprice, need or ignorance? What is the effect of such practice upon the vitality of the church?

If one wishes to consider the answers to these pastoral questions from the viewpoint of formal law, it is important to remember that the general purpose of law in civilized society is to promote the common good. Canon Law, designed for church governance, might be expected to contribute to an environment in which holiness can flourish and from which credible missionary activity can emanate.

Two guiding principles for those entrusted with Canon Law are *epikeia* and equity. *Epikeia* allows the judge to scrutinize a particular situation in order to determine whether or not the legislator therein intends compliance with the law. Equity encourages that the law be applied with kindness and mercy.

According to Canon Law the preaching of homilies within the context of the Eucharist liturgy is reserved to the ordained minister.

According to pastorally effective practice, however, in Latin America and, to a lesser degree, in the United States, laypersons and members of religious congregations are, in fact, preaching, many on a regular basis—most with as much spiritual success as the canonically commissioned preacher, although admittedly this is hard to measure exactly. In some dioceses, bishops perceive the inclusion of nonordained individuals as contributing to pastoral ef-

fectiveness and quietly encourage its continuance. Some manage "to look the other way" while they monitor its effect. Yet others, uneasy with the practice—sometimes one inherited from their predecessors in a diocese—look for an opportunity to terminate what they perceive to be a violation of the magisterium.

Unfortunately, bishops have felt compelled by the recent Vatican document, *Inestimabile Donum*, which seeks to avert abuses in the liturgical celebration, to terminate a practice that has been successful in several parishes for the past 10 years.

Bishop Matthew Clark of Rochester, for example, in an interview published in Rochester's city newspaper, is quoted as saying that he has no personal opinion on the matter, but that he believes in the teaching of the church.

"All I did was what is my obligation—to pass on the instruction that I received from the Holy See in terms of liturgical matters."

One of those directly affected by Bishop Clark's compliance is Sister Barbara Moore, a Sister of Mercy for whom pastoral ministry has become a second career. She is one of approximately 15 women religious in Rochester who present homilies on a regular basis. Eight years ago Sister Barbara accepted the invitation to preach from one of the priests assigned to St. Monica's. She, as is the case with each of three priests assigned full- or part-time to the parish, is responsible for the homily one Sunday a month. Each homilist consults with a homily advisory team recruited from the congregation. Saint Monica's, an interracial parish, alive with solid spiritual opportunities and multi-service programs,

prides itself on recognizing and utilizing the gifts of its members. [53]

Sister Barbara, who considers her preaching ministry the most important and fulfilling aspect of her parish service, was disturbed by Bishop Clark's decision, in the light of the Vatican document, to withdraw her permission to preach. Bishop Clark apparently was involved in no pastoral discernment of the effectiveness of this particular nonordained preacher. Parishioners and colleagues acclaim her. Rev. Robert Kennedy, director of the Diocesan Liturgical Commission, credits her with being uniformly successful and, additionally, with delivering "some of the best homilies I've heard anywhere."

The canons behind the conflict are these: Canon 1327 assigns the primary preaching responsibility to the Supreme Pontiff who delegates the duty to bishops who, in turn, must commission others to perform this sacred function.

Canon 1342 specifically bars lay persons from participating in the official preaching of the church, but Canons 1327 and 1328 state that it is within the jurisdiction of the local ordinary to commission individuals within his diocese to preach in special circumstances or when it would redound to the good of the faithful.

Canon 1344 is concerned that homilies be preached during Mass on Sundays and holidays and the recent liturgical legislation cautions against its omission "without grave cause."

The general law is meritorious; however, the ordinary entrusted with the supervision of preaching might want to examine specific parishes to evaluate the abilities of the celebrants, the demands placed on celebrants of multiple Masses, their state of health and spiritual wholeness and the availability of alternate preachers within the faith community. These might include professional communicators, teachers and laicized priests.

Circumstances that might justify an exception are typified in this instance: A non-English speaking priest substitutes for an absent celebrant. Might not a good public speaker or competent reader present the homily prepared by someone regularly entrusted with that responsibility?

In a real, rather than hypothetical situation, there is a parish to which three priests are assigned. The pastor has a severe speech impediment which repeated surgery has barely improved. A second priest, a for-  
eigner with a limited command of language



and a difficult accent, is second on the team. Two out of three celebrants, therefore, regularly deliver distracting or unintelligible sermons.

When the law insists that a homily be provided, ought not its spirit be concerned with the limitations within the situation? Ought not the spirit be sensitive to the levels of inconvenience that result from adherence to the law, ranging from embarrassment to exasperation?

The law generalizes; the spirit localizes.

The permission to preach is linked to jurisdiction; the bishops reserve the right to commission others for the task. One who considers the ministry of the Word a priority in his diocese would, one might conjecture, meticulously explore every opportunity to enrich that ministry. Unfortunately, many in authority feel more bound to preserve the rigor of the law than to free its spirit.

The concept of episcopal jurisdiction in itself raises some interesting questions. "Unless They Be Sent," a study of the preaching ministry commissioned and published by the Dominican Leadership Conference in 1977, asks: "Does the bishop's jurisdiction create ontologically in a baptized Christian the reality of being able to preach, or does it recognize and activate a potentiality given by baptism?"

In other words, does a bishop, in exercising his juridical authority, recognize and approve already existing qualities of spiritual understanding and communications skills, or does he create them by episcopal dictate?

In *The Resilient Church*, Avery Dulles, S.J., suggests that this issue be honestly addressed: "Among the living voices that have authority in the church, I would mention, in the first place, the general sense of the faithful. This is to be obtained not simply by counting noses, but by weighing opinions. The views of alert and committed Christians should be given more weight than those of indifferent or marginal Christians, but even the doubts of marginal persons should be attentively considered to see if they do not contain some prophetic message for the church. The sense of the faithful should be seen not simply as a static index, but as a process. If it becomes clear that large numbers of generous, intelligent, prayerful and committed Christians who seriously study a given problem change their views in a certain direction, this may be evidence that the Holy Spirit is so inclining them."

Many of those Christians, men and women, who feel uneasy and uselessly restricted in their church, exert considerable influence in the broader society. Women, especially, can perceive the rigor of the present law on preaching as a painful injustice.

In 1977, the commission responsible for "Unless They Be Sent," requested that the Dominican Leadership Conference "petition the National Conference of Catholic Bishops of the United States to recommend officially to the Pontifical Commission for the Revision of the Code of Canon Law that Canon 1324 be rewritten to include priests, deacons and qualified men and women."

A position paper submitted by the Canon Law Society of America in 1979, listed numerous occasions and situations that seemed to call for preaching by non-ordained Catholics adding:

"There appears to be no intrinsic reason to prevent such persons from speaking before the assembly, and a number of widely recognized pastoral reasons for it. While the homily is usually given by the celebrant and instruction is also usually given by him or by others in certain circum-

stances, there can arise occasions when the homily may fittingly be replaced by personal witness given by another member of the church, even by one who is not ordained."

These and similar sentiments are heartily endorsed by significant numbers of dedicated men and women. They are receiving public support from churchwomen's groups, such as the Leadership Conference of Women Religious and the National Assembly of Women Religious, along with numerous others. Many women perceive legalistic intransigence as camouflage for a deeply imbedded sexism within the church. They, along with other nonordained Catholics of both sexes, would like a more honest review of the criteria established for preachers by Canon 1340: irreproachable moral character, sufficient learning and commissioning by the bishop.

But, perhaps the most heartfelt motivation behind the growing request that the law be changed to include qualified lay preachers throbs in Galatians: "We could have been justified by the Law if the Law we were given had been capable of giving life, but it is not."

«Sister Camille D'Arienzo, R.S.M., writes for the *Brooklyn Tablet*.»

## The Thomas Merton 1981 Appointment Calendar

Selected and Edited by Naomi Burton Stone and Brother Patrick Hart

More than 50,000 **Thomas Merton Appointment Calendars** have been purchased by Merton devotees. Now a new facet of Merton's many talents—photography—is featured in a keepsake calendar for 1981.

Through the eye of the camera Merton illuminates his own personal landscape for those who wish to know him

better and illuminates, as well, the landscape of everyday life as a medieval monk would illuminate a simple manuscript.

**The Thomas Merton 1981 Appointment Calendar**, in its handsome spiral binding, is a gift to all who acquire it.

To: AMERICA PRESS, 106 West 56th Street, New York, New York 10019

Yes! Send to me at once postage paid \_\_\_\_\_  
copies of **The Thomas Merton 1981 Appointment Calendar**. I am enclosing my check, or  
money order for \$8.95 for each copy ordered.  
(\$7.95 + \$1.00 shipping/handling)

I am enclosing payment in the amount of \$ \_\_\_\_\_

(Please Print)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

C-5



the institutions of the republic and seeking only peace and progress for the Argentine people, is willing to encourage dialogue among the country's various social and political sectors.

Life in society is based on continu-

ing dialogue and must exclude all forms of physical and moral violence. Therefore, we deplore the violent acts that have occurred in these days, especially the deaths and looting. Violence is neither human nor Christian, nor will it lead

to a solution to our problems.

May Jesus the Lord, who became a man and our brother in the Virgin Mary, and who tenderly loved his people and his land, aid us with his strength and wisdom in the rebuilding of our nation. ♦

[55]

## Texas Catholic Conference

# Death Penalty Opposed in Andrea Yates Case

*"While the Texas Catholic Conference opposes the death penalty in all instances, clearly this case deserves special scrutiny," Holy Cross Brother Richard Daly, executive director of the conference, said in a statement Jan. 3 on the case of Andrea Yates, who has confessed to drowning her five children last June 20 in her Clear Lake, Texas, home. "I would like to add my voice to those who have been critical of the district attorney in Harris County for seeking the death penalty in the case," said Daly. He quoted the Texas Murder Victims' Families for Reconciliation, which has said that calls for the death penalty were revictimizing the families involved "by making them focus on saving Andrea from the death chamber rather than getting on with their healing." Daly said, "We do not need another victim but rather healing." Jury selection in the trial, taking place in Houston, began Jan. 7. (On Jan. 8, a prosecutor indicated that the district attorney's office might not seek the death penalty if Yates, who has pleaded guilty by reason of insanity, "was willing to accept responsibility for her criminal acts.")*

*Daly's statement follows.*

Speaking on behalf of the Texas Catholic Conference, the public-policy arm of the Catholic bishops in the 15 dioceses of Texas, I would like to add my voice to those who have been critical of the district attorney in Harris County for seeking the death penalty in the case of Andrea Pia Yates. While the Texas Catholic Conference opposes the death penalty in all instances, clearly this case deserves special scrutiny.

Clearly a very disturbed woman, Mrs. Yates was diagnosed with postpartum depression after the birth of her fourth child. She has been hospitalized four times and each time released. In addition, she has attempted suicide at least twice. She has confessed to drowning her five children.

Mrs. Yates is being well represented by attorneys who have indicated that they will enter a plea of not guilty by reason of insanity.

On Dec. 3, a number of petitions were denied by the trial judge, including one to exclude the death penalty as appropriate punishment in this case.

I would like to quote directly from a statement from Texas Murder Victims' Families for Reconciliation, which has pointed out that normally prosecutors cite concern for the victims' family as a rationale for seeking the death penalty.

"If Harris County prosecutors are really so concerned with families of victims, why are they so insensitive in the Andrea Yates case?... In this instance the prosecutors are revictimizing the Yates and Kennedy families by making them focus on saving Andrea from the death chamber rather than getting on with their healing. These two families do not need another casket, another funeral. We are appalled that the prosecution is so bent on exacting the ultimate penalty from this entire family."

This tragic case has caused enough pain and suffering for all the individuals and the families affected. We do not need another victim but rather healing.

Mrs. Yates' trial is scheduled to begin Jan. 7. ♦

## U.S. Conference of Catholic Bishops

# Decrees Promulgated on Lay Preaching and Radio, TV Teaching

Three norms adopted by the U.S. bishops Nov. 14 were promulgated Dec. 13 by Bishop Wilton Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops. The norms involve preaching by lay people, the presentation of Catholic teaching on radio or television by Catholics in general and the presentation of Catholic teaching on radio or television by clerics and members of religious institutes. The norms were adopted by the U.S.

550

Latin-rite bishops as comple-

mentary legislation to the Code of Canon Law; they do not apply to Catholics of Eastern rites. The norms required "recognitio" or approval by the Vatican Congregation for Bishops. Here Origins presents the decrees of promulgation, beginning with the norm on lay preaching. Before granting its "recognitio," the Vatican modified the norm by adding "orthodox in faith" to the qualifications lay Catholics need in order to be allowed to preach. The norm relates to Canon 766, which says that laypersons

"can be permitted to preach in a church or oratory, if necessity requires it in certain circumstances or it seems advantageous in particular cases, according to the prescripts of the conference of bishops and without prejudice to Canon 767.1." Canon 767.1 says, in part, that "among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or deacon, is pre-eminent." Thus, the new norm says that "preaching by the lay faithful may not take place within the celebration of



the eucharist at the moment reserved for the homily." The norm says that "if necessity requires it in certain circumstances or it seems useful in particular cases, the diocesan bishop can admit lay faithful to preach, to offer spiritual conferences or give instructions in churches, oratories or other sacred places within his diocese, when he judges it to be to the spiritual advantage of the faithful." Gregory's decree of promulgation containing the norm on lay preaching follows.

## Lay Preaching

On Nov. 14, 2001, the Latin-church members of the U.S. Conference of Catholic Bishops approved complementary legislation for Canon 766 of the Code of Canon Law for the Latin-church dioceses of the United States.

The action was granted *recognitio* by the Congregation for Bishops in accord with Article 82 of the apostolic constitution *Pastor Bonus* and issued by a decree of the Congregation for Bishops signed by His Eminence Cardinal Giovanni Battista Re, prefect, and His Excellency Archbishop Franciscus Monterisi, secretary, and dated Nov. 27, 2001.

Preaching the word of God is among the principal duties of those who have received the sacrament of orders (Canons 762-764). The lay faithful can be called to cooperate in the exercise of the ministry of the word (Canon 759). In accord with Canon 766 the USCCB hereby decrees that the lay faithful may be permitted to exercise this ministry in churches and oratories, with due regard for the following provisions:

If necessity requires it in certain circumstances or it seems useful in particular cases, the diocesan bishop can admit lay faithful to preach, to offer spiritual conferences or give instructions in churches, oratories or other sacred places within his diocese, when he judges it to be to the spiritual advantage of the faithful.

In order to assist the diocesan bishop in making an appropriate pastoral decision (interdicasterial instruction *Ecclesiae de Mysterio*, Article 2 §3), the following circumstances and cases are illustrative: the absence or shortage of clergy, particular language requirements, or the demonstrated expertise or experience of the lay faithful concerned.

The lay faithful who are to be admitted to preach in a church or oratory must be orthodox in faith and well-qualified both by the witness of their lives as Christians and by a preparation for preaching appropriate to the circum-

stances.

The diocesan bishop will determine the appropriate situations in accord with Canon 772 §1. In providing for preaching by the lay faithful the diocesan bishop may never dispense from the norm which reserves the homily to the sacred ministers (Canon 767 §1; cf. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, May 26, 1987, in AAS 79 [1987], 1249). Preaching by the lay faithful may not take place within the celebration of the eucharist at the moment reserved for the homily.

As president of the USCCB, I hereby decree that the effective date of this decree for all the Latin-church dioceses in the United States will be Jan. 15, 2002.

Given at the office of the USCCB in Washington, D.C., on Dec. 13, 2001.

Bishop Wilton D. Gregory  
Bishop of Belleville  
President, USCCB

Msgr. William P. Fay  
General Secretary

## Catholics Expounding Christian Doctrine on Radio and Television

This norm relates to Canon 772.2, which says that "in giving a radio or television talk on Christian doctrine, the precepts established by the conference of bishops are to be observed." The norm says that "a Catholic who regularly expounds Christian doctrine on radio or television must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the magisterium and by the witness of his or her life as a Catholic," and "must obtain the permission of his or her proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast." The additional permission that may be required for members of an institute of consecrated life or a society of apostolic life is also explained. The promulgation decree follows.

On Nov. 14, 2001, the Latin-church members of the USCCB approved complementary legislation for Canon 772 §2 of the Code of Canon Law for the Latin-church dioceses of the United States.

The action was granted *recognitio* by the Congregation for Bishops in accord with Article 82 of the apostolic constitution *Pastor Bonus* and issued by a decree of the Congregation for Bishops signed by His Eminence Cardinal Giovanni Battista Re, prefect, and His Excellency Archbishop Franciscus

Monterisi, secretary, and dated Nov. 27, 2001.

The USCCB, in accord with the prescriptions of Canon 772 §2, hereby decrees that, with due regard for the norms of Canon 763, a Catholic who regularly expounds Christian doctrine on radio or television must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the magisterium and by the witness of his or her life as a Catholic. The individual must obtain the permission of his or her proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast. In the case of members of institutes of consecrated life or societies of apostolic life, permission of the competent superior is also required, insofar as the constitution of the institute or society provides for it.

As president of the USCCB, I hereby decree that the effective date of this decree for all the Latin-church dioceses in the United States will be Jan. 15, 2002.

Given at the offices of the USCCB in Washington, D.C., on Dec. 13, 2001.

Bishop Wilton D. Gregory  
Bishop of Belleville  
President, USCCB

Msgr. William P. Fay  
General Secretary

## Clerics and Religious-Institute Members Participating in Radio and TV Programs on Catholic Doctrine or Morals

This norm relates to Canon 831.2, which says, "It is for the conference of bishops to establish norms concerning the requirements for clerics and members of religious institutes to take part on radio or television in dealing with questions of Catholic doctrine or morals." The norm says, "A cleric or religious who regularly takes part in such programs must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the magisterium and by probity of life." The permission required also is explained. The promulgation decree follows.

On Nov. 14, 2001, the Latin church members of the USCCB approved complementary legislation for Canon 831 §2 of the Code of Canon Law for the Latin-church dioceses of the United States.

The action was granted *recognitio* by the Congregation for Bishops in accord with Article 82 of the apostolic constitution *Pastor Bo-*



nus and issued by a decree of the Congregation for Bishops signed by His Eminence Cardinal Giovanni Battista Re, prefect, and His Excellency Archbishop Franciscus Monterisi, secretary, and dated Nov. 27, 2001.

*The USCCB, in accord with the prescriptions of Canon 831 §2, hereby decrees that, provided no harm to the church could result from their presence, clerics and members of religious institutes may participate in radio and television programs which treat of Catholic doctrine and morals. A cleric or reli-*

*gious who regularly takes part in such programs must be specially qualified by his or her knowledge of the subject, by manifest adherence to the teaching of the magisterium and by probity of life. The individual must obtain the permission of his or her proper diocesan bishop or the diocesan bishop of the place where the radio or television program is originally broadcast. In the case of members of religious institutes, permission of the competent superior is also required.*

As president of the USCCB, I

hereby decree that the effective date of this decree for all the Latin-church dioceses in the United States will be Jan. 15, 2002.

Given at the offices of the USCCB in Washington on Dec. 13, 2001.

Bishop Wilton D. Gregory  
Bishop of Belleville  
President, USCCB

Msgr. William P. Fay  
General Secretary



Father Vitillo/CCHD

## After Sept. 11: Changing Attitudes Toward the Poor

*Among the most industrialized nations, "the United States ranks second only to Russia with regard to poverty levels among children," Father Robert Vitillo, executive director of the Catholic Campaign for Human Development, said in an address at the National Press Club in Washington Jan. 8. Vitillo said CCHD, the U.S. bishops' domestic anti-poverty program, has designated January as National Poverty in America Awareness Month as part of a special initiative to "raise consciousness among Americans about the underlying causes and harmful effects of poverty." CCHD began the initiative after conducting a national survey last year which found that "only some 3 percent of Americans recognized poverty as a major social problem, yet many more Americans expressed grave concerns about social phenomena that seem to single out poor people for harmful impact." A follow-up survey conducted by CCHD in December 2001 found that "48 percent of Americans described themselves as more disposed to help people living in poverty than they were prior to the Sept. 11 events." Vitillo said nearly 12 million children live in poverty, about one in six of all American children. He said recent figures indicate about one in three African-American children, about one in four Latino children and one in two children under age 6 in a female-headed household live in poverty. And, he said, "the number of poor children who live in families with a full-time, year-round worker [increased] from 3.8 million in 1999, to 4.1 million in 2000." Vitillo said that in the past year CCHD offered \$10 million to 317 local self-help projects in 37 states,*

*Washington, D.C., and Puerto Rico. His text follows.*

I am deeply grateful for the opportunity to discuss with you this morning an urgent concern that in my opinion is accorded far too little attention from most Americans. Many who have access to wealth and economic opportunity in the United States hardly even notice poverty despite the fact that it can exert a threatening and harmful effect on the present and future social fabric of our nation. For millions of Americans from immigrant roots, the dream of a better life motivated them to leave their home countries and cultures for this land of opportunity — a dream that with no small amount of sweat and tears eventually became a reality. For many more millions of Americans, that same dream has turned into a nightmare, since they remain trapped in a seemingly endless cycle of poverty for which no government social policy or personal effort offers an effective remedy.

Until the very recent tragedies experienced on Sept. 11, 2001, many people in the United States believed that our country's wealth, power and security could never be threatened. It is a fact that the United States enjoys twice as much wealth as the next wealthiest country (Japan) and is wealthier than nine-tenths of the world's countries combined.<sup>1</sup> It is equally true that during the past 25 years the United States saw the longest and largest continuous economic growth in its history. Since 1975, the U.S. gross national product has quintupled.<sup>2</sup> In 1975, with 5.2 percent of the world's population, the United States produced approximately 12 per-

cent of the world's income and enjoyed about one-quarter of the globe's collective wealth. Data collected in 1999 indicated that with 4.1 percent of the world's population, the United States was "home" to 29 percent of the world's income and one-third of the world's wealth.<sup>3</sup>

**"If all poor people in the United States were to populate a single state, it would be our second largest — almost as big as the state of California."**

While this prosperity can be celebrated among substantial numbers in the U.S. population, we must also face the hard, cold fact that many other Americans find it necessary to struggle in order to make ends meet in this richest of nations. Three months ago, the U.S. Census Bureau reported that at its latest count some 31.1 million people in the United States were forced to live in poverty. Many public policy-makers and some media professionals as well presented this information as a sign of success for current public policy priorities, since it compared significantly to the lowest poverty rate reported in this country — that of 11.1 percent in 1973.<sup>4</sup>

In all honesty, I find little cause for celebration in the sorry fact that our country is "home" to so much poverty. If all poor people in the United States were to populate a single state, it would be our second largest — almost as big as