

# BULLETTIN TA' L-ARĊIDJOĊESI



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# BULLETTIN TA' L-ARĊIDJOĊESI

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## ADDRESS

### of John Paul II to the Bishops of Australia on their "Ad Limina" Visit

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Your Eminence, Dear Brother Bishops,

1. "Grace, mercy, and peace from God the Father and Christ Jesus our Lord" (1 Tim 1:2). With fraternal affection I warmly welcome you, the Bishops of Australia. I thank Archbishop Carroll for the good wishes and kind sentiments expressed on your behalf. I warmly reciprocate them and I assure you of my prayers for yourselves and those entrusted to your pastoral care. Your first visit ad Limina Apostolorum in this new millennium is an occasion to give thanks to God for the immense gift of faith in Jesus Christ which has been welcomed and treasured by the peoples of your country (cf. *Ecclesia in Oceania*, 1). As servants of the Gospel for the hope of the world, your coming to see Peter (cf. Gal 1:18) affirms and consolidates that collegiality which gives rise to unity in diversity and safeguards the integrity of the tradition handed down by the Apostles (cf. *Pastores Gregis*, 57).

2. Our Lord's call to "come, follow me" (Mt 4:19) is as valid today as it was on the shores of Lake Galilee more than two thousand years ago. The joy and hope of Christian discipleship mark the lives of countless Australian priests, Religious, and faithful men and women who together strive to respond to Christ's call and bring his truth to bear on the ecclesial and civic life of your nation. Yet it is also true that the pernicious ideology of secularism has found fertile ground in Australia. At the root of this disturbing development is the attempt to promote a vision of humanity without God. It exaggerates individualism, sunders the essential link between freedom and truth, and corrodes the relationships of trust which characterize genuine social living. Your own reports unequivocally describe some of the destructive consequences of this eclipse of the sense of God: the undermining of family life; a drift away from the Church; a limited vision of life which fails to awaken in people the sublime call to "direct their steps towards a truth which transcends them" (*Fides et Ratio*, 5).

In the face of such challenges, when the winds are against us (cf. Mk 6:48), the Lord himself calls out: "Courage! It is I! Have no fear" (Mk 6:50). Remaining firm in trust, you too can dispel apprehension and fear. Especially within a culture of the "here and now", Bishops must stand out as fearless prophets, witnesses and servants of the hope of Christ (cf. *Pastores Gregis*, 3). In proclaiming this hope, which springs from the Cross, I am confident that you will lead men and women from the shadows of moral confusion and ambiguous thinking into the radiance of Christ's truth and love. Indeed, it is only by understanding humanity's final destination – eternal life in heaven – that the multitude of daily joys and sorrows can be explained, enabling people to embrace the mystery of their own life with confidence (cf. *Fides et Ratio*, 81).

3. The Church's witness to the hope that she holds (cf. 1 Pt 3:15) is especially powerful when she gathers together for worship. Sunday Mass, because of its special solemnity, the obligatory presence of the faithful, and its celebration on the day when Christ conquered death, expresses with great emphasis the Eucharist's inherent ecclesial dimension: the mystery of the Church is made present in a most tangible way (cf. *Dies Domini*, 34). Consequently Sunday is the "supreme day of faith", "an indispensable day", "the day of Christian hope!"

Any weakening in the Sunday observance of Holy Mass weakens Christian discipleship and dims the light of witness to Christ's presence in our world. When Sunday loses its fundamental meaning and becomes subordinate to a secular concept of "weekend" dominated by such things as entertainment and sport, people stay locked within a horizon so narrow that they can no longer see the heavens (cf. *Dies Domini*, 4). Rather than being truly satisfied or revitalized, they remain entrapped in a senseless pursuit of the novel and deprived of the perennial freshness of Christ's "living water" (Jn 4:11). Though the secularization of the Lord's day understandably causes you much worry you can, however, draw comfort from the faithfulness of the Lord himself who continues to beckon his people with a love which challenges and calls (cf. *Ecclesia in Oceania*, 3). In urging the dear faithful of Australia – and in a special way the young people – to remain faithful to the celebration of Sunday Mass, I make my own the words found in the Letter to the Hebrews: "hold fast the confession

of our hope without wavering, ... not neglecting to meet together ... but encouraging one another” (Heb 10:23-25).

To you as Bishops I suggest that as moderators of the liturgy you give pastoral priority to catechetical programmes which instruct the faithful about the true meaning of Sunday and inspire them to observe it fully. To this end I refer you to my Apostolic Letter *Dies Domini*. It outlines the pilgrim and eschatological character of the People of God, which can so easily be overshadowed today by shallow sociological understandings of community. As a remembrance of a past event and the celebration of the living presence of the Risen Lord amidst his people, Sunday also looks to the future glory of his return and the fullness of Christian hope and joy.

4. Intimately linked to the liturgy is the Church’s mission to evangelize. While the liturgical renewal, ardently desired by the Second Vatican Council, has rightly resulted in a more active and conscious participation of the faithful in the tasks proper to them, such involvement must not become an end in itself. The “purpose of being with Jesus is to go forth from Jesus, in his power and with his grace” (*Ecclesia in Oceania*, 3).

It is precisely this dynamic that the Prayer after Communion and the Concluding Rite of the Mass articulate (cf. *Dies Domini*, 45). Sent by the Lord himself into the vineyard – the home, the workplace, schools, civic organizations – disciples of Christ find no room for “standing idle in the marketplace” (Mt 20:3) nor can they be so deeply immersed in the internal organization of parish life, that they are distracted from the command to evangelize others actively (cf. *Christifideles Laici*, 2). Renewed by the strength of the Risen Lord and his Spirit, Christ’s followers must return to their “vineyard” burning with a desire to “speak” of Christ and to “show” him to the world (cf. *Novo Millennio Ineunte*, 16).

5. The communio that exists between a Bishop and his priests demands that the well-being of the presbyterate be close to every Bishop’s heart. The 1998 Statement of Conclusions (Interdicasterial Meeting with a representation of the Australian Bishops) noted, with good reason, the great dedication of the priests serving the Church in Australia (cf. No. 19). In expressing my own appreciation of their tireless and unassuming service,

I encourage you always to listen to your priests, as a father would listen to a son. In a secular context such as yours it is of particular importance that you help your priests to appreciate that their spiritual identity must consciously shape all their pastoral activity. The priest is never a manager or mere defender of a particular point of view. In imitation of the Good Shepherd, he is a disciple seeking to transcend his own personal limitations and rejoice in a life of intimacy with Christ. A relationship of deep communion and friendship with Jesus, in which the priest habitually talks “heart to heart with the Lord” (Instruction The Priest, Pastor and Leader of the Parish Community, 27), will nurture his quest for holiness, enriching not only himself but the entire community he serves.

It is in embracing the universal call to holiness (cf. 1 Th 4:3) that the particular vocation to which God summons every individual is found. In this regard I am sure that your initiatives to promote a culture of vocation and to treasure the various states of ecclesial life, which exist so that “the world may believe” (Jn 17:21), will bear fruit. As for the young men who generously respond to God’s call to the priesthood, I again affirm that they must receive your every assistance as they strive for a life of simplicity, chastity and humble service, in imitation of Christ, the Eternal High Priest, of whom they are to become living icons (cf. Pastores Dabo Vobis, 33).

6. The contribution of consecrated men and women to the mission of the Church and the building up of civil society has been of immeasurable worth to your nation. Innumerable Australians have benefited from the selfless commitment of Religious to pastoral ministry and spiritual guidance as well as to education, social and medical work, and care of the elderly. Your reports attest to your admiration of these men and women, whose “gift of self for love of the Lord Jesus and, in him, of every member of the human family” (Vita Consecrata, 3) so enriches the life of your Dioceses.

This deep appreciation of consecrated life is rightly accompanied by your concern for the decline in Religious vocations in your country. A renewed clarity is needed to articulate the particular contribution of Religious to the life of the Church: a mission to make the love of Christ present in the midst of humanity (cf. Instruction Starting Afresh From

Christ: A Renewed Commitment to Consecrated Life in the Third Millennium, 5). Such clarity will give rise to a new *kairos*, with Religious confidently reaffirming their calling and, under the guidance of the Holy Spirit, proposing afresh to young people the ideal of consecration and mission. The evangelical counsels of chastity, poverty and obedience, embraced for the love of God, splendidly illuminate the fidelity, self-possession and authentic freedom necessary to live the fullness of life to which all men and women are called. With these sentiments I again assure Religious Priests, Brothers and Sisters of the vital witness they provide by radically walking in the footsteps of Christ.

7. Dear Brothers, I am pleased to acknowledge your steadfast efforts to uphold the uniqueness of marriage as a life-long covenant based on generous mutual giving and unconditional love. The Church's teaching on marriage and stable family life offers saving truth to individuals and a sure foundation upon which the aspirations of your nation can be anchored. Incisive and faithful explanation of Christian doctrine regarding marriage and the family is of utmost importance in order to counter the secular, pragmatic and individualistic outlook which has gained ground in the area of legislation and even a certain acceptance in the realm of public opinion (cf. *Ecclesia in Oceania*, 45). Of particular concern is the growing trend to equate marriage with other forms of cohabitation. This obfuscates the very nature of marriage and violates its sacred purpose in God's plan for humanity (cf. *Familiaris Consortio*, 3).

Raising families according to the splendour of Christ's truth is a sharing in God's work of creation. It lies at the heart of the call to promote a civilization of love. The deep-seated love of mothers and fathers for their children is also the Church's, as is the pain experienced by parents when their children fall victim to forces and trends which draw them away from the path of truth, leaving them disorientated and confused. Bishops must continue to support parents who, despite the often bewildering social difficulties of today's world, are in a position to exercise great influence and offer broader horizons of hope (cf. *Pastores Gregis*, 51). It is the Bishop's particular task to ensure that within civil society – including the media and entertainment industry sectors – the values of marriage and family life are supported and defended (cf. *ibid.*, 52).

8. Finally I wish to acknowledge the noble contribution the Church in Australia makes to the attainment of social justice and solidarity. Your leadership in the defence of the fundamental rights of refugees, migrants and asylum seekers, and the developmental support offered to indigenous Australians, are shining examples of the “commitment to practical and concrete love for every human being” (Novo Millennio Ineunte, 49) to which I have called the whole Church. Australia’s growing role as a leader in the Pacific region presents an opportunity for you to respond to the pressing need for a careful discernment of the phenomenon of globalization. Vigilant concern for the poor, the abandoned and the mistreated, and promotion of a globalization of charity will do much to indicate a path of genuine development which overcomes social marginalization and favours economic benefit for all (cf. Pastores Gregis, 69).

9. Dear Brothers, with affection and fraternal gratitude I offer these reflections to you and assure you of my prayers as you seek to shepherd the flocks entrusted to you. United in your proclamation of the Good News of Jesus Christ, go forward now in hope! With these sentiments I commend you to the protection of Mary, Mother of the Church, and to the intercession and guidance of Blessed Mary MacKillop. To you and to the priests, deacons, Religious and lay faithful of your Dioceses, I cordially impart my Apostolic Blessing.

Friday, 26 March 2004

Messaġġ  
tal-Qdusija Tieghu l-Papa Ġwanni Pawlu II  
liż-Żgħażaġh tad-Dinja fl-okkażjoni  
tad-19-il Jum Dinji taż-Żgħażaġh 2004

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“Nixtiequ naraw lil Ġesù” (Ġw. 12:21)

Gheżież tieghi, Żgħażaġh

1. Din is-sena 2004 hija l-aħhar laqgħa qabel il-ġrajja kbira ta' Cologne fejn l-20 Jum Dinji taż-Żgħażaġh se jkun iċcelebrat fl-2005. Għalhekk, jien nistedinkom biex tkattru l-mixja tagħkom ta' thejjija spiritwali billi tirriflettu fuq it-tema li jien għażilt għal dan id-19-il Jum Dinji taż-Żgħażaġh “Nixtiequ naraw lil Ġesù” (Ġ.w.12:21).

Din hi talba li saret lill-Appostli, jum wiehed minn xi “Griegi”. Huma riedu jafu min kien Ġesù. Huma kienu ġew mhux sempliċiment biex jaraw x'għamla ta' impressjoni l-bniedem Ġesù kien jagħmel. Imqanqlin minn kurżità kbira u stennija li huma kienu sabu t-tweġiba għall-mistoqsijiet tagħhom l-aktar profondi, huma riedu jkunu jafu min realment kien u minn fejn ġie.

2. Gheżież tieghi żgħażaġh, irridkom ukoll li timitaw lil dawk “il-Griegi” li kellmu lil Filippu, imqanqlin mix-xewqa li “jaraw lil Ġesù”. Jalla li x-xewqa tagħkom tkun motivata mhux sempliċiment minn kurżità intellettuali, għalkemm dik ukoll tkun xi haġa pożittiva, iżda tkun stimolata fuq kollox minn ġibda interna biex issib tweġiba għall-mistoqsija dwar it-tifsira tal-hajja tagħkom. Bhaż-żgħażuġh għani fil-Vanġelu, intom ukoll għandkom tmorru tfittxu lil Ġesù biex tistaqsuh: “X'għandi nagħmel biex nikseb il-hajja ta' dejjem?” (Mk.10:17). Mark l-Evangelista' stqarr biċ-ċar li Ġesù xehet fuqu harsa ta' mhabba. Intom tistgħu tiftakru wkoll episodju iehor fejn Ġesù qal lil Nathanael: “Qabel ma Filippu sejjahlek, meta kont taht is-siġra tat-tin, jiena rajtek”, waqt li ha mill-qalb ta' dak l-Izraelita li fih ma kienx hemm qerq (cf.Ġw.1:47), stqarrija sabiha ta' fidi: “Rabbi, inti l-Iben ta' Alla!”

(Ġw. 1:49). Dawk li jersqu lejn Ġesù b'qalb hielsa mill-pregudizzju jistgħu bil-heffa jaslu biex ikollhom il-fidi, għaliex Ġesù nnifsu jkun diġà rahom u habbhom l-ewwel. Hija preċiżament il-vokazzjoni tal-bniedem li tikkomunika ma' Alla f'laqgħat profondi li jbiddu l-hajja u li hija l-aktar aspekk sublimi tad-dinjità umana. Biex naraw lil Ġesù, l-ewwel għandna bżonn inhalluh ihares lejna.

Ix-xewqa li jaraw lil Ġesù tghammar f'qiegh il-qalb ta' kull raġel u mara. Għeziež tiegħi żgħażaġh, hallu lil Ġesù jhares f'għajnejkom biex ix-xewqa li taraw id-Dawl, u li jkollkom esperjenza tad-dija tal-Verità tikber fikom. Kemm jekk nagħrfu din il-verità jew le, Alla halaqna għaliex ihobbna u hekk ahna min-naħa tagħna nhobbuh. Din hi r-raġuni għan-nostalgija dejjiema għal Alla, li l-bniedem jgħożż f'qalbu. "Jien wiċċek infittex, Mulej. La taħbix wiċċek minni" (Salm 27: 8-9). Dak il-Wiċċ - ahna nafu – gie rivelat lilna minn Alla f'Ġesù Kristu.

3. Għeziež tiegħi żgħażaġh, intom ma tixtqux tikkontemplaw il-ġmiel ta' dak il-Wiċċ ukoll? Dik hi l-mistoqsija li jien nindirizza lilkom f'dan il-Jum Dinji taż-Żgħażaġh 2004. Tgħaġġlux hafna fit-tweġiba tagħkom. L-ewwelnett, oholqu silenzju ġewwa fikom. Hallu din ix-xewqa mimlija heġġa li taraw lil Alla tohroġ mill-qiegh ta' qalbkom, xewqa li xi drabi tkun imxekkla mid-distrazzjonijiet tad-dinja u mit-thajjir tal-pjaċiri. Hallu din ix-xewqa tohroġ u intom ikollkom l-esperjenza tal-għaġeb li tiltaqgħu ma' Ġesù. Il-Kristjanizmu mhux sempliċiment dottrina: Fih niltaqgħu fil-fidi ma' Alla li jsir preżenti fl-istorja tagħna permezz ta' l-inkarnazzjoni ta' Ġesù.

Aghmlu hilitkom kollha biex tagħmlu din il-laqgħa possibbli, u tharsu lejn Ġesù li bi mhabba qed ifittixkom. Fittxuh bl-għajnejn tal-ġisem permezz tal-ġrajjet tal-hajja u fl-uċuh ta' l-ohrajn; iżda fittxuh ukoll bl-għajnejn tar-ruh permezz tat-talb u l-meditazzjoni fuq il-Kelma ta' Alla, għaliex "il-kontemplazzjoni ta' wiċċ Kristu ma tistax ma tehux l-ispirazzjoni tagħha minn dak kollu li jingħad dwaru fil-Bibbja" (Novo millennio ineunte, 17).

4. Li tara lil Ġesù, li tikkontempla 'l Wiċċu hija xewqa dejjiema, iżda hija xewqa li l-bniedem sfortunatament jista' wkoll jiddeforma. Dan hu

li jġri bid-dnub, għaliex hija l-istess essenza tad-dnub li tbiegħed lil għajnejna mill-Hallieq u ddawwarhom lejn dak li Hu halaq.

Dawk “il-Griegi” li fittxew il-verità ma kinux jistgħu jersqu lejn Kristu kieku x-xewqa tagħhom, animata minn att hieles u volontarju, ma kenitx espressa permezz ta’ deċiżjoni ċara: *Nixtiequ naraw lil Ġesù*. Li tkun tassew hielsa ifisser ikollok is-sahha li tagħżel il-Wahdieni li għalih ġejna mahluqa u li naċċettaw is-saltna tiegħu fuq hajjitna. Intom tindunaw biha fil-qiegh ta’ qalbkom: dak kollu li hu tajjeb fid-dinja, kull suċċess professjonali, ukoll l-imhabba tal-bniedem li intom toholmu biha, qatt ma tista’ tissodisfa għal kollox ix-xewqat l-aktar profondi u l-aktar intimi. Il-laqgħa ma’ Kristu biss tista’ tagħti tifsira shiha lil hajjitkom: “għax inti hlaqtna għalik u l-qalb tagħna ma ssibx paċi sakemm ma tistrieħx fik” (Santu Wistin, *L-Istqarrijiet*, l-1 Ktieb, Kap 1). Thallux lilkom infuskom aljenati minn din it-tfittxija. Ipperseveraw fiha għaliex hemm is-suċċess u l-hena tagħkom fin-nofs.

5. Għezież hbieb, jekk titgħallmu tagħrfu lil Ġesù fl-Ewkaristija, intom ukoll issiru tafu kif tagħrfuh f’hutkom irġiel u nisa, speċjalment fil-foqra hafna. L-Ewkaristija li tirċievu bl-imhabba u li taduraw bil-hegġa, issir skola ta’ helsien u ta’ karità biex tosservaw il-kmandament ta’ l-imhabba. Ġesù jkellimna bil-lingwa tal-għaġeb tad-don personali u ta’ l-imhabba hekk kbir li ahna nagħtu l-hajja tagħna stess għalih. Nistaqsi jekk din hix haġa hafifa. Intom tafu sewwa hafna li mhix, mhix haġa hafifa li ninsew lilna nfusna, iżda jekk nagħmlu hekk, ahna ningibdu ’l hemm mill-imhabba possessiva u mill-imhabba żejda tagħna nfusna u tiftah ghalina l-hena ta’ mhabba li tagħti lilha nfisha. Din l-iskola Ewkaristika ta’ helsien u mhabba tghallimna nirbhu l-emozzjonijiet superfiċjali biex inżommu sodi f’dak li hu veru u tajjeb, hija tehlisna mir-rabta tagħna nfusna biex ninfethu għall-ohrajn. Hija tghallimna li nimxi l-mogħdija minn imhabba affettiva għal imhabba effettiva. Għax l-imhabba mhix biss sentiment; hija att ta’ rieda li jikkonsisti li tippreferi, b’mod kostanti, it-tajjeb ta’ haddiehor għat-tajjeb tiegħek innifsek: “Hadd ma għandu mhabba akbar minn din: li wiehed jagħti hajtu għal hbiebu” (Ġw 15:13).

Huwa b’dan il-helsien intern u b’din l-imhabba mhegġa li Ġesù jghallimna insibuh fl-ohrajn, l-ewwelnett fil-wieċ sfigurat tal-foqra. Il-

Beata Teresa ta' Calcuta kienet thobb tqassam il-“visiting card” taghha li fuqu kien hemm miktuba l-kelmiet: “Il-frott tas-silenzju huwa t-talb; il-frott tat-talb huwa l-fidi, il-frott tal-fidi huwa l-imhabba, il-frott ta' l-imhabba huwa l-qadi, il-frott tal-qadi huwa l-paċi”. Din hi t-triq biex tiltaqa' ma' Kristu. Ohorġu biex tiltaqghu mal-bnedmin kollha li jbatu, imbuttati mill-generożità taghkom u mill-imhabba li Alla jnissel f'qalbkom permezz ta' l-Ispirtu s-Santu: “Tassew, nghidilkom, kif ghamiltu ma' wiehed mill-iċken fost dawn huti, ghamiltuh mieghi” (Mt.25:40). Id-dinja ghandha bżonn urġenti ta' sinjal profetiku kbir ta' mhabba fraterna. Mhux biżżejjed li “nitkellmu” fuq Ġesù. Irridu wkoll inhalluh “jidher” b'xi mod permezz tax-xhieda elokwenti ta' hajjitna (cf. Novo Millenio Ineunte, 16).

Tinsewx tfittxu lil Kristu u taghrfu l-preżenza tieghu fil-Knisja, li hija bhala l-kontinwazzjoni tal-hidma salvifika tieghu fiż-żmien u fl-ispazju. Huwa fil-Knisja u permezz taghha li Ġesù jkompli jaghmel lilu nnifsu viżibbli l-lum u li jhalli l-bnedmin jersqu lejha. Fil-parroċċi taghkom, fil-movimenti u fil-komunitajiet, ilqghu lil xulxin biex tibnu komunjoni bejnietkom. Dan hu s-sinjal viżibbli tal-preżenza ta' Kristu fil-Knisja, minkejja li ta' spiss huwa mċajpar bid-dnub tal-bniedem.

6. Tistaghgbux, mela, meta tiltaqghu mas-Salib fit-triq taghkom. Ma qalx Ġesù lid-dixxilpi tieghu li l-habba tal-qamh trid taqa' fl-art u tmut biex taghti hafna frott (cf Ġw 12: 23 – 26)? B'dan il-kliem kien qieghed jindika li l-hajja tieghu moghtija għall-mewt, se taghti l-frott. Intom tafu dan: wara l-qawmien mill-mewt ta' Kristu, il-mewt qatt ma se jkollha l-ahhar kelma. L-imhabba hija aqwa mill-mewt. Jekk Ġesù aċċetta l-mewt fuq is-salib u b'hekk huwa ghamilha ghajn ta' hajja u sinjal ta' mhabba. Huwa għamel hekk mhux minhabba nuqqas ta' sahha jew ghax xtaq li jbati. Huwa għamel hekk biex jaqalghalna s-salvazzjoni u li jhallina 'l quddiem niehdu sehem fil-hajja divina tieghu.

Hija tassew din il-verità li jien xtaqt li nwassal lill-imhuh taż-żghażaġh tad-dinja meta jiena fdajtilhom Salib kbir ta' l-injam fit-tmiem tas-Sena Mqaddsa tal-Fidwa fl-1984. Mijiet ta' eluf ta' żghażaġh talbu madwar is-Salib. Meta qeghdu f'riglejn is-Salib it-taghbijiet li poġġew toqol kbir fuqhom, huma skoprew li kienu maħbubin minn Alla. Bosta minnhom sabu s-sahha biex jibdlu hajjithom.

Din is-sena, fl-ghoxrin anniversarju ta' dik il-ġrajja, is-Salib se jkun milqugh solennement f'Berlin. Minn hemm se jibda l-pellegrinaġġ tiegħu ma' tul il-Ġermanja u jispiċċa f'Cologne s-sena d-diehla. Il-lum nixtieq intenni l-kliem li għidtilkom dak in-nhar: "Gheżiež tiegħi żgħażaġh .... Jiena nafdalkom is-Salib ta' Kristu. Ġorruh madwar id-dinja bhala simbolu ta' l-imhabba ta' Kristu għall-umanità u habbru lil kulhadd li hu biss fil-mewt u fil-qawmien ta' Kristu li nistgħu nsibu s-salvazzjoni u l-fidwa !"

7. In-nies ta' żmienkom jistennew minnkom li tkunu xhieda tal-Wiehed li intom iltqajtu miegħu u li takom il-hajja. Fil-hajja tagħkom ta' kuljum kunu xhieda sodi ta' l-imhabba li hi aqwa mill-mewt. Hi għalikom li taċċettaw din l-isfida! Qieghdu t-talenti tagħkom u l-entuzjażmu żaġħżuġh tagħkom għas-servizz tax-xandir ta' l-Ahbar it-Tajba. Kunu l-hbieb entuzjasti ta' Ġesù li tippreżentaw il-Mulej lil dawk kollha li jixtiequ jarawh, speċjalment dawk li huma l-aktar 'il bogħod minnu. Filippu u Indri ġabu dawk "il-Griegi" lil Ġesù. Alla juża l-hbiberija umana biex iwassal il-qlub għall-ġhajn ta' l-imhabba divina. Hossukom responsabbli għall-evangelizzazzjoni tal-hbieb tagħkom u ta' dawk kollha ta' żmienkom.

Matul hajjitha kollha, il-Verġni Mqaddsa Marija kkontemplat bla heda l-wiċċ ta' Kristu. Jalla hi żżommkom għal dejjem taht il-harsa ta' Binha (cf. Rosarium Virginia Mariae, 10) u tghinkom hekk kif qed thejju għall-Jum Dinji taż-Żgħażaġh f'Cologne. Jiena nitlobkom li tkunu lesti għalih minn issa b'entuzjażmu responsabbli u attiv. Il-Verġni ta' Nazaret, Omm li thenn u tagħder, tiffirma fikom qalb kontemplattiva u tghallimkom tiffissaw il-harsa tagħkom fuq Ġesù biex f'din id-dinja li tghaddi, intom tkunu profeti ta' dinja li ma tmutx.

Bi mhabba naghtikom barka speċjali li takkompanjakom fit-triq tagħkom.

Mill-Vatikan 22 ta' Frar 2004

**ĠWANNI PAWLU II**

## MESSAGE

### of John Paul II to the participants in the Eight International Youth Forum

(Rocca di Papa, 31st March – 4th April 2004)

---

1. I should like, first of all, to extend my cordial greetings to all the students who have come together at this time in Rocca di Papa for the eighth “International Youth Forum” on the theme “Young people and the university: witnessing to Christ in the university world”. Your presence is a source of great joy to me, because it is a shining example of the ever-young universal face of the Church. For you have come from five continents, representing over 80 countries and 30 international Movements, Associations and Communities.

And I should also like to greet the Rectors, professors and lecturers attending the Forum, as well as the bishops, priests and the laity engaged in the pastoral care of universities, who will be accompanying the students as they reflect over the coming days.

I wish like to express my most sincere thanks to the President of the Pontifical Council for the Laity, Mgr Stanislaw Rylko, and all his co-workers, for convening this welcome event. I vividly recall previous years’ Forums organised to coincide with the international celebrations of World Youth Day. For this year it was decided to renew the format, to give the Forum a more clearly defined scope, emphasising its educational dimension by choosing a specific theme around which to debate one concrete aspect of young people’s lives. The theme for this meeting is certainly highly topical and meets a real need. I am delighted that so many young people, coming from such rich and diverse cultures have gathered at Rocca di Papa to reflect together, to share their experiences, and to embolden one another to bear witness to Christ in the world of higher education.

2. It is important in our age to rediscover the bond that unites the Church to the world of higher education. For the Church not only played a decisive

role in founding the first universities, but throughout the centuries she has been a workshop of culture, and continues in the same direction today through the Catholic Universities and various forms of presence in the vast world of higher education. The Church sees the University as one of those “workplaces in which man’s vocation to acquire knowledge, and the constituent bond of humanity with truth as the purpose of knowledge, become a daily reality” for so many professors, young researchers and generations of students (address to UNESCO, 1980).

Dear students, in the University you are not only recipients of services, but you are the true protagonists of the activities performed there. It is no coincidence that the period spent in higher education is a vital stage in your existence, in which you prepare yourselves to take on the responsibility for decisive choices that will direct the whole of your future life. It is for this reason that you must approach higher education with a searching spirit, to seek the right answers to the essential questions about the meaning of life, happiness and complete self-fulfilment, and beauty as the splendour of truth.

Fortunately, the influence of ideologies and Utopias fomented by the messianic atheism that had such an impact in the past on many University environments has waned considerably today. But there are also new schools of thought, which reduce reason to the horizon of experimental science alone, and hence to technical and instrumental knowledge, sometimes enclosing it within a sceptical and nihilistic vision. These attempts to evade the issue of the deepest meaning of existence are not only futile; they can also become dangerous.

3. Through the gift of faith we have met the One who introduces himself with these surprising words: “I am the truth” (Jn 14,6). Jesus is the truth of the universe and of history, the meaning and the destiny of human existence, the foundation of all reality! It is your responsibility, you who have welcomed this Truth as the vocation and certitude of your lives, to demonstrate its reasonableness in the University environment and in your work there. The question that then arises is: how deeply does the truth of Christ affect your studies, research, knowledge of reality, and the comprehensive education of the human person? It may happen that, even

among those who profess to be Christians, some will behave in the University as if God did not exist. Christianity is not a mere subjective religious preference, which is ultimately irrational, and relegated to the private sphere. As Christians we are duty-bound to bear witness to what the Second Vatican Council affirmed in Gaudium et Spes: “For faith throws a new light on everything, manifests God’s design for man’s total vocation, and thus directs the mind to solutions which are fully human” (no.11). We must demonstrate that faith and reason are not irreconcilable, but that, “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth” (cf Fides et ratio. Intr.)

4. My young friends! You are the disciples and the witnesses of Christ in the University. May your University days be for all of you a period of great spiritual and intellectual maturity, which will lead you to deepen your personal relationship with Christ. But if your faith is linked merely to fragments of tradition, fine sentiments or a generic religious ideology, you will certainly not be able to withstand the impact of the environment you are in. You must therefore seek to keep your Christian identity steadfast, and rooted in the communion of the Church. To do this, you must be nurtured by persevering in prayer. Whenever possible, seek out sound University professors and lecturers. Do not remain isolated in what are often difficult environments, but play an active part in the life of Church associations, movements and communities operating in the university environment. Draw close to the University parishes, and allow the chaplaincies to help you. You must build the Church within your Universities, as a visible community which believes, prays, gives account for our hope, and lovingly welcomes every trace of good, truth and beauty in University life. All this has to be done wherever students live and meet, and not only on the campus. I am certain that the Pastors will not fail to devote particular care to ministering to the University environments, and will appoint holy and competent priests to perform this mission.

5. Dear participants at the 8th International Youth Forum, I am happy to know you will be present in St Peter’s Square next Thursday, to meet the young people from the Rome diocese, and later for the Palm Sunday Mass, when we shall be celebrating together the 19th World Youth Day on the theme “We wish to see Jesus” (Jn 12, 21). It will mark the final

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stage in the spiritual preparation for the great gathering in Cologne in 2005. It is not enough to “speak” about Jesus to young undergraduates: we must also “show” Jesus to them, through the eloquent witness of our lives (cf Novo Millennio Ineunte, 16). My wish for you is that this Rome meeting will help to strengthen your love for the universal Church and your commitment to serving the University world. I am depending on each and every one of you to hand on to your local Churches and your ecclesial groups the richness of gifts that you are receiving in these intense days here.

Invoking the Virgin Mary, Seat of Wisdom, to protect you on your path, I impart a special heartfelt Apostolic Blessing on you and on all those - fellow students, rectors, professors, lecturers, chaplains and administrative staff - who, with you, make up the great “University community”.

From the Vatican, 25 March 2004

**IOANNES PAULUS II**

## LETTER

### of John Paul II to priests for Holy Thursday 2004

---

Dear Priests!

1. It is with great joy and affection that I write you this Holy Thursday Letter, following a tradition which began with my first Easter as the Bishop of Rome twenty-five years ago. Our annual encounter through this Letter is a particularly fraternal one, thanks to our common sharing in the Priesthood of Christ, and it takes place in the liturgical setting of this holy day marked by its two significant celebrations: the morning Chrism Mass, and the evening Mass in Cena Domini.

I think of you first as you gather in the cathedrals of your different Dioceses around your respective Ordinaries for the renewal of your priestly promises. This eloquent rite takes place following the consecration of the Holy Oils, especially the Chrism, and is a most fitting part of the Chrism Mass, which highlights the image of the Church as a priestly people made holy by the sacraments and sent forth to spread throughout the world the good odour of Christ the Saviour (2Cor 2:14-16).

At dusk I see you entering the Upper Room for the beginning of the Easter Triduum. It is precisely to that "large room upstairs" (Lk 22:12) that Jesus invites us to return each Holy Thursday, and it is there above all that I most cherish meeting you, my dear brothers in the priesthood. At the Last Supper, we were born as priests: for this reason it is both a pleasure and a duty to gather once again in the Upper Room and to remind one another with heartfelt gratitude of the lofty mission which we share.

2. We were born from the Eucharist. If we can truly say that the whole Church lives from the Eucharist ("Ecclesia de Eucharistia vivit"), as I reaffirmed in my recent Encyclical, we can say the same thing about the ministerial priesthood: it is born, lives, works and bears fruit "de Eucharistia" (cf. Council of Trent, Sess. XXII, canon 2: DS 1752). "There can be no Eucharist without the priesthood, just as there can be no

priesthood without the Eucharist” (cf. *Gift and Mystery. On the Fiftieth Anniversary of My Priestly Ordination*, New York, 1996, pp.77-78).

The ordained ministry, which may never be reduced to its merely functional aspect since it belongs on the level of “being”, enables the priest to act in persona Christi and culminates in the moment when he consecrates the bread and wine, repeating the actions and words of Jesus during the Last Supper.

Before this extraordinary reality we find ourselves amazed and overwhelmed, so deep is the humility by which God “stoops” in order to unite himself with man! If we feel moved before the Christmas crib, when we contemplate the Incarnation of the Word, what must we feel before the altar where, by the poor hands of the priest, Christ makes his Sacrifice present in time? We can only fall to our knees and silently adore this supreme mystery of faith.

3. “Mysterium fidei”, the priest proclaims after the consecration. The Eucharist is a mystery of faith, yet the priesthood itself, by reflection, is also a mystery of faith (cf. *ibid.*, p.78). The same mystery of sanctification and love, the work of the Holy Spirit, which makes the bread and wine become the Body and Blood of Christ, is at work in the person of the minister at the moment of priestly ordination. There is a particular interplay between the Eucharist and the priesthood, an interplay which goes back to the Upper Room: these two Sacraments were born together and their destiny is indissolubly linked until the end of the world.

Here we touch on what I have called the “apostolicity of the Eucharist” (cf. Encyclical *Ecclesia de Eucharistia*, 26-33). The sacrament of the Eucharist—like the sacrament of Reconciliation—was entrusted by Christ to the Apostles and has been passed down by them and their successors in every generation. At the beginning of his public life, the Messiah called the Twelve, appointed them “to be with him” and sent them out on mission (cf. Mk 3:14-15). At the Last Supper, this “being with” Jesus on the part of the Apostles reached its culmination. By celebrating the Passover meal and instituting the Eucharist, the divine Master brought their vocation to its fulfilment. By saying “Do this in memory of me”, he put a Eucharistic

seal on their mission and, by uniting them to himself in sacramental communion, he charged them to perpetuate that most holy act in his memory.

As he pronounced the words “Do this...” Jesus’ thoughts extended to the successors of the Apostles, to those who would continue their mission by distributing the food of life to the very ends of the earth. In some way, then, dear brother priests, in the Upper Room we too were called personally, each one of us, “with brotherly love” (Preface of the Chrism Mass), to receive from the Lord’s sacred hands the Eucharistic Bread and to break it as food for the People of God on their pilgrim way through time towards our heavenly homeland.

4. The Eucharist, like the priesthood, is a gift from God “which radically transcends the power of the assembly” and which the assembly “receives through episcopal succession going back to the Apostles” (Encyclical Ecclesia de Eucharistia, 29). The Second Vatican Council teaches that “the ministerial priest, by the sacred power that he enjoys ... effects the Eucharistic Sacrifice in the person of Christ and offers it to God in the name of all the people” (Dogmatic Constitution Lumen Gentium, 10). The assembly of the faithful, united in faith and in the Spirit and enriched by a variety of gifts, even though it is the place where Christ “is present in his Church, especially in her liturgical celebrations (Constitution Sacrosanctum Concilium, 7), is not by itself able to celebrate the Eucharist or to provide the ordained minister.

Quite rightly, then, the Christian people gives thanks to God for the gift of the Eucharist and the priesthood, while praying unceasingly that priests will never be lacking in the Church. The number of priests is never sufficient to meet the constantly increasing demands of evangelization and the pastoral care of the faithful. In some places of the world the shortage of priests is all the more urgently felt since today the number of priests is dwindling without sufficient replacements from the younger generation. In other places, thank God, we see a promising spring-time of vocations. There is also a growing awareness among the People of God of the need to pray and work actively to promote vocations to the priesthood and to the consecrated life.

5. Vocations are indeed a gift from God for which we must pray unceasingly. Following the invitation of Jesus, we need to pray the Lord of the harvest to send out labourers into his harvest (cf. Mt 9:37). Prayer, enriched by the silent offering of suffering, remains the first and most effective means of pastoral work for vocations. To pray means to keep our gaze fixed on Christ, confident that from him, the one High Priest, and from his divine oblation, there will be an abundant growth, by the work of the Holy Spirit, of the seeds of those vocations needed in every age for the Church's life and mission.

Let us pause in the Upper Room and contemplate the Redeemer who instituted the Eucharist and the priesthood at the Last Supper. On that holy night he called by name each and every priest in every time. He looked at each one of them with the same look of loving encouragement with which he looked at Simon and Andrew, at James and John, at Nathanael beneath the fig tree, and at Matthew sitting at the tax office. Jesus has called us and, along a variety of paths, he continues to call many others to be his ministers.

From the Upper Room Christ tirelessly seeks and calls. Here we find the origin and the perennial source of an authentic pastoral promotion of priestly vocations. Let us consider ourselves, my brothers, the first ones responsible in this area, ready to help all those whom Christ wishes to associate to his priesthood to respond generously to his call.

First, however, and more than any other effort on behalf of vocations, our personal fidelity is indispensable. What counts is our personal commitment to Christ, our love for the Eucharist, our fervour in celebrating it, our devotion in adoring it and our zeal in offering it to our brothers and sisters, especially to the sick. Jesus the High Priest continues personally to call new workers for his vineyard, but he wishes from the first to count on our active cooperation. Priests in love with the Eucharist are capable of communicating to children and young people that "Eucharistic amazement" which I have sought to rekindle with my Encyclical Ecclesia de Eucharistia (cf. No. 6). Generally these are the priests who lead them to the path of the priesthood, as the history of our own vocations might easily show.

## BULLETTIN TA' L-ARĊIDJOĊESI

6. In the light of this, dear brother priests, I would ask you, among other initiatives, to show special care for altar servers, who represent a kind of “garden” of priestly vocations. The group of altar servers, under your guidance as part of the parish community, can be given a valuable experience of Christian education and become a kind of pre-seminary. Help the parish, as a family made up of families, to look upon the altar servers as their own children, like “olive shoots around the table” of Jesus Christ, the Bread of Life (cf. Ps. 127:3).

With the help of the families most involved and catechists, be particularly concerned for the group of servers so that, through their service at the altar, each of them will learn to grow in love for the Lord Jesus, to recognize him truly present in the Eucharist and to experience the beauty of the liturgy. Initiatives for altar servers on the diocesan or local level should be promoted and encouraged, with attention to the different age groups. During my years of episcopal ministry in Krakow I was able to see the great benefits which can accrue from a concern for their human, spiritual and liturgical training. When children and young people serve at the altar with joy and enthusiasm, they offer their peers an eloquent witness to the importance and beauty of the Eucharist. Thanks to their own lively imagination and the explanations and example given by priests and their older friends, even very young children can grow in faith and develop a love for spiritual realities.

Finally, never forget that you yourselves are the first “Apostles” of Jesus the High Priest. Your own witness counts more than anything else. Altar servers see you at the regular Sunday and weekday celebrations; in your hands they see the Eucharist “take place”, on your face they see its mystery reflected, and in your heart they sense the summons of a greater love. May you be for them fathers, teachers and witnesses of Eucharistic piety and holiness of life!

7. Dear brother priests, your particular mission in the Church requires that you be “friends” of Christ, constantly contemplating his face with docility at the school of Mary Most Holy. Pray unceasingly, as the Apostle exhorts (cf. 1Th 5:17), and encourage the faithful to pray for vocations, for the perseverance of those called to the priestly life and for the

sanctification of all priests. Help your communities to love ever more fully that unique “gift and mystery” which is the ministerial priesthood.

In the prayerful setting of Holy Thursday, I would recall once again some invocations of the Litany of Jesus Christ Priest and Victim (cf. Gift and Mystery, pp.108-114), which I have recited for many years with great spiritual profit:

Iesu, Sacerdos et Victima, Iesu, Sacerdos qui in novissima Cena formam sacrificii perennis instituisti, Iesu, Pontifex ex hominibus assumpte, Iesu, Pontifex pro hominibus constitute, Iesus, Pontifex qui tradidisti temetipsum Deo oblationem et hostiam, miserere nobis!

Ut pastores secundum cor tuum populo tuo providere digneris, ut in messem tuam operarios fideles mittere digneris, ut fideles mysteriorum tuorum dispensatores multiplicare digneris, Te rogamus, audi nos!

8. I entrust each of you and your daily ministry to Mary, Mother of Priests. During the recitation of the Rosary, the fifth mystery of light leads us to contemplate with Mary’s eyes the gift of the Eucharist, to marvel at the love that Jesus showed “to the end” (Jn 13:1) in the Upper Room, and at his humble presence in every tabernacle. May the Blessed Virgin obtain for you the grace never to take for granted the mystery put in your hands. With endless gratitude to the Lord for the amazing gift of his Body and Blood, may you persevere faithfully in your priestly ministry.

Mary, Mother of Christ our High Priest, pray that the Church will always have numerous and holy vocations, faithful and generous ministers of the altar!

Dear brother priests, I wish you and your communities a Holy Easter and to all of you I affectionately impart my blessing.

From the Vatican, on 28 March, the Fifth Sunday of Lent, in the year 2004, the twenty- sixth of my Pontificate.

**JOHN PAUL II**

Congregation For Divine Worship  
and the Discipline of the Sacraments

INSTRUCTION  
REDEMPTIONIS SACRAMENTUM

On certain matters to be observed or to be  
avoided regarding the Most Holy Eucharist

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### **Preamble**

[1.] In the Most Holy Eucharist, Mother Church with steadfast faith acknowledges the Sacrament of redemption,<sup>[1]</sup> joyfully takes it to herself, celebrates it and reveres it in adoration, proclaiming the death of Christ Jesus and confessing his Resurrection until he comes in glory<sup>[2]</sup> to hand over, as unconquered Lord and Ruler, eternal Priest and King of the Universe, a kingdom of truth and life to the immense majesty of the Almighty Father.<sup>[3]</sup>

[2.] The Church's doctrine regarding the Most Holy Eucharist, in which the whole spiritual wealth of the Church is contained - namely Christ, our Paschal Lamb<sup>[4]</sup> - the Eucharist which is the source and summit of the whole of Christian life,<sup>[5]</sup> and which lies as a causative force behind the very origins of the Church,<sup>[6]</sup> has been expounded with thoughtful care and with great authority over the course of the centuries in the writings of the Councils and the Supreme Pontiffs. Most recently, in fact, the Supreme Pontiff John Paul II, in the Encyclical Letter *Ecclesia de*

Eucharistia, set forth afresh certain elements of great importance on this subject in view of the ecclesial circumstances of our times.<sup>[7]</sup>

In order that especially in the celebration of the Sacred Liturgy the Church might duly safeguard so great a mystery in our own time as well, the Supreme Pontiff has mandated that this Congregation for Divine Worship and the Discipline of the Sacraments,<sup>[8]</sup> in collaboration with the Congregation for the Doctrine of the Faith, should prepare this Instruction treating of certain matters pertaining to the discipline of the Sacrament of the Eucharist. Those things found in this Instruction are therefore to be read in the continuity with the above-mentioned Encyclical Letter, *Ecclesia de Eucharistia*.

It is not at all the intention here to prepare a compendium of the norms regarding the Most Holy Eucharist, but rather, to take up within this Instruction some elements of liturgical norms that have been previously expounded or laid down and even today remain in force in order to assure a deeper appreciation of the liturgical norms;<sup>[9]</sup> to establish certain norms by which those earlier ones are explained and complemented; and also to set forth for Bishops, as well as for Priests, Deacons and all the lay Christian faithful, how each should carry them out in accordance with his own responsibilities and the means at his disposal.

[3.] The norms contained in the present Instruction are to be understood as pertaining to liturgical matters in the Roman Rite, and, *mutatis mutandis*, in the other Rites of the Latin Church that are duly acknowledged by law.

[4.] "Certainly the liturgical reform inaugurated by the Council has greatly contributed to a more conscious, active and fruitful participation in the Holy Sacrifice of the Altar on the part of the faithful."<sup>[10]</sup> Even so, "shadows are not lacking".<sup>[11]</sup> In this regard it is not possible to be silent about the abuses, even quite grave ones, against the nature of the Liturgy and the Sacraments as well as the tradition and the authority of the Church, which in our day not infrequently plague liturgical celebrations in one ecclesial environment or another. In some places the perpetration of liturgical abuses has become almost habitual, a fact which obviously cannot be allowed and must cease.

[5.] The observance of the norms published by the authority of the Church requires conformity of thought and of word, of external action and of the application of the heart. A merely external observation of norms would obviously be contrary to the nature of the Sacred Liturgy, in which Christ himself wishes to gather his Church, so that together with himself she will be "one body and one spirit".<sup>[12]</sup> For this reason, external action must be illuminated by faith and charity, which unite us with Christ and with one another and engender love for the poor and the abandoned. The liturgical words and rites, moreover, are a faithful expression, matured over the centuries, of the understanding of Christ, and they teach us to think as he himself does;<sup>[13]</sup> by conforming our minds to these words, we raise our hearts to the Lord. All that is said in this Instruction is directed toward such a conformity of our own understanding with that of Christ, as expressed in the words and the rites of the Liturgy.

[6.] For abuses "contribute to the obscuring of the Catholic faith and doctrine concerning this wonderful sacrament".<sup>[14]</sup> Thus, they also hinder the faithful from "re-living in a certain way the experience of the two disciples of Emmaus: 'and their eyes were opened, and they recognized him'".<sup>[15]</sup> For in the presence of God's power and divinity<sup>[16]</sup> and the splendour of his goodness, made manifest especially in the Sacrament of the Eucharist, it is fitting that all the faithful should have and put into practice that power of acknowledging God's majesty that they have received through the saving Passion of the Only-Begotten Son.<sup>[17]</sup>

[7.] Not infrequently, abuses are rooted in a false understanding of liberty. Yet God has not granted us in Christ an illusory liberty by which we may do what we wish, but a liberty by which we may do that which is fitting and right.<sup>[18]</sup> This is true not only of precepts coming directly from God, but also of laws promulgated by the Church, with appropriate regard for the nature of each norm. For this reason, all should conform to the ordinances set forth by legitimate ecclesiastical authority.

[8.] It is therefore to be noted with great sadness that "ecumenical initiatives which are well-intentioned, nevertheless indulge at times in Eucharistic practices contrary to the discipline by which the Church expresses her faith". Yet the Eucharist "is too great a gift to tolerate

ambiguity or depreciation". It is therefore necessary that some things be corrected or more clearly delineated so that in this respect as well "the Eucharist will continue to shine forth in all its radiant mystery".<sup>[19]</sup>

[9.] Finally, abuses are often based on ignorance, in that they involve a rejection of those elements whose deeper meaning is not understood and whose antiquity is not recognized. For "the liturgical prayers, orations and songs are pervaded by the inspiration and impulse" of the Sacred Scriptures themselves, "and it is from these that the actions and signs receive their meaning".<sup>[20]</sup> As for the visible signs "which the Sacred Liturgy uses in order to signify the invisible divine realities, they have been chosen by Christ or by the Church".<sup>[21]</sup> Finally, the structures and forms of the sacred celebrations according to each of the Rites of both East and West are in harmony with the practice of the universal Church also as regards practices received universally from apostolic and unbroken tradition,<sup>[22]</sup> which it is the Church's task to transmit faithfully and carefully to future generations. All these things are wisely safeguarded and protected by the liturgical norms.

[10.] The Church herself has no power over those things which were established by Christ himself and which constitute an unchangeable part of the Liturgy.<sup>[23]</sup> Indeed, if the bond were to be broken which the Sacraments have with Christ himself who instituted them, and with the events of the Church's founding,<sup>[24]</sup> it would not be beneficial to the faithful but rather would do them grave harm. For the Sacred Liturgy is quite intimately connected with principles of doctrine,<sup>[25]</sup> so that the use of unapproved texts and rites necessarily leads either to the attenuation or to the disappearance of that necessary link between the *lex orandi* and the *lex credendi*.<sup>[26]</sup>

[11.] The Mystery of the Eucharist "is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured".<sup>[27]</sup> On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved,<sup>[28]</sup> and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is

experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ's faithful of their patrimony and their heritage. For arbitrary actions are not conducive to true renewal,<sup>[29]</sup> but are detrimental to the right of Christ's faithful to a liturgical celebration that is an expression of the Church's life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God.<sup>[30]</sup> The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ's faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of "secularization" as well.<sup>[31]</sup>

[12.] On the contrary, it is the right of all of Christ's faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church's Magisterium. Finally, it is the Catholic community's right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.<sup>[32]</sup>

[13.] All of the norms and exhortations set forth in this Instruction are connected, albeit in various ways, with the mission of the Church, whose task it is to be vigilant concerning the correct and worthy celebration of so great a mystery. The last chapter of the present Instruction will treat of the varying degrees to which the individual norms are bound up with the supreme norm of all ecclesiastical law, namely concern for the salvation of souls.<sup>[33]</sup>

## Chapter I

### THE REGULATION OF THE SACRED LITURGY

[14.] “The regulation of the Sacred Liturgy depends solely on the authority of the Church, which rests specifically with the Apostolic See and, according to the norms of law, with the Bishop.”<sup>[34]</sup>

[15.] The Roman Pontiff, “the Vicar of Christ and the Pastor of the universal Church on earth, by virtue of his supreme office enjoys full, immediate and universal ordinary power, which he may always freely exercise”<sup>[35]</sup>, also by means of communication with the pastors and with the members of the flock.

[16.] “It pertains to the Apostolic See to regulate the Sacred Liturgy of the universal Church, to publish the liturgical books and to grant the recognitio for their translation into vernacular languages, as well as to ensure that the liturgical regulations, especially those governing the celebration of the most exalted celebration of the Sacrifice of the Mass, are everywhere faithfully observed”.<sup>[36]</sup>

[17.] “The Congregation for Divine Worship and the Discipline of the Sacraments attends to those matters that pertain to the Apostolic See as regards the regulation and promotion of the Sacred Liturgy, and especially the Sacraments, with due regard for the competence of the Congregation for the Doctrine of the Faith. It fosters and enforces sacramental discipline, especially as regards their validity and their licit celebration”. Finally, it “carefully seeks to ensure that the liturgical regulations are observed with precision, and that abuses are prevented or eliminated whenever they are detected”<sup>[37]</sup>. In this regard, according to the tradition of the universal Church, pre-eminent solicitude is accorded the celebration of Holy Mass, and also to the worship that is given to the Holy Eucharist even outside Mass.

[18.] Christ’s faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be “anyone’s private property, whether of the celebrant or of the community in which the mysteries are celebrated”<sup>[38]</sup>.

## 1. The Diocesan Bishop, High Priest of his Flock

[19.] The diocesan Bishop, the first steward of the mysteries of God in the particular Church entrusted to him, is the moderator, promoter and guardian of her whole liturgical life.<sup>[39]</sup> For “the Bishop, endowed with the fullness of the Sacrament of Order, is ‘the steward of the grace of the high Priesthood’,<sup>[40]</sup> especially in the Eucharist which he either himself offers or causes to be offered,<sup>[41]</sup> by which the Church continually lives and grows”.<sup>[42]</sup>

[20.] Indeed, the pre-eminent manifestation of the Church is found whenever the rites of Mass are celebrated, especially in the Cathedral Church, “with the full and active participation of the entire holy People of God, joined in one act of prayer, at one altar at which the Bishop presides”, surrounded by his presbyterate with the Deacons and ministers.<sup>[43]</sup> Furthermore, “every lawful celebration of the Eucharist is directed by the Bishop, to whom is entrusted the office of presenting the worship of the Christian religion to the Divine Majesty and ordering it according to the precepts of the Lord and the laws of the Church, further specified by his own particular judgement for the Diocese”.<sup>[44]</sup>

[21.] It pertains to the diocesan Bishop, then, “within the limits of his competence, to set forth liturgical norms in his Diocese, by which all are bound”.<sup>[45]</sup> Still, the Bishop must take care not to allow the removal of that liberty foreseen by the norms of the liturgical books so that the celebration may be adapted in an intelligent manner to the Church building, or to the group of the faithful who are present, or to particular pastoral circumstances in such a way that the universal sacred rite is truly accommodated to human understanding.<sup>[46]</sup>

[22.] The Bishop governs the particular Church entrusted to him,<sup>[47]</sup> and it is his task to regulate, to direct, to encourage, and sometimes also to reprove,<sup>[48]</sup> this is a sacred task that he has received through episcopal Ordination,<sup>[49]</sup> which he fulfills in order to build up his flock in truth and holiness.<sup>[50]</sup> He should elucidate the inherent meaning of the rites and the liturgical texts, and nourish the spirit of the Liturgy in the Priests, Deacons and lay faithful<sup>[51]</sup> so that they are all led to the active and fruitful

celebration of the Eucharist,<sup>[52]</sup> and in like manner he should take care to ensure that the whole body of the Church is able to grow in the same understanding, in the unity of charity, in the diocese, in the nation and in the world.<sup>[53]</sup>

[23.] The faithful “should cling to the Bishop as the Church does to Jesus Christ, and as Jesus Christ does to the Father, so that all may be in harmonious unity, and that they may abound to the glory of God”.<sup>[54]</sup> All, including members of Institutes of consecrated life and Societies of apostolic life as well as those of all ecclesial associations and movements of any kind, are subject to the authority of the diocesan Bishop in all liturgical matters,<sup>[55]</sup> apart from rights that have been legitimately conceded. To the diocesan Bishop therefore falls the right and duty of overseeing and attending to Churches and oratories in his territory in regard to liturgical matters, and this is true also of those which are founded by members of the above-mentioned institutes or under their direction, provided that the faithful are accustomed to frequent them.<sup>[56]</sup>

[24.] It is the right of the Christian people themselves that their diocesan Bishop should take care to prevent the occurrence of abuses in ecclesiastical discipline, especially as regards the ministry of the word, the celebration of the sacraments and sacramentals, the worship of God and devotion to the Saints.<sup>[57]</sup>

[25.] Commissions as well as councils or committees established by the Bishop to handle “the promotion of the Liturgy, sacred music and art in his diocese” should act in accordance with the intentions and the norms of the Bishop; they must rely on his authority and his approval so that they may carry out their office in a suitable manner<sup>[58]</sup> and so that the effective governance of the Bishop in his diocese will be preserved. As regards all these sorts of bodies and other entities and all undertakings in liturgical matters, there has long been the need for the Bishops to consider whether their working has been fruitful thus far,<sup>[59]</sup> and to consider carefully which changes or improvements should be made in their composition and activity<sup>[60]</sup> so that they might find new vigour. It should be borne in mind that the experts are to be chosen from among those whose

soundness in the Catholic faith and knowledge of theological and cultural matters are evident.

## 2. The Conference of Bishops

[26.] The same holds for those commissions of this kind which have been established by the Conference of Bishops in accordance with the will of the Council,<sup>[61]</sup> commissions whose members consist of Bishops who are clearly distinguished from their expert helpers. Where the number of members of a Conference of Bishops is not sufficient for the effective establishment of a liturgical commission from among their own number, then a council or group of experts should be named, always under the presidency of a Bishop, which is to fulfill the same role insofar as possible, albeit without the name of "liturgical commission".

[27.] As early as the year 1970, the Apostolic See announced the cessation of all experimentation as regards the celebration of Holy Mass<sup>[62]</sup> and reiterated the same in 1988.<sup>[63]</sup> Accordingly, individual Bishops and their Conferences do not have the faculty to permit experimentation with liturgical texts or the other matters that are prescribed in the liturgical books. In order to carry out experimentation of this kind in the future, the permission of the Congregation for Divine Worship and the Discipline of the Sacraments is required. It must be in writing, and it is to be requested by the Conference of Bishops. In fact, it will not be granted without serious reason. As regards projects of inculturation in liturgical matters, the particular norms that have been established are strictly and comprehensively to be observed.<sup>[64]</sup>

[28.] All liturgical norms that a Conference of Bishops will have established for its territory in accordance with the law are to be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for the recognitio, without which they lack any binding force.<sup>[65]</sup>

## 3. Priests

[29.] Priests, as capable, prudent and indispensable co-workers of the order of Bishops,<sup>[66]</sup> called to the service of the People of God, constitute one presbyterate with their Bishop,<sup>[67]</sup> though charged with differing offices. "In

each local congregation of the faithful, in a certain way, they make present the Bishop with whom they are associated in trust and in generosity of heart; according to their rank, they take upon themselves his duties and his solicitude, and they carry these out in their daily work". And "because of this participation in the Priesthood and mission, Priests should recognize the Bishop as truly their father and obey him reverently"<sup>[68]</sup>. Furthermore, "ever intent upon the good of God's children, they should seek to contribute to the pastoral mission of the whole diocese, and indeed of the whole Church"<sup>[69]</sup>

[30.] The office "that belongs to Priests in particular in the celebration of the Eucharist" is a great one, "for it is their responsibility to preside at the Eucharist in persona Christi and to provide a witness to and a service of communion not only for the community directly taking part in the celebration, but also for the universal Church, which is always brought into play within the context of the Eucharist. It must be lamented that, especially in the years following the post-Conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation, there have been a number of abuses which have been a source of suffering for many"<sup>[70]</sup>

[31.] In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate "devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation"<sup>[71]</sup> They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.<sup>[72]</sup> For as St. Ambrose said, "It is not in herself . . . but in us that the Church is injured. Let us take care so that our own failure may not cause injury to the Church"<sup>[73]</sup> Let the Church of God not be injured, then, by Priests who have so solemnly dedicated themselves to the ministry. Indeed, under the Bishop's authority let them faithfully seek to prevent others as well from committing this type of distortion.

[32.] "Let the Parish Priest strive so that the Most Holy Eucharist will be the center of the parish congregation of the faithful; let him work to ensure that Christ's faithful are nourished through the devout celebration

of the Sacraments, and in particular, that they frequently approach the Most Holy Eucharist and the Sacrament of Penance; let him strive, furthermore, to ensure that the faithful are encouraged to offer prayers in their families as well, and to participate consciously and actively in the Sacred Liturgy, which the Parish Priest, under the authority of the diocesan Bishop, is bound to regulate and supervise in his parish lest abuses occur”.<sup>[74]</sup> Although it is appropriate that he should be assisted in the effective preparation of the liturgical celebrations by various members of Christ’s faithful, he nevertheless must not cede to them in any way those things that are proper to his own office.

[33.] Finally, all “Priests should go to the trouble of properly cultivating their liturgical knowledge and ability, so that through their liturgical ministry, God the Father, Son and Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them”.<sup>[75]</sup> Above all, let them be filled with that wonder and amazement that the Paschal Mystery, in being celebrated, instills in the hearts of the faithful.<sup>[76]</sup>

### 4. Deacons

[34.] Deacons “upon whom hands are imposed not for the Priesthood but for the ministry”,<sup>[77]</sup> as men of good repute,<sup>[78]</sup> must act in such a way that with the help of God they may be recognized as the true disciples<sup>[79]</sup> of him “who came not to be served but to serve”<sup>[80]</sup>, and who was among his disciples “as one who serves”.<sup>[81]</sup> Strengthened by the gift of the Holy Spirit through the laying on of hands, they are in service to the People of God, in communion with the Bishop and his presbyterate.<sup>[82]</sup> They should therefore consider the Bishop as a father, and give assistance to him and to the Priests “in the ministry of the word, of the altar, and of charity”.<sup>[83]</sup>

[35.] Let them never fail, “as the Apostle says, to hold the mystery of faith with a clear conscience,<sup>[84]</sup> and to proclaim this faith by word and deed according to the Gospel and the tradition of the Church”,<sup>[85]</sup> in wholehearted, faithful and humble service to the Sacred Liturgy as the source and summit of ecclesial life, “so that all, made children of God through faith and Baptism, may come together as one, praising God in

the midst of the Church, to participate in the Sacrifice and to eat the Lord's Supper".<sup>[86]</sup> Let all Deacons, then, do their part so that the Sacred Liturgy will be celebrated according to the norms of the duly approved liturgical books.

## Chapter II

### THE PARTICIPATION OF THE LAY CHRISTIAN FAITHFUL IN THE EUCHARISTIC CELEBRATION

#### 1. Active and Conscious Participation

[36.] The celebration of the Mass, as the action of Christ and of the Church, is the center of the whole Christian life for the universal as well as the particular Church, and also for the individual faithful,<sup>[87]</sup> who are involved "in differing ways according to the diversity of orders, ministries, and active participation.<sup>[88]</sup> In this way the Christian people, "a chosen race, a royal priesthood, a holy people, a people God has made his own",<sup>[89]</sup> manifests its coherent and hierarchical ordering".<sup>[90]</sup> "For the common priesthood of the faithful and the ministerial or hierarchical Priesthood, though they differ in essence and not only in degree, are ordered to one another, for both partake, each in its own way, of the one Priesthood of Christ".<sup>[91]</sup>

[37.] All of Christ's faithful, freed from their sins and incorporated into the Church through Baptism, are deputed by means of a sacramental character for the worship of the Christian religion,<sup>[92]</sup> so that by virtue of their royal priesthood,<sup>[93]</sup> persevering in prayer and praising God,<sup>[94]</sup> they may offer themselves as a living and holy sacrifice pleasing to God and attested to others by their works,<sup>[95]</sup> giving witness to Christ throughout the earth and providing an answer to those who ask concerning their hope of eternal life that is in them.<sup>[96]</sup> Thus the participation of the lay faithful too in the Eucharist and in the other celebrations of the Church's rites cannot be equated with mere presence, and still less with a passive one, but is rather to be regarded as a true exercise of faith and of the baptismal dignity.

[38.] The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament.<sup>[97]</sup> For when “stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet”.<sup>[98]</sup>

[39.] For promoting and elucidating active participation, the recent renewal of the liturgical books according to the mind of the Council fostered acclamations of the people, responses, psalmody, antiphons, and canticles, as well as actions or movements and gestures, and called for sacred silence to be maintained at the proper times, while providing rubrics for the parts of the faithful as well.<sup>[99]</sup> In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their comprehension, their interior preparation and their gifts, according to the established liturgical norms. In the songs, the melodies, the choice of prayers and readings, the giving of the homily, the preparation of the prayer of the faithful, the occasional explanatory remarks, and the decoration of the Church building according to the various seasons, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the recollection of the participants. Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated.<sup>[100]</sup>

[40.] Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the actions and gestures, as if a certain specific liturgical ministry must necessarily be given to the individuals to be carried out by them. Instead, catechetical instruction should strive diligently to correct those widespread superficial notions and practices often seen in recent years in this regard, and ever to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist, in whose celebration the Church is

forever passing from what is obsolete into newness of life: “in novitatem a vetustate”.<sup>[101]</sup> For in the celebration of the Eucharist, as in the whole Christian life which draws its power from it and leads toward it, the Church, after the manner of Saint Thomas the Apostle, prostrates herself in adoration before the Lord who was crucified, suffered and died, was buried and arose, and perpetually exclaims to him who is clothed in the fullness of his divine splendour: “My Lord and my God!”<sup>[102]</sup>

[41.] For encouraging, promoting and nourishing this interior understanding of liturgical participation, the continuous and widespread celebration of the Liturgy of the Hours, the use of the sacramentals and exercises of Christian popular piety are extremely helpful. These latter exercises – which “while not belonging to the Liturgy in the strict sense, possess nonetheless a particular importance and dignity” – are to be regarded as having a certain connection with the liturgical context, especially when they have been lauded and attested by the Magisterium itself,<sup>[103]</sup> as is the case especially of the Marian Rosary.<sup>[104]</sup> Furthermore, since these practices of piety lead the Christian people both to the reception of the sacraments – especially the Eucharist – and “to meditation on the mysteries of our Redemption and the imitation of the excellent heavenly examples of the Saints, they are therefore not without salutary effects for our participation in liturgical worship”.<sup>[105]</sup>

[42.] It must be acknowledged that the Church has not come together by human volition; rather, she has been called together by God in the Holy Spirit, and she responds through faith to his free calling (thus the word *ekklesia* is related to *klesis*, or “calling”).<sup>[106]</sup> Nor is the Eucharistic Sacrifice to be considered a “concelebration”, in the univocal sense, of the Priest along with the people who are present.<sup>[107]</sup> On the contrary, the Eucharist celebrated by the Priests “is a gift which radically transcends the power of the community. . . . The community that gathers for the celebration of the Eucharist absolutely requires an ordained Priest, who presides over it so that it may truly be a eucharistic convocation. On the other hand, the community is by itself incapable of providing an ordained minister”.<sup>[108]</sup> There is pressing need of a concerted will to avoid all ambiguity in this matter and to remedy the difficulties of recent years. Accordingly, terms such as “celebrating community” or “celebrating

assembly” (in other languages “asamblea celebrante”, “assemblée célébrante”, asamblea celebrante”) and similar terms should not be used injudiciously.

## **2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass**

[43.] For the good of the community and of the whole Church of God, some of the lay faithful according to tradition have rightly and laudably exercised ministries in the celebration of the Sacred Liturgy.<sup>[109]</sup> It is appropriate that a number of persons distribute among themselves and exercise various ministries or different parts of the same ministry.<sup>[110]</sup>

[44.] Apart from the duly instituted ministries of acolyte and lector,<sup>[111]</sup> the most important of these ministries are those of acolyte<sup>[112]</sup> and lector<sup>[113]</sup> by temporary deputation. In addition to these are the other functions that are described in the Roman Missal,<sup>[114]</sup> as well as the functions of preparing the hosts, washing the liturgical linens, and the like. All, “whether ordained ministers or lay faithful, in exercising their own office or ministry should do exclusively and fully that which pertains to them”.<sup>[115]</sup> In the liturgical celebration itself as well as in its preparation, they should do what is necessary so that the Church’s Liturgy will be carried out worthily and appropriately.

[45.] To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful.<sup>[116]</sup>

[46.] The lay Christian faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and fidelity to the Church’s Magisterium recommend them. It is fitting that such a one should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture.<sup>[117]</sup> No one should be selected whose designation could cause consternation for the faithful.<sup>[118]</sup>

[47.] It is altogether laudable to maintain the noble custom by which boys or youths, customarily termed servers, provide service of the altar after the manner of acolytes, and receive catechesis regarding their function in accordance with their power of comprehension.<sup>[119]</sup> Nor should it be forgotten that a great number of sacred ministers over the course of the centuries have come from among boys such as these.<sup>[120]</sup> Associations for them, including also the participation and assistance of their parents, should be established or promoted, and in such a way greater pastoral care will be provided for the ministers. Whenever such associations are international in nature, it pertains to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments to establish them or to approve and revise their statutes.<sup>[121]</sup> Girls or women may also be admitted to this service of the altar, at the discretion of the diocesan Bishop and in observance of the established norms.<sup>[122]</sup>

## Chapter III

### THE PROPER CELEBRATION OF MASS

#### 1. The Matter of the Most Holy Eucharist

[48.] The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.<sup>[123]</sup> It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament.<sup>[124]</sup> It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools.<sup>[125]</sup>

[49.] By reason of the sign, it is appropriate that at least some parts of the Eucharistic Bread coming from the fraction should be distributed to

at least some of the faithful in Communion. “Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it”,<sup>[126]</sup> and indeed small hosts requiring no further fraction ought customarily to be used for the most part.

[50.] The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances.<sup>[127]</sup> During the celebration itself, a small quantity of water is to be mixed with it. Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured.<sup>[128]</sup> It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter.

## **2. The Eucharistic Prayer**

[51.] Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. “It is not to be tolerated that some Priests take upon themselves the right to compose their own Eucharistic Prayers”<sup>[129]</sup> or to change the same texts approved by the Church, or to introduce others composed by private individuals.<sup>[130]</sup>

[52.] The proclamation of the Eucharistic Prayer, which by its very nature is the climax of the whole celebration, is proper to the Priest by virtue of his Ordination. It is therefore an abuse to proffer it in such a way that some parts of the Eucharistic Prayer are recited by a Deacon, a lay minister, or by an individual member of the faithful, or by all members of the faithful together. The Eucharistic Prayer, then, is to be recited by the Priest alone in full.<sup>[131]</sup>

[53.] While the Priest proclaims the Eucharistic Prayer “there should be no other prayers or singing, and the organ or other musical instruments should be silent”,<sup>[132]</sup> except for the people’s acclamations that have been duly approved, as described below.

[54.] The people, however, are always involved actively and never merely passively: for they “silently join themselves with the Priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the Sanctus, the acclamation after the consecration and the “Amen” after the final doxology, and in other acclamations approved by the Conference of Bishops with the recognitio of the Holy See”.<sup>[133]</sup>

[55.] In some places there has existed an abuse by which the Priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.

[56.] The mention of the name of the Supreme Pontiff and the diocesan Bishop in the Eucharistic Prayer is not to be omitted, since this is a most ancient tradition to be maintained, and a manifestation of ecclesial communion. For “the coming together of the eucharistic community is at the same time a joining in union with its own Bishop and with the Roman Pontiff”.<sup>[134]</sup>

### **3. The Other Parts of the Mass**

[57.] It is the right of the community of Christ’s faithful that especially in the Sunday celebration there should customarily be true and suitable sacred music, and that there should always be an altar, vestments and sacred linens that are dignified, proper, and clean, in accordance with the norms.

[58.] All of Christ’s faithful likewise have the right to a celebration of the Eucharist that has been so carefully prepared in all its parts that the word of God is properly and efficaciously proclaimed and explained in it; that the faculty for selecting the liturgical texts and rites is carried out with care according to the norms; and that their faith is duly safeguarded and nourished by the words that are sung in the celebration of the Liturgy.

[59.] The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the

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celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy.

[60.] In the celebration of Mass, the Liturgy of the Word and the Liturgy of the Eucharist are intimately connected to one another, and form one single act of worship. For this reason it is not licit to separate one of these parts from the other and celebrate them at different times or places.<sup>[135]</sup> Nor is it licit to carry out the individual parts of Holy Mass at different times of the same day.

[61.] In selecting the biblical readings for proclamation in the celebration of Mass, the norms found in the liturgical books are to be followed,<sup>[136]</sup> so that indeed “a richer table of the word of God will be prepared for the faithful, and the biblical treasures opened up for them”.<sup>[137]</sup>

[62.] It is also illicit to omit or to substitute the prescribed biblical readings on one’s own initiative, and especially “to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God”.<sup>[138]</sup>

[63.] “Within the celebration of the Sacred Liturgy, the reading of the Gospel, which is “the high point of the Liturgy of the Word”,<sup>[139]</sup> is reserved by the Church’s tradition to an ordained minister.<sup>[140]</sup> Thus it is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Holy Mass, nor in other cases in which the norms do not explicitly permit it.<sup>[141]</sup>

[64.] The homily, which is given in the course of the celebration of Holy Mass and is a part of the Liturgy itself,<sup>[142]</sup> “should ordinarily be given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson.<sup>[143]</sup> In particular cases and for a just cause, the homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate”.<sup>[144]</sup>

[65.] It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic

celebration is to be considered abrogated by the norm of canon 767 §1.<sup>[145]</sup> This practice is reprobated, so that it cannot be permitted to attain the force of custom.

[66.] The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as “pastoral assistants”; nor is there to be any exception for any other kind of layperson, or group, or community, or association.<sup>[146]</sup>

[67.] Particular care is to be taken so that the homily is firmly based upon the mysteries of salvation, expounding the mysteries of the Faith and the norms of Christian life from the biblical readings and liturgical texts throughout the course of the liturgical year and providing commentary on the texts of the Ordinary or the Proper of the Mass, or of some other rite of the Church.<sup>[147]</sup> It is clear that all interpretations of Sacred Scripture are to be referred back to Christ himself as the one upon whom the entire economy of salvation hinges, though this should be done in light of the specific context of the liturgical celebration. In the homily to be given, care is to be taken so that the light of Christ may shine upon life’s events. Even so, this is to be done so as not to obscure the true and unadulterated word of God: for instance, treating only of politics or profane subjects, or drawing upon notions derived from contemporary pseudo-religious currents as a source.<sup>[148]</sup>

[68.] The diocesan Bishop must diligently oversee the preaching of the homily,<sup>[149]</sup> also publishing norms and distributing guidelines and auxiliary tools to the sacred ministers, and promoting meetings and other projects for this purpose so that they may have the opportunity to consider the nature of the homily more precisely and find help in its preparation.

[69.] In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.

[70.] The offerings that Christ’s faithful are accustomed to present for the Liturgy of the Eucharist in Holy Mass are not necessarily limited to

bread and wine for the eucharistic celebration, but may also include gifts given by the faithful in the form of money or other things for the sake of charity toward the poor. Moreover, external gifts must always be a visible expression of that true gift that God expects from us: a contrite heart, the love of God and neighbour by which we are conformed to the sacrifice of Christ, who offered himself for us. For in the Eucharist, there shines forth most brilliantly that mystery of charity that Jesus brought forth at the Last Supper by washing the feet of the disciples. In order to preserve the dignity of the Sacred Liturgy, in any event, the external offerings should be brought forward in an appropriate manner. Money, therefore, just as other contributions for the poor, should be placed in an appropriate place which should be away from the eucharistic table.<sup>[150]</sup> Except for money and occasionally a minimal symbolic portion of other gifts, it is preferable that such offerings be made outside the celebration of Mass.

[71.] The practice of the Roman Rite is to be maintained according to which the peace is extended shortly before Holy Communion. For according to the tradition of the Roman Rite, this practice does not have the connotation either of reconciliation or of a remission of sins, but instead signifies peace, communion and charity before the reception of the Most Holy Eucharist.<sup>[151]</sup> It is rather the Penitential Act to be carried out at the beginning of Mass (especially in its first form) which has the character of reconciliation among brothers and sisters.

[72.] It is appropriate “that each one give the sign of peace only to those who are nearest and in a sober manner”. “The Priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful”. “As regards the sign to be exchanged, the manner is to be established by the Conference of Bishops in accordance with the dispositions and customs of the people”, and their acts are subject to the recognition of the Apostolic See.<sup>[152]</sup>

[73.] In the celebration of Holy Mass the breaking of the Eucharistic Bread – done only by the Priest celebrant, if necessary with the help of a Deacon

or of a concelebrant – begins after the exchange of peace, while the *Agnus Dei* is being recited. For the gesture of breaking bread “carried out by Christ at the Last Supper, which in apostolic times gave the whole eucharistic action its name, signifies that the faithful, though they are many, are made one Body in the communion of the one Bread of Life who is Christ, who died and rose for the world’s salvation” (cf. 1 Cor 10,17).<sup>[153]</sup> For this reason the rite must be carried out with great reverence.<sup>[154]</sup> Even so, it should be brief. The abuse that has prevailed in some places, by which this rite is unnecessarily prolonged and given undue emphasis, with laypersons also helping in contradiction to the norms, should be corrected with all haste.<sup>[155]</sup>

[74.] If the need arises for the gathered faithful to be given instruction or testimony by a layperson in a Church concerning the Christian life, it is altogether preferable that this be done outside Mass. Nevertheless, for serious reasons it is permissible that this type of instruction or testimony be given after the Priest has proclaimed the Prayer after Communion. This should not become a regular practice, however. Furthermore, these instructions and testimony should not be of such a nature that they could be confused with the homily,<sup>[156]</sup> nor is it permissible to dispense with the homily on their account.

#### **4. On the Joining of Various Rites with the Celebration of Mass**

[75.] On account of the theological significance inherent in a particular rite and the Eucharistic Celebration, the liturgical books sometimes prescribe or permit the celebration of Holy Mass to be joined with another rite, especially one of those pertaining to the Sacraments.<sup>[157]</sup> The Church does not permit such a conjoining in other cases, however, especially when it is a question of trivial matters.

[76.] Furthermore, according to a most ancient tradition of the Roman Church, it is not permissible to unite the Sacrament of Penance to the Mass in such a way that they become a single liturgical celebration. This does not exclude, however, that Priests other than those celebrating or concelebrating the Mass might hear the confessions of the faithful who so desire, even in the same place where Mass is being celebrated, in order to meet the needs of those faithful.<sup>[158]</sup> This should nevertheless be done in an appropriate manner.

[77.] The celebration of Holy Mass is not to be inserted in any way into the setting of a common meal, nor joined with this kind of banquet. Mass is not to be celebrated without grave necessity on a dinner table<sup>[159]</sup> nor in a dining room or banquet hall, nor in a room where food is present, nor in a place where the participants during the celebration itself are seated at tables. If out of grave necessity Mass must be celebrated in the same place where eating will later take place, there is to be a clear interval of time between the conclusion of Mass and the beginning of the meal, and ordinary food is not to be set before the faithful during the celebration of Mass.

[78.] It is not permissible to link the celebration of Mass to political or secular events, nor to situations that are not fully consistent with the Magisterium of the Catholic Church. Furthermore, it is altogether to be avoided that the celebration of Mass should be carried out merely out of a desire for show, or in the manner of other ceremonies including profane ones, lest the Eucharist should be emptied of its authentic meaning.

[79.] Finally, it is strictly to be considered an abuse to introduce into the celebration of Holy Mass elements that are contrary to the prescriptions of the liturgical books and taken from the rites of other religions.

## **Chapter IV**

### **HOLY COMMUNION**

#### **1. Dispositions for the Reception of Holy Communion**

[80.] The Eucharist is to be offered to the faithful, among other reasons, “as an antidote, by which we are freed from daily faults and preserved from mortal sins”,<sup>[160]</sup> as is brought to light in various parts of the Mass. As for the Penitential Act placed at the beginning of Mass, it has the purpose of preparing all to be ready to celebrate the sacred mysteries;<sup>[161]</sup> even so, “it lacks the efficacy of the Sacrament of Penance”,<sup>[162]</sup> and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins. Pastors of souls should take care to ensure diligent catechetical instruction,

so that Christian doctrine is handed on to Christ's faithful in this matter.

[81.] The Church's custom shows that it is necessary for each person to examine himself at depth,<sup>[163]</sup> and that anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession, except for grave reason when the possibility of confession is lacking; in this case he will remember that he is bound by the obligation of making an act of perfect contrition, which includes the intention to confess as soon as possible".<sup>[164]</sup>

[82.] Moreover, "the Church has drawn up norms aimed at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which Communion may not be given".<sup>[165]</sup>

[83.] It is certainly best that all who are participating in the celebration of Holy Mass with the necessary dispositions should receive Communion. Nevertheless, it sometimes happens that Christ's faithful approach the altar as a group indiscriminately. It pertains to the Pastors prudently and firmly to correct such an abuse.

[84.] Furthermore when Holy Mass is celebrated for a large crowd - for example, in large cities - care should be taken lest out of ignorance non-Catholics or even non-Christians come forward for Holy Communion, without taking into account the Church's Magisterium in matters pertaining to doctrine and discipline. It is the duty of Pastors at an opportune moment to inform those present of the authenticity and the discipline that are strictly to be observed.

[85.] Catholic ministers licitly administer the Sacraments only to the Catholic faithful, who likewise receive them licitly only from Catholic ministers, except for those situations for which provision is made in can. 844 §§ 2,3, and 4, and can. 861 § 2.<sup>[166]</sup> In addition, the conditions comprising can. 844 § 4, from which no dispensation can be given,<sup>[167]</sup> cannot be separated; thus, it is necessary that all of these conditions be present together.

[86.] The faithful should be led insistently to the practice whereby they approach the Sacrament of Penance outside the celebration of Mass, especially at the scheduled times, so that the Sacrament may be administered in a manner that is tranquil and truly beneficial to them, so as not to be prevented from active participation at Mass. Those who are accustomed to receiving Communion often or daily should be instructed that they should approach the Sacrament of Penance at appropriate intervals, in accordance with the condition of each.<sup>[168]</sup>

[87.] The First Communion of children must always be preceded by sacramental confession and absolution.<sup>[169]</sup> Moreover First Communion should always be administered by a Priest and never outside the celebration of Mass. Apart from exceptional cases, it is not particularly appropriate for First Communion to be administered on Holy Thursday of the Lord's Supper. Another day should be chosen instead, such as a Sunday between the Second and the Sixth Sunday of Easter, or the Solemnity of the Body and Blood of Christ, or the Sundays of Ordinary Time, since Sunday is rightly regarded as the day of the Eucharist.<sup>[170]</sup> "Children who have not attained the age of reason, or those whom" the Parish Priest "has determined to be insufficiently prepared" should not come forward to receive the Holy Eucharist.<sup>[171]</sup> Where it happens, however, that a child who is exceptionally mature for his age is judged to be ready for receiving the Sacrament, the child must not be denied First Communion provided he has received sufficient instruction.

## **2. The distribution of Holy Communion**

[88.] The faithful should normally receive sacramental Communion of the Eucharist during Mass itself, at the moment laid down by the rite of celebration, that is to say, just after the Priest celebrant's Communion.<sup>[172]</sup> It is the Priest celebrant's responsibility to minister Communion, perhaps assisted by other Priests or Deacons; and he should not resume the Mass until after the Communion of the faithful is concluded. Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law.<sup>[173]</sup>

[89.] "So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated",<sup>[174]</sup> it is

preferable that the faithful be able to receive hosts consecrated in the same Mass.<sup>[175]</sup>

[90.] “The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined”, with its acts having received the recognitio of the Apostolic See. “However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms”.<sup>[176]</sup>

[91.] In distributing Holy Communion it is to be remembered that “sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them”.<sup>[177]</sup> Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ’s faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

[92.] Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice,<sup>[178]</sup> if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops’ Conference with the recognitio of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.<sup>[179]</sup>

[93.] The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.<sup>[180]</sup>

[94.] It is not licit for the faithful “to take . . . by themselves . . . and, still less, to hand . . . from one to another” the sacred host or the sacred chalice.<sup>[181]</sup> Moreover, in this regard, the abuse is to be set aside

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whereby spouses administer Holy Communion to each other at a Nuptial Mass.

[95.] A lay member of Christ's faithful "who has already received the Most Holy Eucharist may receive it again on the same day only within a Eucharistic Celebration in which he or she is participating, with due regard for the prescriptions of can. 921 § 2."<sup>[182]</sup>

[96.] The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ's faithful concerning the Eucharistic doctrine of the Church. Where there exists in certain places by concession a particular custom of blessing bread after Mass for distribution, proper catechesis should very carefully be given concerning this action. In fact, no other similar practices should be introduced, nor should unconsecrated hosts ever be used for this purpose.

### 3. The Communion of Priests

[97.] A Priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The Priest celebrant or a concelebrant is never to wait until the people's Communion is concluded before receiving Communion himself.<sup>[183]</sup>

[98.] The Communion of Priest concelebrants should proceed according to the norms prescribed in the liturgical books, always using hosts consecrated at the same Mass<sup>[184]</sup> and always with Communion under both kinds being received by all of the concelebrants. It is to be noted that if the Priest or Deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words "The Body of Christ" or "The Blood of Christ".

[99.] Communion under both kinds is always permitted "to Priests who are not able to celebrate or concelebrate Mass".<sup>[185]</sup>

#### 4. Communion under Both Kinds

[100.] So that the fullness of the sign may be made more clearly evident to the faithful in the course of the Eucharistic banquet, lay members of Christ's faithful, too, are admitted to Communion under both kinds, in the cases set forth in the liturgical books, preceded and continually accompanied by proper catechesis regarding the dogmatic principles on this matter laid down by the Ecumenical Council of Trent.<sup>[186]</sup>

[101.] In order for Holy Communion under both kinds to be administered to the lay members of Christ's faithful, due consideration should be given to the circumstances, as judged first of all by the diocesan Bishop. It is to be completely excluded where even a small danger exists of the sacred species being profaned.<sup>[187]</sup> With a view to wider co-ordination, the Bishops' Conferences should issue norms, once their decisions have received the recognitio of the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments, especially as regards "the manner of distributing Holy Communion to the faithful under both kinds, and the faculty for its extension".<sup>[188]</sup>

[102.] The chalice should not be ministered to lay members of Christ's faithful where there is such a large number of communicants<sup>[189]</sup> that it is difficult to gauge the amount of wine for the Eucharist and there is a danger that "more than a reasonable quantity of the Blood of Christ remain to be consumed at the end of the celebration".<sup>[190]</sup> The same is true wherever access to the chalice would be difficult to arrange, or where such a large amount of wine would be required that its certain provenance and quality could only be known with difficulty, or wherever there is not an adequate number of sacred ministers or extraordinary ministers of Holy Communion with proper formation, or where a notable part of the people continues to prefer not to approach the chalice for various reasons, so that the sign of unity would in some sense be negated.

[103.] The norms of the Roman Missal admit the principle that in cases where Communion is administered under both kinds, "the Blood of the Lord may be received either by drinking from the chalice directly, or by intinction, or by means of a tube or a spoon".<sup>[191]</sup> As regards the

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administering of Communion to lay members of Christ's faithful, the Bishops may exclude Communion with the tube or the spoon where this is not the local custom, though the option of administering Communion by intinction always remains. If this modality is employed, however, hosts should be used which are neither too thin nor too small, and the communicant should receive the Sacrament from the Priest only on the tongue.<sup>[192]</sup>

[104.] The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand. As for the host to be used for the intinction, it should be made of valid matter, also consecrated; it is altogether forbidden to use non-consecrated bread or other matter.

[105.] If one chalice is not sufficient for Communion to be distributed under both kinds to the Priest concelebrants or Christ's faithful, there is no reason why the Priest celebrant should not use several chalices.<sup>[193]</sup> For it is to be remembered that all Priests in celebrating Holy Mass are bound to receive Communion under both kinds. It is praiseworthy, by reason of the sign value, to use a main chalice of larger dimensions, together with smaller chalices.

[106.] However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms.

[107.] In accordance with what is laid down by the canons, "one who throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by another penalty, not excluding dismissal from the clerical state".<sup>[194]</sup> To be regarded as pertaining to this case is any action that is voluntarily and gravely disrespectful of the sacred species. Anyone, therefore, who acts contrary to these norms, for example casting the sacred species into the

sacrarium or in an unworthy place or on the ground, incurs the penalties laid down.<sup>[195]</sup> Furthermore all will remember that once the distribution of Holy Communion during the celebration of Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the Priest at the altar or carried to the place for the reservation of the Eucharist.<sup>[196]</sup>

## Chapter V

### CERTAIN OTHER MATTERS CONCERNING THE EUCHARIST

#### 1. The Place for the Celebration of Holy Mass

[108.] “The celebration of the Eucharist is to be carried out in a sacred place, unless in a particular case necessity requires otherwise. In this case the celebration must be in a decent place.”<sup>[197]</sup> The diocesan Bishop shall be the judge for his diocese concerning this necessity, on a case-by-case basis.

[109.] It is never lawful for a Priest to celebrate in a temple or sacred place of any non-Christian religion.

#### 2. Various Circumstances Relating to the Mass

[110.] “Remembering always that in the mystery of the Eucharistic Sacrifice the work of redemption is constantly being carried out, Priests should celebrate frequently. Indeed, daily celebration is earnestly recommended, because, even if it should not be possible to have the faithful present, the celebration is an act of Christ and of the Church, and in carrying it out, Priests fulfill their principal role.”<sup>[198]</sup>

[111.] A Priest is to be permitted to celebrate or concelebrate the Eucharist “even if he is not known to the rector of the church, provided he presents commendatory letters” (i.e., a celebret) not more than a year old from the Holy See or his Ordinary or Superior “or unless it can be prudently judged that he is not impeded from celebrating”.<sup>[199]</sup> Let the Bishops take measures to put a stop to any contrary practice.

[112.] Mass is celebrated either in Latin or in another language, provided that liturgical texts are used which have been approved according to the norm of law. Except in the case of celebrations of the Mass that are scheduled by the ecclesiastical authorities to take place in the language of the people, Priests are always and everywhere permitted to celebrate Mass in Latin.<sup>[200]</sup>

[113.] When Mass is concelebrated by several Priests, a language known both to all the concelebrating Priests and to the gathered people should be used in the recitation of the Eucharist Prayer. Where it happens that some of the Priests who are present do not know the language of the celebration and therefore are not capable of pronouncing the parts of the Eucharistic Prayer proper to them, they should not concelebrate, but instead should attend the celebration in choral dress in accordance with the norms.<sup>[201]</sup>

[114.] “At Sunday Masses in parishes, insofar as parishes are ‘Eucharistic communities’, it is customary to find different groups, movements, associations, and even the smaller religious communities present in the parish.”<sup>[202]</sup> While it is permissible that Mass should be celebrated for particular groups according to the norm of law,<sup>[203]</sup> these groups are nevertheless not exempt from the faithful observance of the liturgical norms.

[115.] The abuse is reprobated by which the celebration of Holy Mass for the people is suspended in an arbitrary manner contrary to the norms of the Roman Missal and the healthy tradition of the Roman Rite, on the pretext of promoting a “fast from the Eucharist”.

[116.] Masses are not to be multiplied contrary to the norm of law, and as regards Mass stipends, all those things are to be observed which are otherwise laid down by law.<sup>[204]</sup>

### **3. Sacred Vessels**

[117.] Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books.<sup>[205]</sup> The Bishops’ Conferences have the faculty to

decide whether it is appropriate, once their decisions have been given the recognitio by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region,<sup>[206]</sup> so that honour will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided. Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate.<sup>[207]</sup>

[118.] Before they are used, sacred vessels are to be blessed by a Priest according to the rites laid down in the liturgical books.<sup>[208]</sup> It is praiseworthy for the blessing to be given by the diocesan Bishop, who will judge whether the vessels are worthy of the use to which they are destined.

[119.] The Priest, once he has returned to the altar after the distribution of Communion, standing at the altar or at the credence table, purifies the paten or ciborium over the chalice, then purifies the chalice in accordance with the prescriptions of the Missal and wipes the chalice with the purificator. Where a Deacon is present, he returns with the Priest to the altar and purifies the vessels. It is permissible, however, especially if there are several vessels to be purified, to leave them, covered as may be appropriate, on a corporal on the altar or on the credence table, and for them to be purified by the Priest or Deacon immediately after Mass once the people have been dismissed. Moreover a duly instituted acolyte assists the Priest or Deacon in purifying and arranging the sacred vessels either at the altar or the credence table. In the absence of a Deacon, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes and arranges them in the usual way.<sup>[209]</sup>

[120.] Let Pastors take care that the linens for the sacred table, especially those which will receive the sacred species, are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be

done by pouring the water from the first washing, done by hand, into the church's sacrarium or into the ground in a suitable place. After this a second washing can be done in the usual way.

#### **4. Liturgical Vesture**

[121.] "The purpose of a variety of colour of the sacred vestments is to give effective expression even outwardly to the specific character of the mysteries of faith being celebrated and to a sense of Christian life's passage through the course of the liturgical year".<sup>[210]</sup> On the other hand, the variety "of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments. In fact, these "sacred vestments should also contribute to the beauty of the sacred action itself".<sup>[211]</sup>

[122.] "The alb" is "to be tied at the waist with a cincture unless it is made so as to fit even without a cincture. Before the alb is put on, if it does not completely cover the ordinary clothing at the neck, an amice should be put on".<sup>[212]</sup>

[123.] "The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole."<sup>[213]</sup> Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries should be vigilant in order that all usage to the contrary be eradicated.

[124.] A faculty is given in the Roman Missal for the Priest concelebrants at Mass other than the principal concelebrant (who should always put on a chasuble of the prescribed colour), for a just reason such as a large number of concelebrants or a lack of vestments, to omit "the chasuble, using the stole over the alb".<sup>[214]</sup> Where a need of this kind can be foreseen, however, provision should be made for it insofar as possible. Out of necessity the concelebrants other than the principal celebrant may even put on white chasubles. For the rest, the norms of the liturgical books are to be observed.

[125.] The proper vestment of the Deacon is the dalmatic, to be worn over an alb and stole. In order that the beautiful tradition of the Church

may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic.<sup>[215]</sup>

[126.] The abuse is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without sacred vestments or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books, even when there is only one minister participating.<sup>[216]</sup> In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all churches and oratories subject to their jurisdiction there is present an adequate supply of liturgical vestments made in accordance with the norms.

[127.] A special faculty is given in the liturgical books for using sacred vestments that are festive or more noble on more solemn occasions, even if they are not of the colour of the day.<sup>[217]</sup> However, this faculty, which is specifically intended in reference to vestments made many years ago, with a view to preserving the Church's patrimony, is improperly extended to innovations by which forms and colours are adopted according to the inclination of private individuals, with disregard for traditional practice, while the real sense of this norm is lost to the detriment of the tradition. On the occasion of a feastday, sacred vestments of a gold or silver colour can be substituted as appropriate for others of various colours, but not for purple or black.

[128.] Holy Mass and other liturgical celebrations, which are acts of Christ and of the people of God hierarchically constituted, are ordered in such a way that the sacred ministers and the lay faithful manifestly take part in them each according to his own condition. It is preferable therefore that "Priests who are present at a Eucharistic Celebration, unless excused for a good reason, should as a rule exercise the office proper to their Order and thus take part as concelebrants, wearing the sacred vestments. Otherwise, they wear their proper choir dress or a surplice over a cassock."<sup>[218]</sup> It is not fitting, except in rare and exceptional cases and with reasonable cause, for them to participate at Mass, as regards to externals, in the manner of the lay faithful.

## Chapter VI

### THE RESERVATION OF THE MOST HOLY EUCHARIST AND EUCHARISTIC WORSHIP OUTSIDE MASS

#### 1. The Reservation of the Most Holy Eucharist

[129.] “The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass, above all the sick and those advanced in age, may be united by sacramental Communion to Christ and his Sacrifice which is offered in the Mass.”<sup>[219]</sup> In addition, this reservation also permits the practice of adoring this great Sacrament and offering it the worship due to God. Accordingly, forms of adoration that are not only private but also public and communitarian in nature, as established or approved by the Church herself, must be greatly promoted.<sup>[220]</sup>

[130.] “According to the structure of each church building and in accordance with legitimate local customs, the Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner” and furthermore “suitable for prayer” by reason of the quietness of the location, the space available in front of the tabernacle, and also the supply of benches or seats and kneelers.<sup>[221]</sup> In addition, diligent attention should be paid to all the prescriptions of the liturgical books and to the norm of law,<sup>[222]</sup> especially as regards the avoidance of the danger of profanation.<sup>[223]</sup>

[131.] Apart from the prescriptions of canon 934 § 1, it is forbidden to reserve the Blessed Sacrament in a place that is not subject in a secure way to the authority of the diocesan Bishop, or where there is a danger of profanation. Where such is the case, the diocesan Bishop should immediately revoke any permission for reservation of the Eucharist that may already have been granted.<sup>[224]</sup>

[132.] No one may carry the Most Holy Eucharist to his or her home, or to any other place contrary to the norm of law. It should also be borne

in mind that removing or retaining the consecrated species for a sacrilegious purpose or casting them away are graviora delicta, the absolution of which is reserved to the Congregation for the Doctrine of the Faith.<sup>[225]</sup>

[133.] A Priest or Deacon, or an extraordinary minister who takes the Most Holy Eucharist when an ordained minister is absent or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured. Furthermore the Rite for the administration of Communion to the sick, as prescribed in the Roman Ritual, is always to be used.<sup>[226]</sup>

## **2. Certain Forms of Worship of the Most Holy Eucharist Outside Mass**

[134.] "The worship of the Eucharist outside the Sacrifice of the Mass is a tribute of inestimable value in the life of the Church. Such worship is closely linked to the celebration of the Eucharistic Sacrifice."<sup>[227]</sup> Therefore both public and private devotion to the Most Holy Eucharist even outside Mass should be vigorously promoted, for by means of it the faithful give adoration to Christ, truly and really present,<sup>[228]</sup> the "High Priest of the good things to come"<sup>[229]</sup> and Redeemer of the whole world. "It is the responsibility of sacred Pastors, even by the witness of their life, to support the practice of Eucharistic worship and especially exposition of the Most Holy Sacrament, as well as prayer of adoration before Christ present under the eucharistic species."<sup>[230]</sup>

[135.] The faithful "should not omit making visits during the day to the Most Holy Sacrament, as a proof of gratitude, a pledge of love, and a debt of the adoration due to Christ the Lord who is present in it."<sup>[231]</sup> For the contemplation of Jesus present in the Most Holy Sacrament, as a communion of desire, powerfully joins the faithful to Christ, as is splendidly evident in the example of so many Saints.<sup>[232]</sup> "Unless there is a grave reason to the contrary, a church in which the Most Holy Eucharist is reserved should be open to the faithful for at least some hours each day, so that they can spend time in prayer before the Most Holy Sacrament."<sup>[233]</sup>

[136.] The Ordinary should diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous, with the participation of the people. For in recent years in so many places “adoration of the Most Holy Sacrament is also an important daily practice and becomes an inexhaustible source of holiness”, although there are also places “where there is evident almost a total lack of regard for worship in the form of eucharistic adoration.”<sup>[234]</sup>

[137.] Exposition of the Most Holy Eucharist must always be carried out in accordance with the prescriptions of the liturgical books.<sup>[235]</sup> Before the Most Holy Sacrament either reserved or exposed, the praying of the Rosary, which is admirable “in its simplicity and even its profundity”, is not to be excluded either.<sup>[236]</sup> Even so, especially if there is Exposition, the character of this kind of prayer as a contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father’s design of salvation should be emphasized, especially by making use of readings taken from Sacred Scripture.<sup>[237]</sup>

[138.] Still, the Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time. It should therefore be arranged that at least some of the faithful always be present at fixed times, even if they take alternating turns.

[139.] Where the diocesan Bishop has sacred ministers or others whom he can assign to this purpose, the faithful have a right to visit the Most Holy Sacrament of the Eucharist frequently for adoration, and to take part in adoration before the Most Holy Eucharist exposed at least at some time in the course of any given year.

[140.] It is highly recommended that at least in the cities and the larger towns the diocesan Bishop should designate a church building for perpetual adoration; in it, however, Holy Mass should be celebrated frequently, even daily if possible, while the Exposition should rigorously be interrupted while Mass is being celebrated.<sup>[238]</sup> It is fitting that the host to be exposed for adoration should be consecrated in the Mass immediately preceding the time of adoration, and that it should be placed in the monstrance upon the altar after Communion.<sup>[239]</sup>

[141.] The diocesan Bishop should acknowledge and foster insofar as possible the right of the various groups of Christ's faithful to form guilds or associations for the carrying out of adoration, even almost continuous adoration. Whenever such associations assume an international character, it pertains to the Congregation for Divine Worship and the Discipline of the Sacraments to erect them and to approve their statutes.<sup>[240]</sup>

### **3. Eucharistic Congresses and Eucharistic Processions**

[142.] "It is for the diocesan Bishop to establish regulations about processions in order to provide for participation in them and for their being carried out in a dignified way"<sup>[241]</sup> and to promote adoration by the faithful.

[143.] "Wherever it is possible in the judgement of the diocesan Bishop, a procession through the public streets should be held, especially on the Solemnity of the Body and Blood of Christ as a public witness of reverence for the Most Holy Sacrament"<sup>[242]</sup> for the "devout participation of the faithful in the eucharistic procession on the Solemnity of the Body and Blood of Christ is a grace from the Lord which yearly fills with joy those who take part in it"<sup>[243]</sup>

[144.] Although this cannot be done in some places, the tradition of holding eucharistic processions should not be allowed to be lost. Instead, new ways should be sought of holding them in today's conditions: for example, at shrines, or in public gardens if the civil authority agrees.

[145.] The pastoral value of Eucharistic Congresses should be highly esteemed, and they "should be a genuine sign of faith and charity"<sup>[244]</sup> Let them be diligently prepared and carried out in accordance with what has been laid down,<sup>[245]</sup> so that Christ's faithful may have the occasion to worship the sacred mysteries of the Body and Blood of the Son of God in a worthy manner, and that they may continually experience within themselves the fruits of the Redemption.<sup>[246]</sup>

## Chapter VII

### EXTRAORDINARY FUNCTIONS OF LAY FAITHFUL

[146.] There can be no substitute whatsoever for the ministerial Priesthood. For if a Priest is lacking in the community, then the community lacks the exercise and sacramental function of Christ the Head and Shepherd, which belongs to the essence of its very life.<sup>[247]</sup> For “the only minister who can confect the sacrament of the Eucharist in persona Christi is a validly ordained Priest”.<sup>[248]</sup>

[147.] When the Church’s needs require it, however, if sacred ministers are lacking, lay members of Christ’s faithful may supply for certain liturgical offices according to the norm of law.<sup>[249]</sup> Such faithful are called and appointed to carry out certain functions, whether of greater or lesser weight, sustained by the Lord’s grace. Many of the lay Christian faithful have already contributed eagerly to this service and still do so, especially in missionary areas where the Church is still of small dimensions or is experiencing conditions of persecution,<sup>[250]</sup> but also in areas affected by a shortage of Priests and Deacons.

[148.] Particular importance is to be attached to the training of catechists, who by means of great labours have given and still give outstanding and altogether necessary help in the spreading of the faith and of the Church.<sup>[251]</sup>

[149.] More recently, in some dioceses long since evangelized, members of Christ’s lay faithful have been appointed as “pastoral assistants”, and among them many have undoubtedly served the good of the Church by providing assistance to the Bishop, Priests and Deacons in the carrying out of their pastoral activity. Let care be taken, however, lest the delineation of this function be assimilated too closely to the form of pastoral ministry that belongs to clerics. That is to say, attention should be paid to ensuring that “pastoral assistants” do not take upon themselves what is proper to the ministry of the sacred ministers.

[150.] The activity of a pastoral assistant should be directed to facilitating the ministry of Priests and Deacons, to ensuring that vocations to the Priesthood and Diaconate are awakened and that lay members of Christ's faithful in each community are carefully trained for the various liturgical functions, in keeping with the variety of charisms and in accordance with the norm of law.

[151.] Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the Liturgy. Such recourse is not intended for the sake of a fuller participation of the laity but rather, by its very nature, is supplementary and provisional.<sup>[252]</sup> Furthermore, when recourse is had out of necessity to the functions of extraordinary ministers, special urgent prayers of intercession should be multiplied that the Lord may soon send a Priest for the service of the community and raise up an abundance of vocations to sacred Orders.<sup>[253]</sup>

[152.] These purely supplementary functions must not be an occasion for disfiguring the very ministry of Priests, in such a way that the latter neglect the celebration of Holy Mass for the people for whom they are responsible, or their personal care of the sick, or the baptism of children, or assistance at weddings or the celebration of Christian funerals, matters which pertain in the first place to Priests assisted by Deacons. It must therefore never be the case that in parishes Priests alternate indiscriminately in shifts of pastoral service with Deacons or laypersons, thus confusing what is specific to each.

[153.] Furthermore, it is never licit for laypersons to assume the role or the vesture of a Priest or a Deacon or other clothing similar to such vesture.

### **1. The Extraordinary Minister of Holy Communion**

[154.] As has already been recalled, "the only minister who can confect the Sacrament of the Eucharist in persona Christi is a validly ordained Priest".<sup>[254]</sup> Hence the name "minister of the Eucharist" belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon,<sup>[255]</sup> to whom it belongs therefore to administer Holy

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Communion to the lay members of Christ's faithful during the celebration of Mass. In this way their ministerial office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete.

[155.] In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ's faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law,<sup>[256]</sup> for one occasion or for a specified time, and an appropriate formula of blessing may be used for the occasion. This act of appointment, however, does not necessarily take a liturgical form, nor, if it does take a liturgical form, should it resemble sacred Ordination in any way. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist.<sup>[257]</sup>

[156.] This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not "special minister of Holy Communion" nor "extraordinary minister of the Eucharist" nor "special minister of the Eucharist", by which names the meaning of this function is unnecessarily and improperly broadened.

[157.] If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons.<sup>[258]</sup>

[158.] Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion

is so great that the very celebration of Mass would be unduly prolonged.<sup>[259]</sup> This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

[159.] It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.

[160.] Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

## **2. Preaching**

[161.] As was already noted above, the homily on account of its importance and its nature is reserved to the Priest or Deacon during Mass.<sup>[260]</sup> As regards other forms of preaching, if necessity demands it in particular circumstances, or if usefulness suggests it in special cases, lay members of Christ's faithful may be allowed to preach in a church or in an oratory outside Mass in accordance with the norm of law.<sup>[261]</sup> This may be done only on account of a scarcity of sacred ministers in certain places, in order to meet the need, and it may not be transformed from an exceptional measure into an ordinary practice, nor may it be understood as an authentic form of the advancement of the laity.<sup>[262]</sup> All must remember besides that the faculty for giving such permission belongs to the local Ordinary, and this as regards individual instances; this permission is not the competence of anyone else, even if they are Priests or Deacons.

## **3. Particular Celebrations carried out in the Absence of a Priest**

[162.] On the day known as the Lord's Day, the Church faithful gathers together to commemorate the Lord's Resurrection and the whole Paschal Mystery, especially by the celebration of Mass.<sup>[263]</sup> For "no Christian

community is built up unless it is rooted in and hinges upon the celebration of the Most Holy Eucharist".<sup>[264]</sup> Hence it is the Christian people's right to have the Eucharist celebrated for them on Sunday, and whenever holydays of obligation or other major feasts occur, and even daily insofar as this is possible. Therefore when it is difficult to have the celebration of Mass on a Sunday in a parish church or in another community of Christ's faithful, the diocesan Bishop together with his Priests should consider appropriate remedies.<sup>[265]</sup> Among such solutions will be that other Priests be called upon for this purpose, or that the faithful transfer to a church in a nearby place so as to participate in the Eucharistic mystery there.<sup>[266]</sup>

[163.] All Priests, to whom the Priesthood and the Eucharist are entrusted for the sake of others,<sup>[267]</sup> should remember that they are enjoined to provide the faithful with the opportunity to satisfy the obligation of participating at Mass on Sundays.<sup>[268]</sup> For their part, the lay faithful have the right, barring a case of real impossibility, that no Priest should ever refuse either to celebrate Mass for the people or to have it celebrated by another Priest if the people otherwise would not be able to satisfy the obligation of participating at Mass on Sunday or the other days of precept.

[164.] "If participation at the celebration of the Eucharist is impossible on account of the absence of a sacred minister or for some other grave cause,"<sup>[269]</sup> then it is the Christian people's right that the diocesan Bishop should provide as far as he is able for some celebration to be held on Sundays for that community under his authority and according to the Church's norms. Sunday celebrations of this specific kind, however, are to be considered altogether extraordinary. All Deacons or lay members of Christ's faithful who are assigned a part in such celebrations by the diocesan Bishop should strive "to keep alive in the community a genuine 'hunger' for the Eucharist, so that no opportunity for the celebration of Mass will ever be missed, also taking advantage of the occasional presence of a Priest who is not impeded by Church law from celebrating Mass".<sup>[270]</sup>

[165.] It is necessary to avoid any sort of confusion between this type of gathering and the celebration of the Eucharist.<sup>[271]</sup> The diocesan Bishops, therefore, should prudently discern whether Holy Communion

ought to be distributed in these gatherings. The matter would appropriately be determined in view of a more ample co-ordination in the Bishops' Conference, to be put into effect after the recognition of the acts by the Apostolic See through the Congregation for Divine Worship and the Discipline of the Sacraments. It will be preferable, moreover, when both a Priest and a Deacon are absent, that the various parts be distributed among several faithful rather than having a single lay member of the faithful direct the whole celebration alone. Nor is it ever appropriate to refer to any member of the lay faithful as "presiding" over the celebration.

[166.] Likewise, especially if Holy Communion is distributed during such celebrations, the diocesan Bishop, to whose exclusive competence this matter pertains, must not easily grant permission for such celebrations to be held on weekdays, especially in places where it was possible or would be possible to have the celebration of Mass on the preceding or the following Sunday. Priests are therefore earnestly requested to celebrate Mass daily for the people in one of the churches entrusted to their care.

[167.] "Similarly, it is unthinkable on the Lord's Day to substitute for Holy Mass either ecumenical celebrations of the word or services of common prayer with Christians from the . . . Ecclesial Communities, or even participation in these Communities' liturgical services."<sup>[272]</sup> Should the diocesan Bishop out of necessity authorize the participation of Catholics for a single occasion, let pastors take care lest confusion arise among the Catholic faithful concerning the necessity of taking part at Mass at another hour of the day even in such circumstances, on account of the obligation.<sup>[273]</sup>

#### **4. Those Who Have Left the Clerical State**

[168.] "A cleric who loses the clerical state in accordance with the law . . . is prohibited from exercising the power of order"<sup>[274]</sup> It is therefore not licit for him to celebrate the sacraments under any pretext whatsoever save in the exceptional case set forth by law,<sup>[275]</sup> nor is it licit for Christ's faithful to have recourse to him for the celebration, since there is no reason which would permit this according to canon 1335.<sup>[276]</sup> Moreover, these men should neither give the homily<sup>[277]</sup> nor ever undertake any office or duty in the celebration of the sacred Liturgy, lest confusion arise among Christ's faithful and the truth be obscured.

## Chapter VIII

### REMEDIES

[169.] Whenever an abuse is committed in the celebration of the sacred Liturgy, it is to be seen as a real falsification of Catholic Liturgy. St Thomas wrote, “the vice of falsehood is perpetrated by anyone who offers worship to God on behalf of the Church in a manner contrary to that which is established by the Church with divine authority, and to which the Church is accustomed”.<sup>[278]</sup>

[170.] In order that a remedy may be applied to such abuses, “there is a pressing need for the biblical and liturgical formation of the people of God, both pastors and faithful”,<sup>[279]</sup> so that the Church’s faith and discipline concerning the sacred Liturgy may be accurately presented and understood. Where abuses persist, however, proceedings should be undertaken for safeguarding the spiritual patrimony and rights of the Church in accordance with the law, employing all legitimate means.

[171.] Among the various abuses there are some which are objectively *graviora delicta* or otherwise constitute grave matters, as well as others which are nonetheless to be carefully avoided and corrected. Bearing in mind everything that is treated especially in Chapter I of this Instruction, attention should be paid to what follows.

#### 1. *Graviora delicta*

[172.] *Graviora delicta* against the sanctity of the Most August Sacrifice and Sacrament of the Eucharist are to be handled in accordance with the ‘Norms concerning *graviora delicta* reserved to the Congregation for the Doctrine of the Faith’,<sup>[280]</sup> namely:

a) taking away or retaining the consecrated species for sacrilegious ends, or the throwing them away;<sup>[281]</sup>

b) the attempted celebration of the liturgical action of the Eucharistic Sacrifice or the simulation of the same;<sup>[282]</sup>

c) the forbidden concelebration of the Eucharistic Sacrifice with ministers of Ecclesial Communities that do not have the apostolic succession nor acknowledge the sacramental dignity of priestly Ordination;<sup>[283]</sup>

d) the consecration for sacrilegious ends of one matter without the other in the celebration of the Eucharist or even of both outside the celebration of the Eucharist.<sup>[284]</sup>

## **2. Grave Matters**

[173.] Although the gravity of a matter is to be judged in accordance with the common teaching of the Church and the norms established by her, objectively to be considered among grave matters is anything that puts at risk the validity and dignity of the Most Holy Eucharist: namely, anything that contravenes what is set out above in nn. 48-52, 56, 76-77, 79, 91-92, 94, 96, 101-102, 104, 106, 109, 111, 115, 117, 126, 131-133, 138, 153 and 168. Moreover, attention should be given to the other prescriptions of the Code of Canon Law, and especially what is laid down by canons 1364, 1369, 1373, 1376, 1380, 1384, 1385, 1386, and 1398.

## **3. Other Abuses**

[174.] Furthermore, those actions that are brought about which are contrary to the other matters treated elsewhere in this Instruction or in the norms established by law are not to be considered of little account, but are to be numbered among the other abuses to be carefully avoided and corrected.

[175.] The things set forth in this Instruction obviously do not encompass all the violations against the Church and its discipline that are defined in the canons, in the liturgical laws and in other norms of the Church for the sake of the teaching of the Magisterium or sound tradition. Where something wrong has been committed, it is to be corrected according to the norm of law.

## **4. The Diocesan Bishop**

[176.] The diocesan Bishop, “since he is the principal dispenser of the mysteries of God, is to strive constantly so that Christ’s faithful entrusted

to his care may grow in grace through the celebration of the sacraments, and that they may know and live the Paschal Mystery”.[285] It is his responsibility, “within the limits of his competence, to issue norms on liturgical matters by which all are bound”.[286]

[177.] “Since he must safeguard the unity of the universal Church, the Bishop is bound to promote the discipline common to the entire Church and therefore to insist upon the observance of all ecclesiastical laws. He is to be watchful lest abuses encroach upon ecclesiastical discipline, especially as regards the ministry of the Word, the celebration of the Sacraments and sacramentals, the worship of God and the veneration of the Saints”.[287]

[178.] Hence whenever a local Ordinary or the Ordinary of a religious Institute or of a Society of apostolic life receives at least a plausible notice of a delict or abuse concerning the Most Holy Eucharist, let him carefully investigate, either personally or by means of another worthy cleric, concerning the facts and the circumstances as well as the imputability.

[179.] Delicts against the faith as well as graviora delicta committed in the celebration of the Eucharist and the other Sacraments are to be referred without delay to the Congregation for the Doctrine of the Faith, which “examines [them] and, if necessary, proceeds to the declaration or imposition of canonical sanctions according to the norm of common or proper law”.[288]

[180.] Otherwise the Ordinary should proceed according the norms of the sacred canons, imposing canonical penalties if necessary, and bearing in mind in particular that which is laid down by canon 1326. If the matter is serious, let him inform the Congregation for Divine Worship and the Discipline of the Sacraments.

## **5. The Apostolic See**

[181.] Whenever the Congregation for Divine Worship and the Discipline of the Sacraments receives at least a plausible notice of a delict or an abuse concerning the Most Holy Eucharist, it informs the Ordinary so that he may investigate the matter. When the matter turns out to be

serious, the Ordinary should send to the same Dicastery as quickly as possible a copy of the acts of the inquiry that has been undertaken, and where necessary, the penalty imposed.

[182.] In more difficult cases the Ordinary, for the sake of the good of the universal Church in the care for which he too has a part by virtue of his sacred Ordination, should not fail to handle the matter, having previously taken advice from the Congregation for Divine Worship and the Discipline of the Sacraments. For its part, this Congregation, on the strength of the faculties given to it by the Roman Pontiff, according to the nature of the case, will assist the Ordinary, granting him the necessary dispensations<sup>[289]</sup> or giving him instructions or prescriptions, which he is to follow diligently.

## **6. Complaints Regarding Abuses in Liturgical Matters**

[183.] In an altogether particular manner, let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty incumbent upon each and every one, and all are bound to carry it out without any favouritism.

[184.] Any Catholic, whether Priest or Deacon or lay member of Christ's faithful, has the right to lodge a complaint regarding a liturgical abuse to the diocesan Bishop or the competent Ordinary equivalent to him in law, or to the Apostolic See on account of the primacy of the Roman Pontiff.<sup>[290]</sup> It is fitting, however, insofar as possible, that the report or complaint be submitted first to the diocesan Bishop. This is naturally to be done in truth and charity.

## **Conclusion**

[185.] "Against the seeds of discord which daily experience shows to be so deeply ingrained in human nature as a result of sin, there stands the creative power of the unity of Christ's body. For it is precisely by building up the Church that the Eucharist establishes fellowship among men."<sup>[291]</sup> It is therefore the hope of this Congregation for Divine Worship and the Discipline of the Sacraments that also, by the diligent application of those

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things that are recalled in this Instruction, human weakness may come to pose less of an obstacle to the action of the Most Holy Sacrament of the Eucharist, and that with all distortion set aside and every reprobated practice removed,<sup>[292]</sup> through the intercession of the Blessed Virgin Mary, “Woman of the Eucharist”, the saving presence of Christ in the Sacrament of his Body and Blood may shine brightly upon all people.

[186.] Let all Christ’s faithful participate in the Most Holy Eucharist as fully, consciously and actively as they can,<sup>[293]</sup> honouring it lovingly by their devotion and the manner of their life. Let Bishops, Priests and Deacons, in the exercise of the sacred ministry, examine their consciences as regards the authenticity and fidelity of the actions they have performed in the name of Christ and the Church in the celebration of the Sacred Liturgy. Let each one of the sacred ministers ask himself, even with severity, whether he has respected the rights of the lay members of Christ’s faithful, who confidently entrust themselves and their children to him, relying on him to fulfill for the faithful those sacred functions that the Church intends to carry out in celebrating the sacred Liturgy at Christ’s command.<sup>[294]</sup> For each one should always remember that he is a servant of the Sacred Liturgy.<sup>[295]</sup>

All things to the contrary notwithstanding.

This Instruction, prepared by the Congregation for Divine Worship and the Discipline of the Sacraments by mandate of the Supreme Pontiff John Paul II in collaboration with the Congregation for the Doctrine of the Faith, was approved by the same Pontiff on the Solemnity of St. Joseph, 19 March 2004, and he ordered it to be published and to be observed immediately by all concerned.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, Rome, on the Solemnity of the Annunciation of the Lord, 25 March 2004.

**Francis Card. Arinze,**  
Prefect

**Domenico Sorrentino,**  
Archbishop Secretary

## NOTES

- [1] Cf. Missale Romanum, ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, Ioannis Pauli Pp. II cura recognitum, editio typica tertia, diei 20 aprilis 2000, Typis Vaticanis, 2002, Missa votiva de Dei misericordia, oratio super oblata, p. 1159.
- [2] Cf. 1 Cor 11, 26; Missale Romanum, Prex Eucharistica, acclamatio post consecrationem, p. 576; Pope John Paul II, Encyclical Letter, Ecclesia de Eucharistia, 17 April 2003, nn. 5, 11, 14, 18: AAS 95 (2003) pp. 436, 440-441, 442, 445.
- [3] Cf. Is 10: 33; 51, 22; Missale Romanum, In sollemnitate Domini nostri Iesu Christi, universonum Regis, Praefatio, p. 499.
- [4] Cf. 1 Cor 5: 7; Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, Presbyterorum ordinis, 7 December 1965, n. 5; John Paul II, Apostolic Exhortation., Ecclesia in Europa, n. 75: AAS 95 (2003) pp. 649-719, here p. 693.
- [5] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, Lumen gentium, 21 November 1964, n. 11.
- [6] Cf. Pope John Paul II, Encyclical Letter Ecclesia de Eucharistia, 17 April 2003, n. 21: AAS 95 (2003) p. 447.
- [7] Ibidem: AAS 95 (2003) pp. 433-475.
- [8] Ibidem, n. 52: AAS 95 (2003) p. 468.
- [9] Ibidem.
- [10] Ibidem, n. 10: AAS 95 (2003) p. 439.
- [11] Ibidem; cf. Pope John Paul II, Apostolic Letter, Vicesimus quintus annus, 4 December 1988, nn. 12-13: AAS 81 (1989)pp. 909-910; cf. also Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, 4 December 1963 n. 48.
- [12] Missale Romanum, Prex Eucharistica III, p. 588; cf. 1 Cor 12: 12-13; Eph 4: 4.
- [13] Cf. Phil 2,5.
- [14] Pope John Paul II, Encyclical Letter Ecclesia de Eucharistia, n. 10: AAS 95 (2003), p. 439.
- [15] Ibidem, n. 6: AAS 95 (2003) p. 437; cf. Lk 24: 31.
- [16] Cf. Rom 1: 20.

- [17] Cf. *Missale Romanum*, Praefatio I de Passione Domini, p. 528.
- [18] Cf. Pope John Paul II, Encyclical Letter *Veritatis splendor*, 6 August 1993, n. 35: AAS 85 (1993) pp. 1161-1162; Homily given at Camden Yards, 9 October 1995, n. 7: *Insegnamenti di Giovanni Paolo II*, XVII, 2 (1995), Libreria Editrice Vaticana, 1998, p. 788.
- [19] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [20] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, 25 January 1994, nn. 19 and 23: AAS 87 (1995) pp. 295-296, 297.
- [21] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 33.
- [22] Cf. St Irenaeus, *Adversus Haereses*, III, 2: SCh..., 211, 24-31; St Augustine, *Epistula ad Ianuarium*: 54,I: PL 33,200: «Illa autem quae non scripta, sed tradita custodimus, quae quidem toto terrarum orbe servantur, datur intellegi vel ab ipsis Apostolis, vel plenariis conciliis, quorum est Ecclesia saluberrima auctoritas, commendata atque statuta retineri.»; Pope John Paul II, Encyclical Letter *Redemptoris missio*, 7 December 1990, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on Certain Aspects of the Church as Communion, *Communio notio*, 28 May 1992, nn. 7-10: AAS 85 (1993) pp. 842-844; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 26: AAS 87 (1995) pp. 298-299.
- [23] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 21.
- [24] Cf. Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*, 30 November 1947: AAS 40 (1948) p. 5; Congregation for the Doctrine of the Faith, Declaration *Inter insigniores*, 15 October 1976, part IV: AAS 69 (1977) pp. 107-108; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Varietates legitimae*, n. 25: AAS 87 (1995) p. 298.

- [25] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*, 20 November 1947: AAS 39 (1947) p. 540.
- [26] Cf. S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*, 3 April 1980: AAS 72 (1980) p. 333.
- [27] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003), p. 468.
- [28] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 4,38; Decree on the Catholic Eastern Churches, *Orientalium Ecclesiarum*, 21 November 1964, nn. 1,2,6; Pope Paul VI, Apostolic Constitution *Missale Romanum*: AAS 61 (1969) pp. 217-222; *Missale Romanum*, *Institutio Generalis*, n. 399; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Liturgiam authenticam*, 28 March 2001, n. 4: AAS 93 (2001) pp. 685-726, here p. 686.
- [29] Cf. Pope John Paul II, Apostolic Exhortation *Ecclesia in Europa*, n. 72: AAS 95 (2003) p. 000.
- [30] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 23: AAS 95 (2003) pp. 448-449; S. Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, n. 6: AAS 59 (1967) p. 545.
- [31] S. Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum*: AAS 72 (1980) pp. 332-333.
- [32] Cf. 1 Cor 11,17-34; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) pp. 467-468.
- [33] Cf. Code of Canon Law, 25 January 1983, can. 1752.
- [34] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 22 §1; cf. Code of Canon Law, can. 838 §1.
- [35] Code of Canon Law, can. 331; cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 22.
- [36] Code of Canon Law, can. 838 §2.
- [37] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, 28 June 1988: AAS 80 (1988) pp. 841-924, here artt. 62, 63, and 66, pp. 876-877.

- [38] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 52: AAS 95 (2003) p. 468.
- [39] Cf. Second Vatican Ecumenical Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, 28 October 1965, n. 15; cf. also the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; Code of Canon Law, can. 387.
- [40] Prayer for the Consecration of a Bishop in the Byzantine Rite: *Euchologion to mega*, Rome, 1873, p. 139.
- [41] Cf. St. Ignatius of Antioch, *Ad Smyrn.* 8,1: ed. F.X. Funk, I, p. 282.
- [42] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 26; cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 7: AAS 59 (1967) p. 545; cf. also Pope John Paul II, Apostolic Exhortation, *Pastores gregis*, 16 October 2003, nn. 32-41: *L'Osservatore Romano*, 17 October 2003, pp. 6-8.
- [43] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41; cf. St. Ignatius of Antioch, *Ad Magn.* 7, *Ad Philad.* 4, *Ad Smyrn.* 8: ed. F.X. Funk, I, pp. 236, 266, 281; *Missale Romanum, Institutio Generalis*, n. 22; cf. also Code of Canon Law, can. 389.
- [44] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Lumen gentium*, n. 26.
- [45] Code of Canon Law, can. 838 §4.
- [46] Cf. *Consilium for Implementing the Constitution on the Liturgy, Dubium: Notitiae* 1 (1965) p. 254.
- [47] Cf. Acts 20,28; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, nn. 21 and 27; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [48] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, 5 September 1970: AAS 62 (1970) p. 694.
- [49] Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 21; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, n. 3.
- [50] Cf. *Caeremoniale Episcoporum ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Ioannis*

Pauli Pp. II promulgatum, editio typica, 14 September 1984,  
Vatican Polyglot Press, 1985, n. 10

- [51] Cf. Missale Romanum, Institutio Generalis, n. 387.
- [52] Cf. ibidem, n. 22.
- [53] Cf. S. Congregation for Divine Worship, Instruction, Liturgicae  
instaurationes: AAS 62 (1970) p. 694.
- [54] Second Vatican Ecumenical Council, Dogmatic Constitution on  
the Church, Lumen gentium, n. 27; cf. 2 Cor 4,15.
- [55] Cf. Code of Canon Law, canons 397 §1; 678 §1.
- [56] Cf. ibidem, canon 683 §1.
- [57] Ibidem, canon 392.
- [58] Cf. Pope John Paul II, Apostolic Letter Vicesimus quintus  
annus, n. 21: AAS 81 (1989) p. 917; Second Vatican  
Ecumenical Council, Constitution on the Sacred Liturgy,  
Sacrosanctum Concilium, nn. 45-46; Pope Pius XII, Encyclical  
Letter Mediator Dei: AAS 39 (1947) p. 562.
- [59] Cf. Pope John Paul II, Apostolic Letter Vicesimus quintus  
annus, n. 20: AAS 81 (1989) p. 916.
- [60] Cf. ibidem.
- [61] Cf. Second Vatican Ecumenical Council, Constitution on the  
Sacred Liturgy, Sacrosanctum Concilium, n. 44; Congregation  
for Bishops, Letter sent to the Presidents of the Conferences of  
Bishops together with the Congregation for the Evangelization  
of Peoples, 21 June 1999, n. 9: AAS 91 (1999) p. 999.
- [62] Cf. Congregation for Divine Worship, Instruction Liturgicae  
instaurationis, n. 12: AAS 62 (1970) pp. 692-704; cf., here p. 703.
- [63] Cf. Congregation For Divine Worship, Declaration on  
Eucharistic Prayers and liturgical experimentation, 21 March  
1988: Notitiae 24 (1988) pp. 234-236.
- [64] Cf. Congregation for Divine Worship and the Discipline of the  
Sacraments, Instruction Varietates legitimae: AAS 87 (1995) pp.  
288-314.
- [65] Cf. Code of Canon Law, can. 838 § 3; S. Congregation of Rites,  
Instruction Inter Oecumenici, 26 September 1964, n. 31: AAS  
56 (1964) p. 883; Congregation for Divine Worship and the  
Discipline of the Sacraments, Instruction Liturgiam authenticam,  
nn. 79-80: AAS 93 (2001) pp. 711-713.

- [66] Cf. Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, 7 December 1965, n. 7; *Pontificale Romanum*, ed. 1962: *Ordo consecrationis sacerdotalis*, in *Praefatione*; *Pontificale Romanum ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum*, auctoritate Pauli Pp. VI editum, Ioannis Pauli Pp. II cura recognitum: *De Ordinatione Episcopi, presbyterorum et diaconorum*, editio typica altera, 29 June 1989, *Typis Polyglottis Vaticanis*, 1990, cap. II: *De Ordin. presbyterorum*, *Praenotanda*, n. 101.
- [67] St. Ignatius of Antioch, *Ad Philad.*, 4: ed. F.X. Funk, I, p. 266; Pope St. Cornelius I, cited by St. Cyprian, *Letter 48,2*: ed. G. Hartel, III,2, p. 610.
- [68] Second Vatican Ecumenical Council, *Dogmatic Constitution on the Church, Lumen gentium*, n. 28.
- [69] Cf. *ibidem*.
- [70] John Paul II, *Encyclical Letter Ecclesia de Eucharistia*, n. 52; cf. n. 29: *AAS 95 (2003)* pp. 467-468; 452-435.
- [71] *Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum*, editio typica altera: *De Ordinatione Presbyterorum*, n. 124; cf. *Missale Romanum, Feria V in Hebdomada Sancta: Ad Missam chrismatis, Renovatio promissionum sacerdotalium*, p. 292.
- [72] Cf. Ecumenical Council of Trent, Session VII, 3 March 1547, *Decree on the Sacraments*, canon 13, *DS 1613*; Second Vatican Ecumenical Council, *Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, n. 22; Pope Pius XII, *Encyclical Letter Mediator Dei*: *AAS 39 (1947)* pp. 544, 546-547, 562; *Codex Iuris Canonici*, can 846, § 1; *Missale Romanum, Institutio Generalis*, n. 24.
- [73] St. Ambrose, *De Virginitate*, n. 48: *PL 16*, 278.
- [74] *Code of Canon Law*, can. 528 § 2.
- [75] Second Vatican Ecumenical Council, *Decree on the Ministry and Life of Priests, Presbyterorum Ordinis*, n. 5.
- [76] Cf. Pope John Paul II, *Encyclical Letter Ecclesia de Eucharistia*, n. 5: *AAS 95 (2003)* p. 436.
- [77] Second Vatican Ecumenical Council, *Dogmatic Constitution on the Church, Lumen gentium*, n. 29; cf. *Constitutiones Ecclesiae*

Aegypticae, III, 2: ed. F.X. Funk, Didascalica, II, p. 103; Statuta Ecclesiae Ant., 37-41: ed. D. Mansi 3, 954.

- [78] Cf. Acts 6,3.
- [79] Jn 13,35.
- [80] Matt 20,28.
- [81] Cf. Luke 22,27.
- [82] Cf. Caeremoniale Episcoporum, nn. 9, 23. Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, Lumen gentium, n. 29.
- [83] Cf. Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, cap. III, De Ordin. diaconorum, n. 199.
- [84] Cf. 1 Tim 3,9.
- [85] Cf. Pontificale Romanum, De Ordinatione Episcopi, presbyterorum et diaconorum, editio typica altera, cap. III, De Ordin. diaconorum, n. 200.
- [86] Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 10.
- [87] Cf. ibidem, n. 41; Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, Lumen gentium, n. 11; Decree on the Ministry and Life of Priests, Presbyterorum ordinis, nn. 2,5,6; Decree on the Pastoral Office of Bishops, Christus Dominus, n. 30, Decree on Ecumenism, Unitatis redintegratio, 21 November 1964, n. 15; S. Congregation of Rites, Instruction Eucharisticum mysterium, nn. 3e, 6: AAS 59 (1967) pp. 542, 544-545; Missale Romanum, Institutio Generalis, n. 16.
- [88] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 26; Missale Romanum, Institutio Generalis, n. 91.
- [89] 1 Pet 2,9; cf. 2,4-5.
- [90] Missale Romanum, Institutio Generalis, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 41.
- [91] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, Lumen gentium, n. 10.
- [92] Cf. St. Thomas Aquinas, Summa Theologica, III, q. 63, a. 2.

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- [93] Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 10; cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452.
- [94] Cf. Acts 2,42-47.
- [95] Cf. Rom 12,1.
- [96] Cf. 1 Pet 3,15; 2,4-10.
- [97] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 12-18: AAS 95 (2003) p. 441-445; Letter *Dominicae Cenaе*, 24 February 1980, n. 9: AAS 72 (1980) pp. 129-133.
- [98] Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [99] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 30-31.
- [100] Cf. S. Congregation for Divine Worship, Instruction *Liturgicae instaurationes*, n. 1: AAS 62 (1970) p. 695.
- [101] Cf. *Missale Romanum*, *Feria secunda post Dominica V in Quadragesima*, *Collecta*, p. 258.
- [102] Cf. Pope John Paul II, Apostolic Letter *Novo Millennio ineunte*, 6 January 2001, n. 21: AAS 93 (2001) p. 280; cf. Jn 20,28.
- [103] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586; cf. also Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen gentium*, n. 67; Pope Paul VI, Apostolic Exhortation *Marialis cultus*, 11 February 1974, n. 24: AAS 66 (1974) pp. 113-168, here p. 134; Congregation for Divine Worship and the Discipline of the Sacraments, *Direttorio su pietà popolare e Liturgia*, 17 December 2001.
- [104] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae*, 16 October 2002: AAS 95 (2003) pp. 5-36.
- [105] Cf. Pope Pius XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 586-587.
- [106] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Instruction, *Varietates legitimae*, n. 22: AAS 87 (1995) p. 297.
- [107] Cf. Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.

- [108] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 29: AAS 95 (2003) p. 453; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter I: DS 802; Ecumenical Council of Trent, Session XXIII, 15 July 1563, Doctrine and Canons on Sacred Order, Chapter 4: DS 1767-1770; Pope Pius XII, Encyclical Letter, *Mediator Dei*: AAS 39 (1947) p. 553.
- [109] Cf. Code of Canon Law, can. 230 § 2; cf. also the *Missale Romanum, Institutio Generalis*, n. 97.
- [110] Cf. *Missale Romanum, General Instruction*, n. 109.
- [111] Cf. Pope Paul VI, Apostolic Letter (*Motu Proprio*) *Ministeria quaedam*, 15 August 1972, nn. VI-XII; *Pontificale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, De institutione lectorum et acolythorum, de admissione inter candidatos ad diaconatum et presbyteratum, de sacro caelibatu amplectendo*, editio typica, 3 December 1972, *Typis Polyglottis Vaticanis*, 1973, p. 10: AAS 64 (1972) pp. 529-534, here pp. 532-533; Code of Canon Law, can. 230 §1; *Missale Romanum, Institutio Generalis*, nn. 98-99, 187-193.
- [112] Cf. *Missale Romanum, Institutio Generalis*, nn. 187-190, 193; Code of Canon Law, can. 230 §2-3.
- [113] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 24; S. Congregation for the Sacraments and Divine Worship, *Instruction, Inaestimabile donum*, nn. 2 and 18: AAS 72 (1980) pp. 334, 338; *Missale Romanum, Institutio Generalis*, nn. 101, 194-198; Code of Canon Law, can 230 §2-3.
- [114] Cf. *Missale Romanum, Institutio Generalis*, nn. 100-107.
- [115] *Ibidem*, n. 91; cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 28.
- [116] Cf. Pope John Paul II, Allocution to the Conference of Bishops of the Antilles, 7 May 2002, n. 2: AAS 94 (2002) pp. 575-577; Post-Synodal Apostolic Exhortation, *Christifideles laici*, 30 December 1988, n. 23: AAS 81 (1989) pp. 393-521, here pp. 429-431; Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio*, 15 August 1997, *Theological Principles*, n. 4: AAS 89 (1997) pp. 860-861.

- [117] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 19.
- [118] S. Congregation for Divine Worship, Instruction, *Immensae caritatis*, 29 January 1973: AAS 65 (1973) p. 266.
- [119] Cf. S. Congregation of Rites, Instruction, *De Musica sacra*, 3 September 1958, n. 93c: AAS 50 (1958) p. 656.
- [120] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of Conferences of Bishops on the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348.
- [121] Cf. Pope John Paul II, Apostolic Constitution, *Pastor Bonus*, art. 65: AAS 80 (1988) p. 877.
- [122] Cf. Pontifical Council for the Interpretation of Legislative Texts, Response to dubium, 11 July 1992: AAS 86 (1994) pp. 541-542; Congregation for Divine Worship and the Discipline of the Sacraments, Letter to the Presidents of the Conferences of Bishops concerning the liturgical service of laypersons, 15 March 1994: *Notitiae* 30 (1994) pp. 333-335, 347-348; Letter to a Bishop, 27 July 2001: *Notitiae* 38 (2002) 46-54.
- [123] Cf. Code of Canon Law, can. 924 §2; *Missale Romanum, Institutio Generalis*, n. 320.
- [124] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, *Dominus Salvator noster*, 26 March 1929, n. 1: AAS 21 (1929) pp. 631-642, here p. 632.
- [125] Cf. *ibidem*, n. II: AAS 21 (1929) p. 635.
- [126] Cf. *Missale Romanum, Institutio Generalis*, n. 321.
- [127] Cf. Lk 22,18; Code of Canon Law, can. 924 §§ 1, 3; *Missale Romanum, Institutio Generalis*, n. 322.
- [128] Cf. *Missale Romanum, Institutio Generalis*, n. 323.
- [129] Pope John Paul II, Apostolic Letter, *Vicesimus quintus annus*, n. 13, AAS 81 (1989)
- [130] S. Congregation for the Sacraments and Divine Worship, Instruction, *Inaestimabile donum*, n. 5: AAS 72 (1980) pp. 335.
- [131] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 28: AAS 95 (2003) p. 452; *Missale Romanum, Institutio*

- Generalis, n. 147; S. Congregation for Divine Worship, Instruction, Liturgicae instaurationes, n. 4: AAS 62 (1970) p. 698; S. Congregation for the Sacraments and Divine Worship, Instruction, Inaestimabile donum, n. 4: AAS 72 (1980) p. 334.
- [132] Missale Romanum, Institutio Generalis, n. 32.
- [133] Ibidem, n. 147; cf. Pope John Paul II, Encyclical Letter, Ecclesia de Eucharistia, n. 28: AAS 95 (2003) p. 452; cf. also Congregation for the Sacraments and Divine Worship, Instruction, Inaestimabile donum, n. 4: AAS 72 (1980) pp. 334-335.
- [134] Pope John Paul II, Encyclical Letter, Ecclesia de Eucharistia, n. 39: AAS 95 (2003) p. 459.
- [135] Cf. S. Congregation for Divine Worship, Instruction, Liturgicae instaurationes, n. 2b: AAS 62 (1970) p. 696.
- [136] Cf. Missale Romanum, Institutio Generalis, nn. 356-362.
- [137] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 51.
- [138] Missale Romanum, Institutio Generalis, n. 57; cf. Pope John Paul II, Apostolic Letter, Vicesimus quintus annus, n. 13: AAS 81 (1989) p. 910; Congregation for the Doctrine of the Faith, Declaration, Dominus Iesus, on the unicity and salvific universality of Jesus Christ and the Church, 6 August 2000: AAS 92 (2000) pp. 742-765.
- [139] Missale Romanum, General Instruction, n. 60.
- [140] Cf. ibidem, nn. 59-60.
- [141] Cf., e.g., Rituale Romanum, ex decreto sacrosancti Oecumenici Concilii Vaticani II renovatum, auctoritate Pauli Pp. VI editum Ioannis Pauli Pp. II cura recognitum: Ordo celebrandi Matrimonium, editio typica altera, 19 March 1990, Typis Polyglottis Vaticanis 1991, n. 125; Roman Ritual, renewed by decree of the Second Vatican Ecumenical Council and promulgated by authority of Pope Paul VI: Order for Anointing of the Sick and for their Pastoral Care, editio typica, 7 December 1972, Vatican Polyglot Press, 1972, n. 72.
- [142] Cf. Code of Canon Law, can 767 §1.
- [143] Cf. Missale Romanum, Institutio Generalis, n. 66; cf. also the Code of Canon Law, can. 6, §1, 2; also can. 767 §1, regarding

- which other noteworthy prescriptions may be found in Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Practical Provisions*, art. 3 § 1: AAS 89 (1997) p. 865.
- [144] *Missale Romanum, Institutio Generalis*, n. 66; cf. also the Code of Canon Law, can 767 §1.
- [145] Cf. Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Practical Provisions*, art. 3 §1: AAS 89 (1997) p. 865; cf. also the Code of Canon Law, can. 6 §1, 2; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, *Response to dubium*, 20 June 1987: AAS 79 (1987) p. 1249.
- [146] Cf. Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Practical Provisions*, art. 3 § 1: AAS 89 (1997) pp. 864-865.
- [147] Cf. Ecumenical Council of Trent, Session XXII, 17 September 1562, on the Most Holy Sacrifice of the Mass, Chapter 8: DS 1749; *Missale Romanum, Institutio Generalis*, n. 65.
- [148] Cf. Pope John Paul II, *Allocution to a number of Bishops from the United States of America who had come to Rome for a visit "ad Limina Apostolorum"*, 28 May 1993, n. 2: AAS 86 (1994) p. 330.
- [149] Cf. Code of Canon Law, can. 386 §1.
- [150] Cf. *Missale Romanum, Institutio Generalis*, n. 73.
- [151] Cf. *ibidem*, n. 154.
- [152] Cf. *ibidem*, nn. 82, 154.
- [153] Cf. *ibidem*, n. 83.
- [154] Cf. S. Congregation for Divine Worship, *Instruction, Liturgicae instaurationes*, n. 5: AAS 62 (1970) p. 699.
- [155] Cf. *Missale Romanum, Institutio Generalis*, nn. 83, 240, 321.
- [156] Cf. Congregation For the Clergy et al., *Instruction, Ecclesiae de mysterio, Practical Provisions*, art. 3 §2: AAS 89 (1997) p. 865.
- [157] Cf. especially the General Instruction of the Liturgy of the Hours, nn. 93-98; Roman Ritual, revised by decree of the Second Vatican Ecumenical Council and published by authority of Pope John Paul II: *Book of Blessings, editio typica*, 31 May 1984, General Introduction, n. 28; *Order of Crowning an Image of the Blessed Virgin Mary, editio typica*, 25 March 1981, nn.

- 10 and 14; S. Congregation for Divine Worship, Instruction, on Masses with Particular Groups, *Actio pastoralis*, 15 May 1969: AAS 61 (1969) pp. 806-811; Directory for Masses with Children, *Pueros baptizatos*, 1 November 1973: AAS 66 (1974) pp. 30-46; *Missale Romanum, Institutio Generalis*, n. 21.
- [158] Cf. Pope John Paul II, Apostolic Letter (*Motu Proprio*), *Misericordia Dei*, 7 April 2002, n. 2: AAS 94 (2002) p. 455; Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Response to *Dubium: Notitiae* 37 (2001) pp. 259-260.
- [159] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 702.
- [160] Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 2: DS 1638; cf. Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapters 1-2: DS 1740, 1743; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 560.
- [161] Cf. *Missale Romanum, Ordo Missae*, n. 4, p. 505.
- [162] *Missale Romanum, Institutio Generalis*, n. 51.
- [163] Cf. 1 Cor 11: 28.
- [164] Cf. Code of Canon Law, can. 916; cf. Ecumenical Council of Trent, Session XIII, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 7: DS 1646-1647; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 36: AAS 95 (2003) pp. 457-458; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.
- [165] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 42: AAS 95 (2003) p. 461.
- [166] Cf. Code of Canon Law, n. 844 § 1; Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, nn. 45-46: AAS 95 (2003) pp. 463-464; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, nn. 130-131: AAS 85 (1993) 1039-1119, here p. 1089.
- [167] Cf. Pope John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, n. 46: AAS 95 (2003) pp. 463-464.

- [168] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 35: AAS 59 (1967) p. 561.
- [169] Cf. Code of Canon Law, can. 914; S. Congregation for the Discipline of the Sacraments, Declaration, *Sanctus Pontifex*, diei 24 maii 1973: AAS 65 (1973) p. 410; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Letter to the Presidents of the Bishops' Conferences. *Episcoporum*, In quibusdam, 31 March 1977: *Enchiridion Documentorum Instaurationis Liturgicae*, II, pp. 142-144; S. Congregation for the Sacraments and Divine Worship and S. Congregation for the Clergy, Response to dubium, 20 May 1977: AAS 69 (1977) p. 427.
- [170] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, 31 May 1998, nn. 31-34: AAS 90 (1998) pp. 713-766, here pp. 731-734.
- [171] Cf. Code of Canon Law, can. 914.
- [172] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55.
- [173] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 1 June 1988: AAS 80 (1988) p. 1373.
- [174] *Missale Romanum, Institutio Generalis*, n. 85.
- [175] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 31: AAS 59 (1967) p. 558; *Missale Romanum, Institutio Generalis*, nn. 85, 157, 243.
- [176] Cf. *Missale Romanum, Institutio Generalis*, n. 160.
- [177] Code of Canon Law, can. 843 § 1; cf. can. 915.
- [178] Cf. *Missale Romanum, Institutio Generalis*, n. 161.
- [179] Congregation for Divine Worship and the Discipline of the Sacraments, *Dubium: Notitiae* 35 (1999) pp. 160-161.
- [180] Cf. *Missale Romanum, Institutio Generalis*, n. 118.
- [181] *Ibidem*, n. 160.
- [182] Cf. Code of Canon Law, can. 917; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to Dubium, 11 July 1984: AAS 76 (1984) p. 746.

- [183] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; *Missale Romanum*, General Instruction, nn. 158-160, 243-244, 246.
- [184] Cf. *Missale Romanum*, *Institutio Generalis*, nn. 237-249; cf. also nn. 85, 157.
- [185] Cf. *ibidem*, n. 283a.
- [186] Cf. Ecumenical Council of Trent, Session XXI, 16 July 1562, Decree on Eucharistic Communion, Chapters 1-3: DS 1725-1729; Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 55; *Missale Romanum*, *Institutio Generalis*, nn. 282-283.
- [187] Cf. *Missale Romanum*, *Institutio Generalis*, n. 283.
- [188] Cf. *ibidem*.
- [189] Cf. S. Congregation for Divine Worship, *Instruction, Sacramentali Communione*, 29 June 1970: AAS 62 (1970) p. 665; *Instruction, Liturgicae instaurationes*, n. 6a: AAS 62 (1970) p. 699.
- [190] *Missale Romanum*, *Institutio Generalis*, n. 285a.
- [191] *Ibidem*, n. 245.
- [192] Cf. *ibidem*, nn. 285b and 287.
- [193] Cf. *ibidem*, nn. 207 and 285a.
- [194] Cf. Code of Canon Law, can. 1367.
- [195] Cf. Pontifical Council for the Interpretation of Legislative Texts, *Response to dubium*, 3 July 1999: AAS 91 (1999) p. 918.
- [196] Cf. *Missale Romanum*, *Institutio Generalis*, nn. 163, 284.
- [197] Code of Canon Law, can. 932 § 1; S. Congregation for Divine Worship, *Instruction, Liturgicae instaurationes*, n. 9: AAS 62 (1970) p. 701.
- [198] Code of Canon Law, can. 904; cf. Second Vatican Ecumenical Council, *Dogmatic Constitution on the Church, Lumen gentium*, n. 3; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 13; cf. also Ecumenical Council of Trent, Session XXII, 17 September 1562, On the Most Holy Sacrifice of the Mass, Chapter 6: DS 1747; Pope Paul Pp. VI, *Encyclical Letter Mysterium fidei*, 3 September 1965: AAS 57 (1965) pp. 753-774, here pp. 761-762; cf. Pope John Paul II, *Encyclical Letter, Ecclesia de Eucharistia*, n. 11: AAS 95 (2003) pp. 440-441; S.

- Congregation of Rites, Instruction, Eucharisticum mysterium, n. 44: AAS 59 (1967) p. 564; Missale Romanum, Institutio Generalis, n. 19.
- [199] Cf. Code of Canon Law, can. 903; Missale Romanum, Institutio Generalis, n. 200.
- [200] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 36 § 1; Code of Canon Law, can. 928.
- [201] Cf. Missale Romanum, Institutio Generalis, n. 114.
- [202] Pope John Paul II, Apostolic Letter Dies Domini, n. 36: AAS 90 (1998) p. 735; cf. also S. Congregation of Rites, Instruction Eucharisticum mysterium, n. 27: AAS 59 (1967) p. 556.
- [203] Cf. Pope John Paul II, Apostolic Letter Dies Domini, esp. n. 36: AAS 90 (1998) pp. 713-766, here pp. 735-736; S. Congregation for Divine Worship, Instruction Actio pastoralis: AAS 61 (1969) pp. 806-811.
- [204] Cf. Code of Canon Law, cann. 905, 945-958; cf. Congregation for the Clergy, Decree, Mos iugiter, 22 February 1991: AAS 83 (1991), pp. 443-446.
- [205] Cf. Missale Romanum, Institutio Generalis, nn. 327-333.
- [206] Cf. ibidem, n. 332.
- [207] Cf. ibidem, n. 332; Congregation for Divine Worship and the Discipline of the Sacraments, Instruction, Inaestimabile donum, n. 16: AAS 72 (1980) p. 338.
- [208] Cf. Missale Romanum, Institutio Generalis, n. 333; Appendix IV. Ordo benedictionis calicis et patenae intra Missam adhibendus, pp. 1255-1257; Pontificale Romanum ex decreto sacrosancti Oecumenici Concilii Vaticani II instauratum, auctoritate Pauli Pp. VI promulgatum, Ordo Dedicacionis ecclesiae et altaris, editio typica, diei 29 maii 1977, Typis Polyglottis Vaticanis, 1977, cap. VII, pp. 125-132.
- [209] Cf. Missale Romanum, Institutio Generalis, nn. 163, 183, 192.
- [210] Ibidem, n. 345.
- [211] Ibidem, n. 335.
- [212] Cf. ibidem, n. 336.
- [213] Cf. ibidem, n. 337.
- [214] Cf. ibidem, n. 209.

- [215] Cf. *ibidem*, n. 338.
- [216] Cf. S. Congregation for Divine Worship, Instruction, *Liturgicae Instaurationes*, n. 8c: AAS 62 (1970) p. 701.
- [217] Cf. *Missale Romanum, Institutio Generalis*, n. 346g.
- [218] *Ibidem*, n. 114 cf. nn. 16-17.
- [219] S. Congregation for Divine Worship, Decree, *Eucharistiae sacramentum*, 21 June 1973: AAS 65 (1973) 610.
- [220] Cf. *ibidem*.
- [221] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 54: AAS 59 (1967) p. 568; Instruction, *Inter Oecumenici*, 26 September 1964, n. 95: AAS 56 (1964) pp. 877-900, here p. 898; *Missale Romanum, Institutio Generalis*, n. 314.
- [222] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 3: AAS 72 (1980) pp. 117-119; S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 53: AAS 59 (1967) p. 568; Code of Canon Law, can. 938 § 2; Roman Ritual, *Holy Communion and Worship of the Eucharist Outside Mass*, Introduction, n. 9; *Missale Romanum, Institutio Generalis*, nn. 314-317.
- [223] Cf. Code of Canon Law, can. 938 §§ 3-5.
- [224] S. Congregation for the Discipline of the Sacraments, Instruction, *Nulla unquam, diei 26 maii 1938*, n. 10d: AAS 30 (1938), pp. 198-207, here p. 206.
- [225] Cf. Pope John Paul II, Apostolic Letter (*Motu Proprio*), *Sacramentorum sanctitatis tutela*, 30 April 2001: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: *de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis*: AAS 93 (2001) p. 786.
- [226] Cf. Roman Ritual, *Holy Communion and Worship of the Eucharist Outside Mass*, nn. 26-78.
- [227] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.
- [228] Cf. Ecumenical Council of Trent., *Sessio XIII*, 11 October 1551, Decree on the Most Holy Eucharist, Chapter 5: DS 1643; Pius Pp. XII, Encyclical Letter *Mediator Dei*: AAS 39 (1947) p. 569; Pope Paul Pp. VI, Encyclical Letter *Mysterium Fidei*, 3

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- [229] Cf. Heb 9.;11; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 3: AAS 95 (2003) p. 435.
- [230] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) p. 450.
- [231] Pope Paul. VI, Encyclical Letter *Mysterium fidei*: AAS 57 (1965) p. 771.
- [232] Cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 25: AAS 95 (2003) pp. 449-450.
- [233] Code of Canon Law, can. 937.
- [234] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439.
- [235] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, nn. 82-100; *Missale Romanum, Institutio Generalis*, n. 317; Code of Canon Law, can. 941 § 2.
- [236] Pope John Paul II, Apostolic Letter, *Rosarium Virginis Mariae, diei 16 octobris 2002*: AAS 95 (2003) pp. 5-36; here n. 2, p. 6.
- [237] Cf. Congregation for Divine Worship and the Discipline of the Sacraments, Letter of the Congregation, 15 January 1997: *Notitiae* 34 (1998) pp. 506-510; Apostolic Penitentiary, Letter to a Priest, 8 March 1996: *Notitiae* 34 (1998) p. 511.
- [238] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 61: AAS 59 (1967) p. 571; Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 83; *Missale Romanum, Institutio Generalis*, n. 317; Code of Canon Law, can. 941 § 2.
- [239] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, n. 94.
- [240] Cf. Pope John Paul II, Apostolic Constitution, *Pastor bonus*, art. 65: AAS 80 (1988) p. 877.
- [241] Code of Canon Law, can. 944 § 2; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass,

- Introduction, n. 102; Missale Romanum, Institutio Generalis, n. 317.
- [242] Code of Canon Law, can. 944 § 1; cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, Introduction, nn. 101-102; Missale Romanum, Institutio Generalis, n. 317.
- [243] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 10: AAS 95 (2003) p. 439
- [244] Cf. Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, Introduction, n. 109.
- [245] Cf. *ibidem*, nn. 109-112.
- [246] Cf. Missale Romanum, In sollemnitate sanctissimi Corporis et Sanguinis Christi, *Collecta*, p. 489.
- [247] Cf. Congregation for the Clergy, and others, *Instruction, Ecclesiae de mysterio, Theological Principles*, n. 3: AAS 89 (1997) p. 859.
- [248] Cf. Code of Canon Law, can. 900 § 1; cf. Fourth Lateran Ecumenical Council, 11-30 November 1215, Chapter 1: DS802; Pope Clement VI, Letter to Mekhitar, Catholicos of the Armenians, *Super quibusdam*, 29 September 1351: DS 1084; Ecumenical Council of Trent, Sessio XXIII, 15 July 1563, *Doctrine and Canons on Sacred Orders.*, Chapter 4: DS 1767-1770; Pope Pius XII, *Encyclical Letter, Mediator Dei*: AAS 39 (1947) p. 553.
- [249] Cf. Code of Canon Law, can. 230 § 3; Pope John Paul II, *Allocution during a Symposium concerning the collaboration of laypersons in the pastoral ministry of Priests*, 22 April 1994, n. 2: *L'Osservatore Romano*, 23 April 1994; Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Prooemium*: AAS 89 (1997) pp. 852-856.
- [250] Cf. Pope John Paul II, *Encyclical Letter, Redemptoris missio*, nn. 53-54: AAS 83 (1991) pp. 300-302; Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Prooemium*: AAS 89 (1997) pp. 852-856.
- [251] Cf. Second Vatican Ecumenical Council, *Decree on the Missionary Activity of the Church, Ad gentes*, 7 December 1965, n. 17; Pope John Paul II, *Encyclical Letter Redemptoris missio*, n. 73: AAS 83 (1991) p. 321.

- [252] Cf. Congregation for the Clergy et al., Instruction, Ecclesiae de mysterio, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 872.
- [253] Cf. Pope John Paul II, Encyclical Letter, Ecclesia de Eucharistia, n. 32: AAS 95 (2003) p. 455.
- [254] Cf. Code of Canon Law, can. 900 § 1.
- [255] Cf. ibidem, can. 910 § 1; cf. also Pope John Paul II, Letter, Dominicae Cenaе, n. 11: AAS 72 (1980) p. 142; Congregation for the Clergy et al., Instruction, Ecclesiae de mysterio, Practical Provisions, art. 8 § 1: AAS 89 (1997) pp. 870-871.
- [256] Cf. Code of Canon Law, can. 230 § 3.
- [257] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, Immensae caritatis, prooemium: AAS 65 (1973) p. 264; Pope Paul VI, Apostolic Letter (Motu Proprio), Ministeria quaedam, 15 August 1972: AAS 64 (1972) p. 532; Missale Romanum, Appendix III: Ritus ad deputandum ministrum sacrae Communionis ad actum distribuendae, p. 1253; Congregation for the Clergy et al., Instruction, Ecclesiae de mysterio, Practical Provisions, art. 8 § 1: AAS 89 (1997) p. 871.
- [258] S. Congregation for the Sacraments and Divine Worship, Instruction, Inaestimabile donum, n. 10: AAS 72 (1980) p. 336; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Response to dubium, 11 July 1984: AAS 76 (1984) p. 746.
- [259] Cf. S. Congregation for the Discipline of the Sacraments, Instruction, Immensae caritatis, n. 1: AAS 65 (1973) pp. 264-271, here pp. 265-266; Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, Responsio ad propositum dubium, 1 June 1988: AAS 80 (1988) p. 1373; Congregation for the Clergy et al., Instruction, Ecclesiae de mysterio, Practical Provisions, art. 8 § 2: AAS 89 (1997) p. 871.
- [260] Cf. Code of Canon Law, can. 767 § 1.
- [261] Cf. ibidem, can. 766.
- [262] Cf. Congregation for the Clergy et al., Instruction, Ecclesiae de mysterio, Practical Provisions, art. 2 §§ 3-4: AAS 89 (1997) p. 865.
- [263] Cf. Pope John Paul II, Apostolic Letter, Dies Domini, esp. nn. 31-51: AAS 90 (1998) pp. 713-766, here pp. 731-746; Pope

John Paul II, Apostolic Letter, *Novo Millennio ineunte*, diei 6 ianuarii 2001, nn. 35-36: AAS 93 (2001) pp. 290-292; Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461.

- [264] Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 6; cf. Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, nn. 22, 33: AAS 95 (2003) pp. 448, 455-456.
- [265] Cf. S. Congregation of Rites, Instruction, *Eucharisticum mysterium*, n. 26: AAS 59 (1967) pp. 555-556; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, 2 June 1988, nn. 5 and 25: *Notitiae* 24 (1988) pp. 366-378, here pp. 367, 372.
- [266] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 18: *Notitiae* 24 (1988) p. 370.
- [267] Cf. Pope John Paul II, Letter, *Dominicae Cenae*, n. 2: AAS 72 (1980) p. 116.
- [268] Cf. Pope John Paul II, Apostolic Letter, *Dies Domini*, n. 49: AAS 90 (1998) p. 744; Encyclical Letter, *Ecclesia de Eucharistia*, n. 41: AAS 95 (2003) pp. 460-461; Code of Canon Law, cann. 1246-1247.
- [269] Cf. Code of Canon Law, can. 1248 § 2; Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, nn. 1-2: *Notitiae* 24 (1988) p. 366.
- [270] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 33: AAS 95 (2003) pp. 455-456.
- [271] Cf. Congregation for Divine Worship, Directory for Sunday Celebrations in the Absence of a Priest, *Christi Ecclesia*, n. 22: *Notitiae* 24 (1988) p. 371.
- [272] Pope John Paul II, Encyclical Letter, *Ecclesia de Eucharistia*, n. 30: AAS 95 (2003) pp. 453-454; cf. also Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, 25 March 1993, n. 115: AAS 85 (1993) pp. 1039-1119, here p. 1085.

- [273] Cf. Pontifical Council for the Promotion of Christian Unity, Directory for the application of the principles and norms on ecumenism, *La recherche de l'unité*, n. 115: AAS 85 (1993) p. 1085.
- [274] Cf. Code of Canon Law, can. 292; Pontifical Council for the Interpretation of Legislative Texts, *Declaratio de recta interpretatione can. 1335, secundae partis*, C.I.C., 15 May 1997, n. 3: AAS 90 (1998) p. 64.
- [275] Cf. Code of Canon Law, cann. 976; 986 § 2.
- [276] Cf. Pontifical Council for the Interpretation of Legislative Texts, *Declaratio de recta interpretatione can. 1335, secundae partis*, C.I.C., 15 May 1997, nn. 1-2: AAS 90 (1998) pp. 63-64.
- [277] As regards Priests who have obtained the dispensation from celibacy, cf. S. Congregation for the Doctrine of the Faith, *Normae de dispensatione a sacerdotali caelibatu ad instantiam partis, Normae substantiales*, 14 October 1980, art. 5; cf. also Congregation for the Clergy et al., *Instruction, Ecclesiae de mysterio, Practical Provisions*, art. 3 § 5: AAS 89 (1997) p. 865.
- [278] St Thomas Aquinas, *Summa Theol.*, II, 2, q. 93, a. 1.
- [279] Cf. Pope John Paul II, *Apostolic Letter, Vicesimus quintus annus*, n. 15: AAS 81 (1989) p. 911; cf. also Second Vatican Ecumenical Council, *Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, nn. 15-19.
- [280] Cf. Pope John Paul II, *Apostolic Letter (Motu Proprio), Sacramentorum sanctitatis tutela*: AAS 93 (2001) pp. 737-739; Congregation for the Doctrine of the Faith, *Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis*: AAS 93 (2001) p. 786.
- [281] Cf. Code of Canon Law, can. 1367; Pontifical Council for the Interpretation of Legislative Texts, *Responsio ad propositum dubium*, 3 July 1999: AAS 91 (1999) p. 918; Congregation for the Doctrine of the Faith, *Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis*: AAS 93 (2001) p. 786.

- [282] Cf. Code of Canon Law, can. 1378 § 2 n. 1 et 1379; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [283] Cf. Code of Canon Law, can. 908 et 1365; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [284] Cf. Code of Canon Law, can. 927; Congregation for the Doctrine of the Faith, Ep. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hierarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis: AAS 93 (2001) p. 786.
- [285] Code of Canon Law, can. 387.
- [286] Ibidem, can. 838 § 4.
- [287] Ibidem, can. 392.
- [288] Cf. Pope John Paul II, Apostolic Constitution, Pastor bonus, art. 52: AAS 80 (1988) p. 874.
- [289] Cf. ibidem, n. 63: AAS 80 (1988) p. 876.
- [290] Cf. ibidem, can. 1417 § 1.
- [291] Pope John Paul II, Encyclical Letter, Ecclesia de Eucharistia, n. 24: AAS 95 (2003) p. 449.
- [292] Cf. ibidem, nn. 53-58: AAS 95 (2003) pp. 469-472.
- [293] Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 14; cf. also nn. 11, 41, et 48.
- [294] Cf. S. Thomas Aquinas, Summa Theol., III, q. 64, a. 9 ad 1.
- [295] Cf. Missale Romanum, Institutio Generalis, n. 24.

## DOKUMENTI OHRA MILL-KURJA

Ċirkolari Numru 457

*Lir-Rev Arċiprieti, Kappillani, Superjuri Reliġjużi u Retturi ta' knejjes*

### Daqq ta' Qniepen għall-Paċi

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Il-Ġnus Magħquda, flimkien ma' European Schoolnet, sejin jorganizzaw f'hafna pajjiżi daqq ta' qniepen nhar it-Tlieta, 23 ta' Marzu 2004, fl-ghaxra ta' fil-ghodu (10 a.m.) bhala ċelebrazzjoni speċjali għall-Paċi fid-Dinja.

Fejn hu possibbli, il-qniepen tal-knejjes ghandhom jindaqqu għal żewġ minuti f'dak il-hin, biex ifakkru l-Insara biex jieqfu għal waqt ta' talb lil Alla għall-Paċi fid-Dinja u ta' riflæssjoni dwarha.

Mahruġa mill-Kurja Arċiveskovili ta' Malta, Floriana, illum 17 ta' Marzu 2004.

Mons. Carmelo Zammit  
Kancellier

✠ Annetto Depasquale  
Isqof Awżiljarju

## STQARRIJET OHRA MILL-KURJA

## Pubblikazzjoni ġdida dwar il-ġrajja tas-Sinodu

Wara l-pubblikazzjoni tat-tmien dokumenti tas-Sinodu Djoċesan, l-Arcidjoċesi ta' Malta qed tippubblika wkoll żewġ volumi ġodda bl-isem Is-Sinodu: Nixxiegha ta' Hajja Ġdida. L-ewwel volum fih il-messaġġi ewlenin li Mons. Arcisqof Gużeppe Mercieca ghamel matul is-Sinodu Djoċesan 1999-2003. Kien Mons. Arcisqof li sejjah is-Sinodu "nixxiegha ta' hajja ġdida" - dik il-hajja li ġejja mill-Ispirtu ta' Alla u li tfisser tiġdid. It-tieni volum fih taghrif u dokumentazzjoni dwar il-mixja tas-Sinodu.

Permezz tal-messaġġi fl-ewwel volum, wiehed jista' jsegwi pass pass l-esperjenza stess tas-Sinodu u kif l-Arcisqof fissirha tul erba' snin. Il-messaġġi jinkludu żewġ Ittri Pastoral, wahda fil-bidu tas-Sinodu u l-ohra fl-okkażjoni ta' l-approvazzjoni tad-dokumenti tas-Sinodu, kif ukoll messaġġi li l-Arcisqof ta waqt ċelebrazzjonijiet djoċesani li saru tul is-Sinodu, fid-diversi fazzjiet tieghu.

Il-ġabra f'dan il-volum fiha biss il-messaġġi prinċipali ta' l-Arcisqof. Hu tkellem f'diversi okkażjonijiet ohra, bhal fl-gheluq ta' kull laqgħa ta' l-Assemblea tas-Sinodu, fejn kien dejjem prezenti. Ġieli tkellem ukoll fuq is-Sinodu f'messaġġi miktuba li bagħat, fosthom lill-emigranti u lill-missjunarji Maltin.

Il-messaġġi ta' l-Arcisqof fihom hafna punti ta' riflessjoni. Fost l-ohrajn, hemm talba ta' l-Arcisqof biex il-Knisja f'Malta timtela bl-Ispirtu ta' Alla u tiġġedded, kif ukoll enfasi li kulhadd ikollu l-opportunità li jiehu sehem fis-Sinodu, b'mod li jkun tassew Sinodu tal-Poplu ta' Alla.

Il-messaġġi fihom sejha għall-bidla: bidla tal-qalb, tal-mentalità, ta' l-attitudni u tad-direzzjoni, fejn din il-bidla hi mehtieġa. Fl-Ittra Pastoral tal-bidu tas-Sinodu l-Arcisqof qal: "Fejn naraw li hu tajjeb, insahhuh. Fejn nindunaw li hemm x'jirranġa ruhu, ikollna l-kuraġġ nirranġawh u ma nħalluhx itaqqlilna l-pass".

Il-messaġġi fihom stedina għall-azzjoni, biex il-Knisja f'Malta timxi skond il-viżjoni u d-direzzjoni tas-Sinodu u twassal il-valuri tas-Sinodu. Il-harsa 'l quddiem fiha dejjem sens qawwi ta' realiżmu kif ukoll nota pożittiva kontinwa - ta' kuragg, fiduċja u tama.

Il-messaġġi juru Knisja li, bhal Ġesù, trid taqsam mal-bniedem l-hena u t-tama, in-niket u t-thassib, l-aktar ta' min qed ibati jew hu f'xi bżonn. Knisja li hi dejjem għas-servizz tal-bniedem. Knisja li tagħraf is-sinjali taż-żminijiet u li b'hegga twassal l-Ahbar it-Tajba.

### **Il-mixja tas-Sinodu**

It-tieni volum, “Is-Sinodu: Nixxiegha ta' Hajja Ġdida”, jibda b'nota fuq is-Sinodi Djoċesani fl-istorja, li turi li s-Sinodu għandhom storja twila li tmur lura għall-ewwel sekli tal-hajja tal-Knisja u li, fl-istess waqt, wara l-Konċilju Vatikan II, saret bidla kbira fil-mod kif isiru Sinodi.

Il-volum imbagħad joffri punti dwar il-mixja tas-Sinodu Djoċesani ta' Malta. Il-qafas ta' din il-mixja jgħin lil dak li jkun jifhem minn fejn ġew u kif ġew żviluppanti d-dokumenti fuq it-tmien temi tas-Sinodu.

Il-volum jinkludi l-hames digrietni li hareġ l-Arċisqof tul is-Sinodu; id-Direttorju tas-Sinodu, li fih ir-regolamenti u punti ta' proċedura rigward il-laqgħat ta' l-Assemblea tas-Sinodu; il-working groups li hadmu fuq id-diversi dokumenti tas-Sinodu; u tagħrif fuq is-Segreterija tas-Sinodu.

Il-ktieb għandu wkoll ir-rapport tal-konsultazzjoni fl-ewwel fażi tas-Sinodu. Dan jagħti fil-qosor dak li hareġ mill-konsultazzjoni wiesgħa fl-ewwel fażi tas-Sinodu, u li pprovda l-materjal li fuqu hadmu l-gruppi u l-Assemblea tas-Sinodu, kif jidher mid-dokumenti nfushom.

Barra minn dan ir-rapport, hemm ukoll il-Programm għat-twettiq tas-Sinodu. Dan il-programm ġie żviluppant tul l-ahhar laqgħat ta' l-Assemblea tas-Sinodu, imbagħad ġie finalizzat mill-Kummissjoni għall-Implimentazzjoni tas-Sinodu. Jagħti fil-qosor il-punti prinċipali li jiggwidaw l-ewwel fażi tal-hidma għat-twettiq tas-Sinodu, li qed issir bħalissa.

12 ta' Marzu 2004

## President ġdid tal-Kapitlu tal-Kattidral

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Mons. Victor Grech inhatar President tal-Kapitlu tal-Kattidral.

F'din il-kariga Mons. Grech huwa s-suċċessur ta' Mons. Philip Calleja li kien ilu sitt snin President tal-Kapitlu.

Il-hatra ta' President tal-Kapitlu tal-Kattidral hija għal tliet snin li jkunu jistgħu jiġġeddu bi tliet snin ohra.

13 ta' Marzu 2004

## Logo għall-Kummissjoni Djoċesana Familja

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Il-Kummissjoni Djoċesana Familja (KDF) qed tistieden lill-artisti biex jiehdu sehem f'konkors ta' disinni halli jintagħzel logo għall-KDF bhala kummissjoni tal-Knisja f'Malta dedikata għall-familja.

Kull min hu interessat jista' jressaq żewġ sottomissjonijiet. Kull disinn irid ikun fih, bhala parti minnu, il-kliem "Kummissjoni Djoċesana Familja". Kull sottomissjoni trid tkun b'żewġ kuluri, iżda jrid ikun possibbli wkoll li d-disinn jipproduċi ruħu b'kulur wiehed. Id-disinn irid ikun fuq qies A4 biex ikun jista' jiġi esibit meta jithabbar ir-rebbieh. Min jirbah jingħata premju ta' Lm75.

Kull sottomissjoni, immarkata bl-isem u l-identità ta' min iressaqha, trid titqiegħed f'envelope għaliha u tiġi indirizzat lil: LOGO KDF, Kummissjoni Djoċesana Familja, Kurja ta' l-Arcisqof, Floriana. Iż-żmien huwa sat-30 ta' April 2004.

Id-deċiżjoni tal-Bord ta' l-Għażla, mahtur mill-KDF, tkun finali. F'każ li ma jintlaħaqx il-livell mixtieq, il-premju ma jingħatax. Id-disinn magħżul isir proprjeta tal-KDF li tkun tista' tagħmel użu minnu kif tkun tixtieq hi.

16 ta' Marzu 2004

## Daqq ta' qniepen għall-Paċi

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Il-qniepen tal-knejjes f'Malta, nhar it-Tlieta, 23 ta' Marzu 2004 se jinghaqdu mal-qniepen ta' hafna pajjiżi oħrajn f'daqq bhala ċelebrazzjoni speċjali għall-paċi fid-dinja.

L-organizzazzjoni tad-daqq tal-qniepen qed issir mill-Ġnus Magħquda, flimkien ma' European Schoolnet.

Ċirkolari tal-Kurja ta' l-Arċisqof thegġeg biex fejn ikun possibbli, nhar it-Tlieta, fl-10.00 a.m., il-qniepen tal-knejjes f'Malta jindaqqu għal żewġ minuti biex ifakkru l-Insara halli jieqfu għal waqt ta' talb lil Alla għall-paċi fid-dinja u biex jirriflettu dwarha.

20 ta' Marzu 2004

## Żjara ta' l-Arċisqof f'Ruma

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Mons. Arċisqof Ġużeppi Mercieca l-lum, il-Hadd, 21 ta' Marzu 2004, mar Ruma għal żjara ta' rutina. Fil-jiem li Mons. Mercieca se jkun imsiefer, id-dmirijiet ta' Arċisqof ikunu f'idejn Mons. Annetto Depasquale, Isqof Awżiljarju.

21 ta' Marzu 2004

## Wirja ohra ta' l-Arti Kristjana

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Il-Mużew tal-Kattidral, Mdina, qed jistieden lill-artisti interessati għall-ewwel laqgħa ta' thejjiġa għall-Hames Wirja Bijennali ta' l-Arti Kristjana, li bi ftehim ma' l-artisti se tiġi organizzata qrib il-bidu ta' Marzu 2005 flok f'Novembru 2004. L-ewwel laqgħa se ssir fil-Mużew tal-Kattidral, nhar il-Ġimgħa, 26 ta' Marzu 2004 fis-6.00p.m. Laqgħa ohra simili, għal dawk li ma jkunux jistgħu jattendu l-Ġimgħa, se ssir l-ghada, is-Sibt, 27 tax-xahar, fl-10.00 a.m.

L-artisti li jattendu se jkollhom l-opportunità li jaraw il-wirja li thejjiet fl-istess Mużew bl-isem ta' Masters Drawings, li fiha disinji oriġinali ta' whud mill-aqwa artisti Ewropej. Barra minn hekk, min jattendi l-laqgħa tal-Ġimgħa jkun jista' jattendi wkoll, fis-7.00 p.m., għal taħditiet mir-Rev. Prof. Peter Serracino Inglott u Chev. Emanuel Fiorentino, dwar din l-esibizzjoni.

22 ta' Marzu 2004

## Festa tad-Duluri tal-Madonna

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Fl-okkażjoni tal-Festa tad-Duluri tal-Madonna, li din is-sena se tiġi ċċelebrata nhar il-Ġimgħa, 2 ta' April, Mons. Arcisqof Ġużeppe Mercieca se jiehu sehem fil-proċessjoni tradizzjonali li tohroġ mill-Knisja ta' Santa Marija ta' Gesù (Ta' Ġiezu), Valletta, fis-6.00 p.m.

Dan se jkun is-sitt pellegrinaġġ penitenzjali ta' matul ir-Randan 2004. Il-pellegrinaġġi penitenzjali l-ohrajn kienu f'Haż-Żabbar (Hadd in-Nies), Haż-Żebbuġ, Hal Tarxien, l-Isla (Pellegrinaġġ tar-Redentur) u Birkirkara.

30 ta' Marzu 2004

## L-Arċisqof matul il-Ġimgħa Mqaddsa

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Fil-jiem tal-Ġimgħa Mqaddsa, Monsinjur Arċisqof Ġuzeppi Mercieca se jmexxi ċ-ċelebrazzjonijiet liturgiċi li jsiru fil-Kon Kattidral ta' San Ġwann, Valletta.

F'Hadd il-Palm, li huwa wkoll Jum iż-Żghażaġh, Mons. Arċisqof imexxi l-funzjoni tat-tberik tal-friegħi tal-palm u taż-żebbuġ. Il-funzjoni, bis-sehem taż-żghażaġh, tibda fid-9.00 a.m. hdejn il-Knisja ta' Santa Katerina, Valletta, fejn Mons. Arċisqof ibierek il-friegħi tal-palm u taż-żebbuġ. Imbagħad issir proċessjoni lejn il-Kon Kattidral ta' San Ġwann, fejn Mons. Arċisqof imexxi Quddiesa Stazzjonali.

Nhar l-Erbgħa tal-Ġimgħa Mqaddsa, Mons. Arċisqof imexxi Via Sagra Nazzjonali fil-kumpless tad-Dar tal-Providenza, Siġġiewi, fit-8.00 p.m.

Nhar Hamis ix-Xirka, fid-9.00 a.m., tibda ċ-ċelebrazzjoni tal-Quddiesa tal-Grizma. Flimkien ma' Mons. Arċisqof, f'din iċ-ċelebrazzjoni jieħdu sehem saċerdoti djoċesani u reliġjużi. Mons. Arċisqof ibierek iż-Żjut Imqaddsa li jintużaw fiċ-ċelebrazzjoni tas-sagramenti tal-Grizma tal-Morda, tal-Magħmudija, tal-Konfermazzjoni u l-Ordni Sagri. Is-saċerdoti preżenti jgeddu l-wegħdiet li għamlu dakinhar ta' l-ordinazzjoni saċerdotali.

Nhar Hamis ix-Xirka wkoll, fis-6.30 p.m., ssir it-Tifkira Solenni ta' l-Ikla tal-Mulej. Wara l-Quddiesa, Mons. Arċisqof jittrasporta s-Sagrament lejn l-Artal tar-Repożizzjoni, fejn is-Sagrament jinżamm għall-qima mill-Insara.

Nhar il-Ġimgħa l-Kbira, fit-3.30 p.m., Mons. Arċisqof imexxi l-Azzjoni Liturġika tal-Passjoni u l-Mewt tal-Mulej. Matul iċ-ċelebrazzjoni jinqara r-Rakkont tal-Passjoni u ssir l-Adorazzjoni tas-Salib u t-Tqarbin.

F'Sibt il-Għid, fit-8.00 p.m., Mons. Arċisqof imexxi ċ-ċelebrazzjoni tal-Vġili ta' l-Għid. Iċ-ċelebrazzjoni tibda bit-Tberik tan-Nar il-Ġdid

u tkompli bil-Liturġija tal-Kelma, il-Liturġija tal-Magħmudija u l-Liturġija ta' l-Ewkaristija.

Nhar Hadd il-Għid, fid-9.15 a.m., Mons. Arcisqof jicċelebra, flimkien mal-Kapitlu tal-Kattidral, il-Quddiesa Stazzjonali ta' l-Għid il-Kbir tal-Mulej. Wara jagħti l-Barka Apostolika bl-Indulġenza Plenarja.

30 ta' Marzu 2004

## Il-Ġimgha Mqaddsa fil-Kattidral

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Iċ-ċelebrazzjonijiet tal-Ġimgha Mqaddsa fil-Kattidral ta' l-Imdina jibdew f'Hadd il-Palm. Fid-9.30 a.m., fil-Knisja tal-Benedittini jsir it-tberik tal-friegħi tal-palm u taż-żebbuġ. Imbagħad tibda proċessjoni sal-Kattidral, fejn ikun hemm Quddiesa Solenni Konċelebrata.

F'Hamis ix-Xirka, fis-6.00 p.m. issir il-Quddiesa ta' l-Ikla tal-Mulej. Fl-10.00 p.m. tibda Siegħa Adorazzjoni Mqaddsa.

Nhar il-Ġimgha l-Kbira, fit-3.30 p.m., issir it-Tifkira Solenni tal-Mewt ta' Ġesù, bl-Adorazzjoni tas-Salib u t-Tqarbin Imqaddes.

Iċ-ċelebrazzjoni tal-Vġili ta' Sibt il-Għid tibda fit-8.00 p.m.

F'Hadd il-Għid il-Kbir, il-funzjonijiet fil-Kattidral ikunu kollha bħal nhar ta' Hadd. Il-Quddiesa Konċelebrata Solenni tkun fid-9.30 a.m.

30 ta' Marzu 2004

## Opinjoni tal-Kummissjoni tal-Knisja dwar l-Ambjent fuq l-Environmental Statement dwar miżbliet temporanji

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Il-Kummissjoni Ambjent, imwaqqfa fi hdan is-Segretarjat Pastoral ta' l-Arċidjoċesi ta' Malta, ipprezentat rapport tekniku lill-awtoritajiet tal-Knisja f'Malta, fejn fissret l-opinjoni taghha dwar il-proposta sabiex jiġu żviluppati miżbliet ikkontrollati temporanji (interim landfills) fil-barrieri tax-Xaghra tal-Maghlaq u l-Qasam il-Kbir li jinstabu fil-limiti tal-Qrendi u s-Siġġiewi. Ir-rapport jikkonċentra b'mod partikulari, fuq l-Environmental Statement (ES) dwar dan l-iżvilupp, li kien ippreparat mill-konsulenti SLR Consulting Ltd. u l-AIS Environmental Ltd., f'isem il-Wasteserv Malta Ltd.

Il-Kummissjoni Ambjent qeghda taghti din l-opinjoni fid-dawl tal-ghanijiet li ghalihom kienet imwaqqfa mill-awtoritajiet tal-Knisja.

Wara li qieset dan ir-rapport (ES), il-Kummissjoni hi ta' l-opinjoni li:

1. Dan l-ES jonqos milli jidentifika u b'hekk iqis b'mod xieraq numru ta' impatti li dan il-proġett jista' jhalli fuq l-ambjent, fosthom: l-impatt fuq it-tempji arkeoloġiċi ta' importanza dinjija, l-impatt fuq il-kwalità ta' l-ibhra tal-kosta ta' din in-naha, kif ukoll l-impatt fuq il-fawna (annimali) naturali tal-post.

2. Ir-riskji ambjentali fuq is-siti arkeoloġiċi kienu sotto-evalwati. Ghalkemm sar studju ta' diversi impatti fuq dawn il-monumenti bl-użu ta' kriterji internazzjonali, l-ES ma jqisx l-effett shih li jistgħu jkollhom id-diversi fatturi (kemm naturali bħad-depożizzjoni ta' melh, kif ukoll it-tniġġis ta' l-arja u l-vibrazzjoni) meta flimkien jistgħu johlqu periklu għal dawn is-siti. Għalhekk, fid-dawl ta' l-istat preżenti ta' deterjorazzjoni ta' dawn is-siti, il-Kummissjoni thoss li l-konkluzjonijiet li wasal ghalihom l-ES m'humiex konklussivi.

3. Fl-istess waqt, il-Kummissjoni tifhem li ftit hawn informazzjoni xjentifika dwar dawn l-effetti komplessi fuq l-istat tal-gebla u fuq id-

deterjorazzjoni tal-haġar ta' dawn it-tempji. Kien ghalhekk li l-ES kien imissu jidentifika b'mod ċar, din l-inċertezza u dan in-nuqqas ta' gharfien waqt li jasal ghall-konklużjonijiet tiegħu. Imbagħad kienet tkun ir-responsabbiltà ta' min jiddeċiedi fuq dawn il-hwejjeġ f'isem il-poplu, li jara jekk ikunx sewwa u xieraq li japprova dan il-proġett minkejja dawn l-inċertezzi.

4. Waqt li żżomm f'mohħha l-kwistjonijiet kollha li ma ġewx ikkonsidrati b'mod komplet, il-Kummissjoni tissuggerixxi li jkun aktar għaqli li l-awtoritajiet kompetenti jaslu għad-deċizjonijiet tagħhom dwar dan il-proġett b'sens kawt u fid-dawl ta' l-hekk imsejjah: 'precautionary principle', sabiex b'hekk:

a) ma nhalltux il-bżonn li nirrestawraw il-barrieri msemmija mad-deċizjoni politika li nagħlqu l-miżbla tal-Magħtab sal-1 ta' Mejju ta' din is-sena;

b) nipprovaw b'kull mezz li ninnegozjaw għall-estensjoni taż-żmien ta' l-għeluq tal-Magħtab;

c) niproponu u nipplanaw b'mod serju u konkret, mezzi alternattivi ta' kif nirrestawraw dawn il-barrieri li bhalissa qed ikerrhu l-ambjent. Dan għandu jsir b'mod li jkun jinvolvi ferm anqas interventi ta' inġinerija, fuq perjodu itwal ta' żmien (mingħajr għaġġla) u bi bżonn anqas ta' mili tal-vojt ta' dawn il-barrieri b'materjal inert (skart mhux domestiku). B'hekk ikun qiegħed jintlaħaq l-iskop tal-proġett (kif espress mill-istess titolu tal-ES) mingħajr riskji żejda u b'inqas inċertezza.

Il-Kummissjoni qegħda tressaq din l-opinjoni lill-awtoritajiet kompetenti fid-dawl tad-diskussjoni pubblika provduta mil-ligijiet tal-pajjiż u sabiex taqdi r-responsabbiltajiet tagħha lejn l-iżvilupp sostenibbli nazzjonali u lejn il-ġid komuni ta' pajjiżna.

F'dan ir-rigward, il-Kummissjoni twieġhed li tkompli tagħmel hilitha u tkompli tiehu l-inizjattivi kollha possibbli sabiex tnissel sensibiltà akbar dwar ir-responsabbiltà ta' kulhadd lejn l-ambjent. Din il-hidma għandha twassal għal qbil dejjem aktar wiesgħa mill-partijiet kollha involuti

## BULLETTIN TA' L-ARĊIDJOĊESI

(awtoritajiet uffiċċjali, ghaqdiet, sezzjonijiet differenti tas-soċjeta bhal rapprezentanti tal-haddiema, il-pubbliku, eċċ) dwar kif din ir-responsabbiltà tissarraf f'hidma komuni minn kulhadd għall-harsien ta' l-ambjent.

Dan jinkludi b'mod speċjali, l-isforzi li Malta trid taghmel sabiex flimkien insolvu l-problema nazzjonali ta' l-iskart. Kull wiehed minna jehtieg li jibda jerfa' r-responsabbiltà ta' din il-problema li wara kollox inholqot bil-kontribut taghna lkoll.

Il-Kummissjoni temmen li din id-dikjarazzjoni taghha ghandha tigi interpretata minn kulhadd fid-dawl ta' dan kollu.

Ir-rapport tekniku li l-Kummissjoni hejjiet fuq dan is-sugġett gie pprezentat lill-Awtorità Maltija ta' l-Ambjent u l-Ippjanar kif ukoll lill-kumpanija Wasteserv Malta Ltd.

Kull min jixtieq kopja ta' dan ir-rapport tekniku tal-Kummissjoni, jista' jikkuntattja lil:

Segreterija Pastoral, il-Kurja, Furjana CMR02, Malta

Tel: 25906506; Fax: 25906507;

email: [pastoral.secretariat@maltachurch.org.mt](mailto:pastoral.secretariat@maltachurch.org.mt)

2 ta' April 2004

## Lm17,451 għall-vittmi tat-terremot fl-Iran

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Il-Caritas Malta gabret total ta' 40,500 Euro, ekwivalenti għal Lm17,451, għall-vittmi tat-terremot li sehh fl-Iran f'Diċembru li għadda.

Dawn il-flus intbagħtu lill-Caritas Iran biex jintużaw skond il-htigiet tat-tfal li sfaw orfni fit-terremot.

Il-Caritas Malta tiringrazzja lil dawk kollha li bagħtu kontribuzzjonijiet.

3 ta' April 2004

## L-Isqfijiet imexxu Via Sagra fil-kumpless tad-Dar tal-Providenza

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Mons. Arcisqof Ġużeppi Mercieca, flimkien ma' Mons. Isqof Annetto Depasquale se jmexxu Via Sagra Nazzjonali madwar il-kumpless tad-Dar tal-Providenza, Siggiewi, nhar l-Erbgħa tal-Ġimgħa Mqaddsa, 7 ta' April, fit-8.00 p.m.

L-iskript huwa ta' Dun Nicholas Cachia. Jiehu sehem il-Kor Santa Cecilia, immexxi minn Dun Pawl Vella. Imexxu l-ġemgħa, l-Iscouts taż-Żurrieq.

Il-Via Sagra qed tiġi organizzata mir-Radju RTK flimkien mas-Segretarjat Pastorali ta' l-Arcidjoċesi ta' Malta.

5 ta' April 2004

## Il-Kurja fil-Ġimgħa Mqaddsa

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Fi zmien iċ-ċelebrazzjonijiet tal-Ġimgħa Mqaddsa, l-uffiċċji kollha tal-Kurja ta' l-Arcisqof, Floriana, kif ukoll dawk tat-Tribunal Ekkleżjastiku, Valletta, se jkunu magħluqin għal ġimgħa shiha mill-Hamis, 8 ta' April 2004. Dawn l-uffiċċji jergħu jifthu għall-pubbliku nhar il-Ġimgħa, 16 ta' April 2004.

5 ta' April 2004

## Ittra tal-Papa lis-saċerdoti għal Hamis ix-Xirka

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Ittra tal-Papa lis-saċerdoti fl-okkażjoni ta' Hamis ix-Xirka 2004 tfakkar li Hamis ix-Xirka huwa l-jum li fih “ahna twelidna bhala saċerdoti” u li fih twaqqfet l-Ewkaristija. Ġwanni Pawlu II jikteb li s-sagrament ta' l-Ewkaristija ġie fdat minn Kristu f'idejn l-Appostli u għadda minn ġenerazzjoni għall-oħra mill-Appostli u mis-suċċessuri tagħhom. L-Ewkaristija, bhas-saċerdozju, huma rigal ta' Alla.

Ġwanni Pawlu II jiddeskrivi l-Ittra annwali tiegħu lis-saċerdoti fl-okkażjoni ta' Hamis ix-Xirka bhala laqgħa “partikolarment fraterna”, “grazzi għas-sehem komuni tagħna fis-Saċerdozju ta' Kristu”.

Il-Papa jsejjah lill-membri tal-Knisja biex jitolbu halli ma jkun qatt li jonqsu s-saċerdoti fil-Knisja. Huwa jgħid li l-fedelta' tas-saċerdoti, l-impenn tagħhom lejn Kristu, l-imhabba tagħhom għall-Ewkaristija, u l-imġiba tagħhom li tkun tixbah lil dik ta' Kristu kollha jgħinu biex jersqu “haddiema ġodda fl-għalqa tad-dwieli”.

Ġwanni Pawlu II jitlob lis-saċerdoti biex, fost inizjattivi oħrajn, juru għozza speċjali għall-abbatini, li jirrappreżentaw speċi ta' 'ġnien' ta' vokazzjonijiet saċerdotali. Il-Papa jgħid li l-abbatini fil-parroċċi jistgħu jingħataw esperjenza siewja ta' edukazzjoni nisranija fi speċi ta' pre-seminarju.

Il-Papa jhegġeg lis-saċerdoti biex jgħinu halli n-nies tal-parroċċa, bhala familja magħmula mill-familji, iharsu lejn l-abbatini bhala wliedhom stess. L-abbatini għandhom ikunu mghejjuna jikbru fl-imhabba lejn il-Mulej Ġesù, jagħrfuh bhala tassew haj fl-Ewkaristija, u jgħixu s-sbuhija tal-liturġija.

Il-Papa jhegġeg lis-saċerdoti biex ma jinsewx li huma stess huma l-ewwel 'Appostli' ta' Ġesù, is-Saċerdot il-Kbir. “Ix-xieħda tagħkom stess tgħodd iktar minn kull haġa oħra. L-abbatini jarawkhom fiċ-ċelebrazzjonijiet regolari tal-Hadd u ta' matul il-ġimgha. F'idejkom huma

jaraw 'issehh' l-Ewkaristija. Fuq wiċċkom jaraw rifless il-misteru taghha. F'qalbkom jintebhu li hemm sens ta' imhabba akbar. Jalla tkunu ghalihom missirijiet, ghalliema u xhieda ta' tieba Ewkaristika u qdusija tal-hajja!"

7 ta' April 2004

## Tlugh bil-polza ghad-dhul fl-Iskejjel tal-Knisja 3,771 applikazzjoni ghal 1,103 post

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It-tlugh bil-polza ghad-dhul fil-Klassijiet Kindergarten ta' l-Iskejjel tal-Knisja ghas-sena skolastika li jmiss se jsir il-lum, it-Tlieta, 13 ta' April 2004, fil-Kurja ta' l-Arcisqof, Floriana, fit-3.00 p.m. It-tlugh bil-polza ghall-Klassijiet Pre-Grade se jsir ghada, l-Erbgha, waqt li dak ghal Year One isir nhar il-Hamis, fl-istess post u hin.

It-total ta' tfal li applikaw biex jidhlu fl-Iskejjel tal-Knisja f'Settembru li gej huwa 3,771. Il-postijiet disponibbli huma 1,103. (Fl-2003 applikaw 4,097; fl-2002 applikaw 4,250, fl-2001 applikaw 4,324, fl-2000 applikaw 4,192, u fl-1999 applikaw 4,343).

L-ghadd ta' postijiet li hemm fil-livelli diversi, hu kif gej:

**KINDERGARTEN:** It-total ta' l-applikanti ghal-livell Kindergarten huwa 1,411 li minnhom se jidhlu 431. Dawn huma mqassmin hekk:

Kazijiet Speċjali: Total ta' applikanti 110. Minnhom se jidhlu 48.

Ahwa: 139, Tfal mid-Djar tal-Knisja: 5, Dhul bil-polza: 239.

**PRE-GRADE:** It-total ta' applikanti ghal-livell Pre-Grade huwa 1,121, li minnhom se jidhlu 273. Dawn huma mqassmin hekk:

Kazijiet Speċjali: Total ta' applikanti 99. Minnhom se jidhlu 55.

Ahwa: 103, Tfal mid-Djar tal-Knisja: 4, Dhul bil-polza: 111.

**YEAR ONE:** It-total ta' l-applikanti ghal Year One huwa 1,239, li minnhom se jidhlu 399. Dawn huma mqassmin hekk:

Kazijiet Speċjali: Total ta' applikanti 192. Minnhom se jidhlu 84.

Ahwa: 141, Tfal mid-Djar tal-Knisja: 0, Dhul bil-polza: 174.

Il-Mass Media huma mistiedna jattendu ghal u jsegwu kull fazi tat-tlugh bil-polza.

13 ta' April 2004

## Proċessjoni ta' San Girgor

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Mons. Arċisqof Ġuzeppi Mercieca għada, l-Erbgħa, 14 ta' April 2004, se jmexxi l-proċessjoni tradizzjonali ta' wara l-Festa ta' l-Għid il-Kbir, magħrufa bhala "ta' San Girgor", fiż-Żejtun.

Il-proċessjoni, li matulha titkanta l-Litanija tal-Qaddisin, tibda fid-9.30 a.m. mill-knisja żghira dedikata lil San Klement. Din il-knisja tinsab fin-naha taż-Żejtun li tagħti għall-Fgura u Haż-Żabbar.

Iċ-ċelebrazzjoni tkompli fil-Knisja Parrokkjali taż-Żejtun. Wara l-kant ta' l-Antifona ta' Santa Katerina, Patruna tal-Parroċċa taż-Żejtun, tingħad il-Misericordia, għal tliet darbiet.

Il-proċessjoni wara tkompli miexja lejn il-knisja l-antika taż-Żejtun, fejn issir Konċelebrazzjoni. Din il-knisja hija dedikata lil Santa Katerina, iżda hija magħrufa bhala "ta' San Girgor" eżattament minhabba l-proċessjoni li ssir fil-jum ta' l-Erbgħa wara l-Għid il-Kbir.

### L-orġini tal-proċessjoni ta' San Girgor

Il-proċessjoni ta' San Girgor saret l-ewwel darba fit-12 ta' Marzu 1543, nhar il-festa ta' San Girgor.

F'dak iż-żmien, il-Knisja Kattolika fil-pajjiżi ta' l-Ewropa kienet fi kriżi kbira. Il-Papa Pawlu III ried ilaqqa' Konċilju Ekumeniku għar-riforma tal-Knisja, iżda ma setax jagħmel dan minhabba l-kwistjonijiet li kien hemm bejn is-slaten Insara.

Bit-tama li bl-ghajnuna ta' Alla jinkisbu l-paċi universali u l-għaqda bejn is-slaten Insara, l-Isqof Domenico Cubelles tad-djoċesi Maltija ried li ssir proċessjoni solenni generali mill-Knisja Kattidrali ta' l-Imdina sal-knisja l-antika taż-Żejtun.

Il-proċessjoni wara żdiedet mad-drawwiet reliġjużi tal-Maltin. Maż-żmien, l-iskop oriġinali tal-proċessjoni ntesa u dwarha bdew jinxterdu fehmiets diversi. Wahda minn dawn il-fehmiets kienet li l-proċessjoni bdiet fl-1519, wara li pesta qawwija hakmet lill-gzejjer Maltin.

13 ta' April 2004

## Proposti tal-Catholic Enquiry Centre dwar Żwigijiet

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Il-Catholic Enquiry Centre (CEC), wara li studja r-rakkomandazzjonijiet li saru f'Seminar dwar "Iż-Żwigijiet Ċivili ta' Maltin ma' Maltin u ta' Maltin ma' Barranin", qed jagħmel proposti għal ilqugh ahjar kontra r-riskju ta' żwigijiet ta' konvenjenza.

Bil-hsieb li jiġu evitati ż-żwigijiet ta' konvenjenza – kontratti minn Barranin ma' Maltin bl-intenzjoni li jiksbu l-freedom of movement jew id-dritt tar-residenza u d-dritt li jaħdmu f'Malta – il-CEC se jitlob lill-awtoritajiet ċivili biex fil-Kodiċi Ċivili tidhol restrizzjoni li biex persuna Barranija tkun tista' tiżzewweġ f'Malta trid tkun toqghod f'Malta legalment fid-data ta' l-applikazzjoni għaž-żwieġ. Is-CEC se jitlob ukoll li tiġi kkunsidrata l-possibbiltà ta' introduzzjoni ta' xi għamla ta' sanzjoni jew penali kontra persuni li jagħmlu dikjarazzjoni li ma tkunx vera.

Il-CEC se jitlob ukoll lis-Segretarju Pastoral ta' l-Arċidjoċesi ta' Malta biex jorganizza laqgħat mal-Kulleġġ tal-Kappillani u mal-Kummissjoni Familja tad-djoċesi bil-hsieb li dawn jiġu mgħarrfa dwar l-istatistika taż-żwigijiet ċivili kuntratti minn Maltin ma' Maltin u minn Maltin ma' Barranin, kif ukoll dwar il-hidmiet imwettqa mill-CEC f'dan ir-rigward. Qed jiġi sugġerit ukoll li f'dawn il-laqgħat isiru sugġerimenti dwar azzjonijiet ohra li jistgħu jittiehdu.

Il-CEC qed jissuggerixxi wkoll li tinghata iktar pubbliċità dwar is-servizzi kontemplati kemm dwar it-thejjijiet għaž-żwieġ ta' Maltin ma' Barranin kif ukoll dwar l-għajnuniet mogħtija għall-konvalidazzjoni taż-żwigijiet ċivili fil-Knisja, għall-kura tat-tfal imwiolda minn żwigijiet ċivili u barra ż-żwieġ, u biex il-parti Kattolika tibqa' f'rabta mal-Knisja.

19 ta' April 2004

## L-Arċisqof imexxi delegazzjoni Maltija f'pellegrinaġġ f'Santiago de Compostela

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Mons Arċisqof Ġuzeppi Mercieca se jmexxi delegazzjoni tal-Knisja f'Malta f'pellegrinaġġ li l-Kummissjoni ta' l-Isqfijiet tal-Konferenzi Episkopali Ewropej (COMECE) qed torganizza f'Santiago de Compostela, Spanja, bejn is-17 u l-24 ta' April 2004.

Ma' Mons Arcisqof, li huwa l-President tal-Konferenza Episkopali Maltija (KEM) u Isqof Delegat tal-KEM fil-COMECE, se jmorru Dun Vanni Xuereb, President tal-Kummissjoni "Il-Knisja f'Malta u fl-Ewropa"; Mons. Joseph Bezzina, rappreżentant tad-Djoċesi ta' Ghawdex; Ms. Marie-Claire Bonavia, żaġhżuġha mpenjata f'moviment Kattoliku u li taħdem fil-Parlament Ewropew; is-Sur Oliver Farrugia, żaġhżuġh gradwat fil-filosofija li fis-snin li għaddew kien attiv fi gruppi taż-żgħażaġh tal-Knisja.

Għall-pellegrinaġġ se jmorru wkoll Fr. Silvio Bezzina MSSP - rappreżentant tas-Superjuri Maġġuri tar-Reliġjużi Maltin, u s-Sur Nikol Baldacchino, ġurnalista tal-Media Centre ta' l-Arċidjoċesi ta' Malta.

Fil-pellegrinaġġ mistennija jiehdu sehem mijiet ta' pellegrini mill-25 pajjiż li mill-1 ta' Mejju li ġej se jkunu jiffirmaw l-Unjoni Ewropea. Il-pellegrini se jgħaddu minn Burgos, Leon, Ponferrada u siti oħrajn. Il-programm għal kull ġurnata jinkludi mixja, servizz ekumeniku ta' talb, quddies u taħdita minn persuna magħrufa fil-hajja pubblika Ewropea.

Wara l-wasla f'Santiago de Compostela, fil-21 ta' April, l-Isqfijiet Ewropej se jiltaqqu wkoll f'Kungress intitolat "L-Unjoni Ewropea: Tama u Responsabbiltà - L-Iżvilupp ta' l-għaqda Ewropea minn perspettiva teoloġika".

Bejn it-23 u l-24 ta' April se ssir ukoll il-Laqgħa Plenarja tar-Rebbiegħa tal-COMECE, li fiha se jiehdu sehem għall-ewwel darba l-Isqfijiet

delegati mill-Istati Membri l-godda ta' l-Unjoni Ewropea. It-temi ewlenin ta' l-aġenda se jkunu l-Konferenza Inter-Governattiva fuq l-abbozz tat-Trattat tal-Kostituzzjoni Ewropea, l-elezzjonijiet għall-Parlament Ewropew li se jsiru f'Gunju li ġej, u n-negozjati fuq il-budget ta' l-Unjoni Ewropea għas-snin 2007-2013.

Fil-jiem li Mons. Arcisqof Mercieca se jkun imsiefer, id-dmirijiet ta' Arcisqof ikunu f'idejn Mons. Annetto Depasquale, Isqof Awżiljarju.

16 ta' April 2004

## Kenn lil 484 ruh mill-Kummissjoni Emigranti f'sena u nofs

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Fi spazju ta' sena u nofs, minn Settembru 2002 sa Marzu 2004, il-Kummissjoni Emigranti offriet kenn temporanju lil 484 persuna, 144 minnhom tfal, li huma rikonoxxuti bħala refuġjati jew li qed jinghataw xi forma ta' protezzjoni ohra f'Malta.

In-numru ta' nies li għenet il-Kummissjoni Emigranti f'sena u nofs jirrappreżenta fuq 70 fil-mija tas-687 persuna li kisbu status ta' refuġjat, protezzjoni umanitarja jew protezzjoni temporanja fl-istess żmien.

Fl-istess perijodu, il-Kummissjoni Emigranti kienet qed tagħti wkoll kenn lil 51 refuġjati ohrajn, fosthom 30 tifel u tifla, li kienu u għadhom joqogħdu fi Djar immexxijin minnha.

Il-Kummissjoni Emigranti, li qed tagħti dan is-servizz f'isem il-Knisja f'Malta, ilha tagħmel din il-hidma sa mill-bidu tas-snin Disghin meta bdew jaslu Malta refuġjati li kienu harbu mill-Gwerra tal-Golf.

Il-Kummissjoni bħalissa qed tkun il-pont li minnu tghaddi l-ghajnuna li l-Ministeru tal-Politika Soċjali jghaddi lir-refuġjati u dawk li jkollhom protezzjoni umanitarja u li jkunu joqogħdu jew fi Djar tal-Kummissjoni jew fl-Open Centres tal-gvern. F'sena u nofs, din l-ghajnuna finanzjarja kienet tammonta għal Lm108,917.

Bejn Settembru 2002 u Marzu 2004, il-Fond Refuġjati tal-Kummissjoni Emigranti hareġ Lm58,131 f'ghajnuna f'diversi forum. Fl-istess żmien, il-Community Chest Fund hareġ Lm17,527 f'ghajnuna lil persuni refuġjati jew bi protezzjoni ohra, li xtaqu jinghaqdu ma' qraba tagħhom f'pajjiżi ohrajn.

16 ta' April 2004

## Uffiċċju ġdid għal rikorsi dwar Wirt Patrimonjali Kattoliku

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Il-Konferenza Episkopali Maltija, li b'konformità mal-liġi ċivili waqqfet Kummissjoni Interdjoċesana għall-Patrimonju Kulturali Kattoliku biex thares il-Wirt Patrimonjali Kattoliku fil-gzejjer Maltin, issa stabbiliet ukoll Uffiċċju tas-Sopratendenza bl-inkarigu li jirċievi r-rikorsi preżentati li jirrigwardjaw il-Wirt Patrimonjali Kattoliku kemm tal-Entijiet Djoċesani kif ukoll dawk ta' Entijiet Reliġjużi ta' Dritt Pontifiċju.

Kull Enti Djoċesana kif ukoll Reliġjuża, kemm f'Malta u wkoll f'Għawdex, qabel ma tapplika għand xi enti pubblika għal xi permess biex isir xi proġett ta' restawr, trid qabel xejn tipprezenta rikors lill-Uffiċċju tas-Sopratendenza u jkollha l-approvazzjoni tal-Kummissjoni għall-Patrimonju Kulturali Kattoliku.

Id-Digriet li permezz tiegħu twaqqaf l-Uffiċċju tas-Supratendenza jgħid li r-rikorsi tal-entijiet Reliġjużi ta' Dritt Pontifiċju għandhom jiġu preżentati direttament f'dan l-uffiċċju, waqt li r-rikorsi ta' Entijiet Djoċesani ikunu preżentati f'dan l-uffiċċju permezz tal-Kancellarija tal-Kurja Djoċesana.

Fil-każ ta' Għawdex, dawn ir-rikorsi jistgħu wkoll jitressqu permezz tal-Kurja ta' l-Isqof ta' Għawdex.

21 ta' April 2004

## Festa ta' San Ġużepp Haddiem 2004 L-Arcisqof se jżur il-haddiema tax-xatt

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Fl-okkażjoni tal-Festa ta' San Ġużepp Haddiem 2004, Mons. Arcisqof Ġużeppi Mercieca nhar l-Erbgha, 28 ta' April se jżur il-haddiema tax-xatt u jiċċelebra Quddies fid-Dwana.

Iż-żjara ta' l-Arcisqof tibda fl-Awtorità Marittima, fid-9.30 a.m. Iż-żjara tkompli billi Mons. Arcisqof jsellem lin-nies tal-hwienet fil-viċin. Mons. Mercieca mbaghad iżur id-Dwana fejn fil-12.15 p.m. jiċċelebra wkoll Quddiesa li fiha jaghti l-messaġġ tieghu għall-okkażjoni tal-Festa ta' San Ġużepp Haddiem.

Poster imhejji mill-Kummissjoni Pastorali mal-haddiema għaċ-ċelebrazzjoni tal-Festa ta' San Ġużepp Haddiem ta' din is-sena jipproponi l-messaġġ li “L-istess Alla li jahdem kollox f'kulhadd”.

Fl-għażla ta' din it-tema, il-Kummissjoni Pastorali mal-haddiema tixtieq tfakkar li kull haddiem u kull xogħol għandu l-importanza tieghu, u li kulhadd għandu jagħmel ix-xogħol fdat f'idejh b'responsabbiltà.

Il-Kummissjoni trid tfakkar ukoll li għalkemm kull xogħol huwa differenti minn wiehed għall-iehor, fl-aħhar mill-aħhar il-haddiema jiddependu minn xulxin.

Punti ohra li l-Kummissjoni tixtieq li jgħożż kulhadd huma d-dinjità tal-haddiem u tal-familja tieghu, il-motivazzjoni fix-xogħol u l-apprezzament tax-xogħol, u s-solidarjetà meħtieġa wiċċ imb'wiċċ ma' l-isfidi u r-realtajiet godda fid-dinja tax-xogħol.

24 ta' April 2004

## WERREJ

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