# Landas

JOURNAL OF LOYOLA SCHOOL OF THEOLOGY
Vol. 30, No. 2 (2016)
ISSN: 0116-4856

Astare coram te et tibi ministrare:
*On Standing after the Consecration to the Doxology of the Eucharistic Prayer*
LEO-MARTIN ANGELO R. OCAMPO

*The Restoration of the Catechumenate: Some Voices from the Peripheries in the Redaction of* Ad Gentes *14*
ENRICO C. EUSEBIO, JR., S.J.

*The Cebu International Eucharistic Congress: Its Missionary Challenges*
JAMES H. KROEGER, M.M.

*Lay Preaching at Eucharistic Liturgies: The Law and Its Critiques*
JOSEPH B. JOHNSON

*Mercy and Christian Mission*
REGINALD ALVA, S.V.D.

**BOOK REVIEW**

*The Philippines: An Asiatic and Catholic Archipelago by Pierre de Charentenay, S.J.*
ROBERTO E. N. RIVERA, S.J.

# Landas

JOURNAL OF LOYOLA SCHOOL OF THEOLOGY

# Landas

EDITOR
*Felipe Fruto Ll. Ramirez, S.J., S.T.D.*

EDITORIAL BOARD
*Arnel dC. Aquino, S.J., S.T.D.*
*Enrico C. Eusebio, Jr., S.J., J.C.D.*
*Manuel V. Francisco, S.J., S.T.D.*
*Peter O. Pojol, S.J., S.T.D.*
*Joaquin C. Yap, Jr., S.W., D.Phil.*

MANAGING EDITOR
*Susan Isorena-Arcega*

EDITORIAL ASSISTANT
*Josemaria Roberto V. Reyes*

COVER DESIGN
*Nyla Katherine A. Caras*



Landas (The Way), Journal of the Loyola School of Theology, is published twice a year by the Loyola School of Theology, Ateneo de Manila University, Loyola Heights, Quezon City. The Landas postal address is: Loyola School of Theology, P.O. Box 240, U.P., 1144 Quezon City, Philippines. Editorial matters are the responsibility of Felipe Fruto Ll. Ramirez, S.J. (fllramirez@gmail.com). Circulation and business matters should be addressed to Susan Isorena-Arcega (siouxstar@gmail.com). Subscription Rates: Philippines—Institutional Print and Online, PhP 550; Individual Print and Online, PhP 500; 1 print issue only, PhP 300. For Other Countries—Institutional Print and Online, US$ 55; Individual Print and Online, US$ 45.

The Journal is not responsible for statements and opinions expressed in signed articles and reviews. Such statements and opinions are the author's own, and do not necessarily reflect the opinion of the editors.

© 2016 by the Loyola School of Theology.
All rights reserved. ISSN 0116-4856

# Contents

Landas
Vol. 30, No. 2 (2016)

*1* Astare coram te et tibi ministrare:
*On Standing after the Consecration to the Doxology of the Eucharistic Prayer*
**Leo-Martin Angelo R. Ocampo**

*31* *The Restoration of the Catechumenate: Some Voices from the Peripheries in the Redaction of* Ad Gentes *14*
**Enrico C. Eusebio, Jr., S.J.**

*71* *The Cebu International Eucharistic Congress: Its Missionary Challenges*
**James H. Kroeger, M.M.**

*93* *Lay Preaching at Eucharistic Liturgies: The Law and Its Critiques*
**Joseph B. Johnson**

*119* *Mercy and Christian Mission*
**Reginald Alva, S.V.D.**

***Book Review:***
*133* *The Philippines: An Asiatic and Catholic Archipelago*
by Pierre de Charentenay, S.J.
**Roberto E. N. Rivera, S.J.**

# EDITOR'S PREFACE

The President of the Catholic Bishops' Conference of the Philippines, Archbishop Socrates B. Villegas, issued a circular letter advising his fellow bishops to urge their congregations to go back to the practice of kneeling from the Consecration to the Great Amen of the Eucharistic Prayer. The letter elicited mixed reactions not only from the bishops but also from those who got to know about it; some bishops implemented it in their dioceses, others did not. The Liturgy Directors of Metro Manila, with some professors of the Graduate School of Liturgy of San Beda College, opted to retain the *status quo* of standing in this part of the Mass and wrote to the CBCP to explain their position on the matter. Who is right?

**Leo-Martin Angelo R. Ocampo** ("*Astare coram te et tibi ministrare:* On Standing after the Consecration to the Doxology of the Eucharistic Prayer") argues that standing in this part of the liturgy is in fact the established rubric of the Roman Rite since 1969 and has remained in force in the Philippines. He also explains why "[f]rom the side of history and theology, [standing] has been the ancient and constant practice of the Church, and to make a return to 'established practice' is to remain standing and perhaps rediscover its rich significance" (28–29). Moreover, from a pastoral viewpoint, such a posture is more conducive to active participation in the liturgy.

**Enrico C. Eusebio, Jr., S.J.** ("The Restoration of the Catechumenate: Some Voices from the Peripheries in the Redaction of *Ad Gentes* 14") retraces the evolution of the Second Vatican Council's decree that restored the catechumenate and the discussions that took place at various stages in its drafting. He notes that its restoration was necessitated by the missionary thrust of the Church in *Ad Gentes.* His investigation shows that

> the Fathers of Vatican II wanted to demonstrate three things regarding Christian formation: that Christians are born into the communion of the Church; that their faith-life is guided towards maturity ... within the Christian community through an inculturated itinerary of faith called catechesis; and that evangelized ... through catechesis (CT 18f) with the use of Sacred Scripture, tradition, the liturgy, magisterium, and the life of the Church (CD 14), they are sent forth in turn to the world as evangelizers. (68)

**James H. Kroeger, M.M.** ("The Cebu International Eucharistic Congress: Its Missionary Challenges") discusses five mission themes in the basic theological text of the 51st International Eucharistic Congress in Cebu. These are: 1) dialogue as the privileged mode of mission—this particular approach to mission is necessary because of the multiracial, multi-religious, and multicultural reality of Asia; 2) mission in dialogue with peoples and cultures—the Christian faith must take root in the various cultures of the people in Asia; 3) mission in dialogue with religions and religious traditions—even as the Church tries to keep the Christian faith strong, she also seeks to understand the life, tenets, and rituals of other religions "in order to engage them in a mutually enriching and respectful encounter" (77); 4) mission in dialogue with the poor—the Church must increasingly be "the Church of the Poor" with its implications for living a simple life and for liberating and alleviating the poor from unjust situations and structures; and 5) mission in dialogue with the youth—with 60% of the world's youth in Asia, the Church's mission needs to focus on the pastoral care of young people.

**Joseph B. Johnson** ("Lay Preaching at Eucharistic Liturgies: The Law and Its Critiques") discusses the law presently in force on lay preaching at Eucharistic liturgies. First, he examines the 1917 Code of Canon Law and other pertinent legislations, including the teachings of the Second Vatican Council and post-conciliar documents on liturgical reform. He then investigates the 1983 Code of Canon Law provisions together with dicasterial documents and particular legislations enacted by the national conferences of bishops in the Philippines and the United States. After expounding on the prevailing law, Johnson presents the "nominal" and "functional" objections raised by some canonists. These objections are found deficient on theological grounds—since the Eucharistic liturgy is an official act of worship by the Church, "it is carried out ... by persons legitimately designated and through acts approved by the authority of the Church" (canon 834, §2). This means the homily at Mass can only be given by a person capacitated by sacred ordination to preach in the name of the Church. Such theological rationale, however, raises questions regarding the principle of equality articulated in canon 208: "... there exists among all the Christian faithful a true equality regarding dignity and action by which they all cooperate in the building up of the Body of Christ according to each one's own condition and function." When status rather than competence determines who can give the homily, how does that serve the purpose of building up the Church?

**Reginald Alva, S.V.D.** ("Mercy and Christian Mission") retraces the role of mercy in Jesus' public ministry and reflects on the importance of this virtue in the Christian mission. He recounts many episodes in the Gospels which clearly show that Jesus' life and ministry are permeated with acts of love and mercy. The mission of the Church is primarily to reveal the love and mercy of God—at the opening of the Second Vatican Council, St. John XXIII said: "Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity ..." (MV 4). Pope Francis echoes a similar sentiment in *Misericordiae Vultus:*

> The Spouse of Christ must pattern her behaviour after the Son of God who went out to everyone without exception. ... It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy. Her language and her gestures must transmit mercy, so as to touch the hearts of all people and inspire them once more to find the road that leads to the Father. (MV 12)

As a final point, Alva discusses the relationship between justice and mercy: "Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe" (MV 21).

Felipe Fruto Ll. Ramirez, S.J.

Landas 30:2 (2016) 1–29

# *ASTARE CORAM TE ET TIBI MINISTRARE*

## On Standing after the Consecration to the Doxology of the Eucharistic Prayer

*Leo-Martin Angelo R. Ocampo*

On March 19, 2016, Archbishop Socrates B. Villegas, D.D., acting in his capacity as CBCP President, issued a pastoral letter "On the Question of Kneeling or Standing after the Consecration until after the Great Amen during the Eucharistic Celebration."[1] He addressed the pastoral letter to his fellow bishops, explaining the decision of the CBCP Permanent Council that "we must abandon the practice of standing after the Consecration until the Amen." The reason that he cited for this is the lack of authority on the part of the CBCP to make such an adaptation or to implement it. Given this, he said, their decision is to revert to the "previously established practice." He then added a spiritual motive to this rubrical indication: "to deepen our reverence for the Most Blessed Sacrament."[2]

The said directive met with varied reactions. Some parishes and dioceses promptly introduced the changes after the document was

[1]Archbishop Socrates B. Villegas, Pastoral Letter *On the Question of Kneeling or Standing after the Consecration until after the Great Amen during the Eucharistic Celebration* (March 19, 2016), http://www.cbcpnews.com/cbcpnews/?p=74706 (accessed August 3, 2016).

[2]Villegas, Pastoral Letter *On the Question of Kneeling or Standing after the Consecration until after the Great Amen during the Eucharistic Celebration.*

circulated—as of the time of writing, most churches have begun to observe it. However, there are also parishes and dioceses that have not done so. Notable among this latter category, the Liturgy Commission Directors of the Metropolitan Province of Manila, after meeting together with some professors of San Beda Graduate School of Liturgy on March 31, 2016 at San Carlos Seminary, have agreed to retain the status quo which is to stand instead of kneel in this part of the liturgy.[3] The said group of liturgists subsequently wrote a letter to the CBCP to explain their position, prompting some of the bishops, such as the Archbishop of San Fernando, to defer implementation of the directive.[4] Nevertheless, the bishops of the dioceses of Novaliches and San Pablo, both suffragans of Manila, would later order its implementation in their respective territories.[5] Some hoped that it could be included in the agenda of the July 2016 meeting of the CBCP, but it was not deliberated on. Eventually, the Archbishop of San Fernando promulgated it in his own territory, effective August 14, 2016.[6]

These differences have brought awkward disparity if not serious division not only among the local dioceses but even within a diocese and within a particular liturgical assembly. For instance, in the Archdiocese of Manila, most parishes have not implemented the directive with the exception of a few such as Mary the Queen in Greenhills, San Juan, and San Agustin Church in Intramuros. The same is true within the Diocese of Cubao, where the directive is already being followed in

[3]See Diocese of Parañaque Circular No. 2016-029 (April 27, 2016).

[4]See Archdiocese of San Fernando Circular No. 23, S. 2016 (August 10, 2016).

[5]Bishop Tobias of Novaliches declared that "regarding the question of standing or kneeling throughout the Consecration up to the Great Amen, *normally*, barring from the rare situations requiring the contrary, the Faithful at Mass have to remain kneeling during the whole consecration up to the Great Amen" (Diocese of Novaliches Circular 2016-10 [July 14, 2016], emphasis in original). Meanwhile, the Diocese of San Pablo posted the CBCP letter on its official Facebook account on July 18 and set its implementation in the diocese on July 24.

[6]Archdiocese of San Fernando Circular No. 23, S. 2016.

Santa Maria della Strada Parish but not in Our Lady of Pentecost Parish just across Katipunan Avenue. In fact, it has not become unusual these days to see divergent postures among the members of the assembly in this part of the Mass. This is the case especially in transparochial settings like shrines, malls, and schools, such as in the University of Santo Tomas where people from different places that have different stances about this directive converge. From after the Consecration to the Great Amen, some remain kneeling while others rise up, either too sure or not quite sure of what they are doing.

While this may seem to be a minor and inconsequential rubrical issue, it is at the very least an undesirable and disedifying rupture, all the more ironic given its context within the very sacrament that reveals our unity in Christ. As the *General Instruction of the Roman Missal* (GIRM) says, "a *common* bodily posture, to be observed by all those taking part, is a sign of unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them."[7] Regarding disunity on matters concerning the celebration of Mass, Blessed Paul VI once declared that for "Catholics, the *Ordo Missae* of the Roman Rite is a singular sign of their unity …. We cannot permit the divine Eucharist, sacrament of unity, to be made the source of division …."[8]

This article, then, in light of the foregoing, tackles this important liturgical issue from a rubrical, historical, theological, and pastoral perspective. While both kneeling and standing have their own value and significance, this article will focus on the value and significance of standing at this point in the liturgy since this is what is on the line at the moment. In this study, we strive to obey the instruction of the current GIRM that "attention must therefore be paid to what is determined by this *General Instruction* and by the traditional practice of

[7]2002 GIRM, 42. Emphasis added.

[8]Paul VI, Epistle *Cum te* to Archbishop Marcel Lefebvre (October 11, 1976), *Notitiae* 12 (1976): 417–427; also in International Commission on English in the Liturgy, *Documents on the Liturgy 1963–1979: Conciliar, Papal, and Curial Texts* (Collegeville, MN: Liturgical Press, 1982), 569 (hereafter referred to as DOL).

the Roman Rite and to what serves the spiritual good of the People of God, rather than private inclination or arbitrary choice."[9] Thus, with full respect and filial reverence for our esteemed bishops, this article hopes to humbly offer its arguments in favor of retaining the practice of standing after the Consecration and for the rest of the Eucharistic Prayer.

## What do the rubrics say?

One recalls that prior to the liturgical reform of Vatican II, there was but one rubric that pertained to the posture of the assembly. Back then, the rubrics were concerned mainly with the ritual actions of the priest, and scant emphasis was put on the people's participation. This rubric indicated that in Low Masses (*Missa Privata*), those assisting at Mass are to kneel throughout the celebration, even in the Easter Season, except for the reading of the Gospel.[10] However, this lone

[9]2002 GIRM, 42.

[10]"Circumstantes autem in Missis privatis semper genua ectunt, etiam Tempore Paschali, præterquam dum legitur Evangelium," *Rubricae Generales Missalis* XVII, 2. Note that *Missa Privata* is the equivalent not of what are now called Masses without a Congregation but of the *Missa Secreta* or *Missa Solitaria*. Hence, *Missa Privata* is more clearly translated in English as Low Mass, as opposed to High Mass or Sung Mass (*Missa Cantata*). Low Masses recited by the priest in a barely audible voice were relatively fast and short, and so having many transitions in posture would have been too awkward and cumbersome. Michael Sternbeck comments that

> this arrangement, which only appeared around the time of the "Reformation" and which was derived from the actions of the server (who in Masses without congregations knelt throughout), took little account of the more solemn and less solemn parts of the Mass, nor of the ancient practices of standing for the singing of the Collect, the Preface and the Lord's Prayer.

See Michael Sternbeck, *The Order of Mass according to the Extraordinary Form of the Roman Rite: The Missal of Blessed John XXIII* (San Francisco: Ignatius Press, 2008), 8.

rubric was understood to be more directive rather than preceptive and the people were seldom obliged to follow it strictly.[11] For instance, the people were commonly permitted to sit at certain parts of the Mass.

Steps to fill up this lacuna were taken, beginning in July 25, 1960, through a *motu proprio* from St. John XXIII who authorized a new set of rubrics both for the celebration of the Mass and the Divine Office. The rubric for habitual kneeling was suppressed and precise postures were indicated for the clergy in choir during a High Mass that the people were also expected to follow. In this set of new participation rubrics, "the proper liturgical posture is standing; only the times for kneeling and sitting are enumerated."[12] Here we find the Consecration, but not the entire Canon, included among the times for kneeling. For penitential and requiem Masses, however, among the times when kneeling is prescribed was "from the completion of the Sanctus up to the preface of the Pater Noster, exclusively."[13]

In the meantime, no corresponding rubrics were indicated for Low Mass, which at that time continued to be the usual form of celebrating the Mass in many places, even on Sundays. Thus, the elimination of the lone rubric for habitual kneeling left the Low Mass practically unregulated and open to adaptation. While variations in posture were now introduced that generally followed the postures of the clergy in choir at the Sung Mass, other variations occurred, such as extending

---

[11]Richard Friend, *Understanding When to Kneel, Sit and Stand at a Traditional Latin Mass: A Short Essay on Mass Postures* (https://sanctatrinitasunusdeus.files.wordpress.com/2014/04/un derstanding-when-to-kneel-sit-and-stand-revised-april-25-2014.pdf), 2 (accessed August 3, 2016).

[12]Frederick R. McManus, *Handbook for the New Rubrics* (London: Geoffrey Chapman, 1961), 189.

[13]McManus, *Handbook for the New Rubrics*, 190. We find exactly the same indications in an even earlier commentary: Joseph Jungmann, *The Mass of the Roman Rite: Its Origins and Development* (New York: Benzinger Brothers, Inc., 1961), 172–173. The version here consulted is the 1961 centennial edition; the first edition of Jungmann's book, more popularly known as *Missarum Solemnia*, first came out in 1951.

the kneeling throughout the entire Canon even outside of penitential and requiem Masses.

Richard Friend notes that in what he calls the "red booklet,"[14] the posture indicated beginning from the Consecration and for the rest of the Eucharistic Prayer is to kneel. This can give the impression that this was the established practice in Masses prior to the reform of the Council. However, he also observes that in other sources on celebrating the Tridentine Mass, the posture is to kneel only for the Consecration and to stand afterwards for the rest of the Canon, following the posture indicated for the clergy assisting in choir. He finds this to be the case, for instance, in the commentaries of acknowledged authorities such as Fortescue, Sheen, and Lassance, as well as in other hand missals then in circulation like the *Fulton J. Sheen Sunday Missal* and *The New Missal for Everyday*. Here it is very significant to find a known promoter of the Traditional Latin Mass arguing for standing after the Consecration in the Traditional Latin Mass itself. As Friend knowingly remarks: "This is a radical departure from the practice in the Traditional Latin Mass today, but it would be more in keeping with the traditional Roman liturgy than the current practice."[15]

Now we turn to what is indicated in the rubrics according to the reformed liturgy of Vatican II. A notable characteristic of the first typical edition of the *Institutio Generalis Missalis Romani* (IGMR) of 1969 was its emphasis on the participation of the faithful, in line with the

[14]By this he is referring to the economical Mass participation guide widely distributed within the circles of what is now called the Extraordinary Form. It is entitled *Latin-English Booklet Missal for Praying the Traditional Mass* and is published by the Coalition in Support of Ecclesia Dei.

[15]Friend, *Understanding When to Kneel, Sit and Stand at a Traditional Latin Mass: A Short Essay on Mass Postures*, 10. Indeed, while Friend also acknowledges that "it may be prudent to continue this practice where it has become the post-conciliar custom" (11), he ultimately sides with standing, and this is for the Extraordinary Form (12). In this essay, he argues the thesis that the post-conciliar postures (including standing after the Consecration) were modeled on what was already being practiced before the Second Vatican Council.

clarion call of the Council for *participatio actuosa*.[16] At long last, we find in an official liturgical document a precise set of directives on what is expected of the gathered assembly. In relation to this, there is a concern for *uniformitas* when it comes to gestures and postures among the faithful.[17] Aside from fostering active participation, this uniform movement would serve as "a sign of the community and the unity of the assembly" (*signum est communitatis et unitatis coetus*),[18] in contrast with the former notion of hearing or attending Mass with a tendency towards individualistic piety on the part of those present. Indeed, the same GIRM exhorts the faithful to "shun any appearance of individualism or division" and truly become "one body in Christ," and so one clear way of showing and strengthening this unity is by joining in and conforming with the community's actions and postures.[19]

With regard to the specific question we have at hand, the 1969 IGMR clearly states that the people are to stand from the *Oratio Super Oblata* until the end of the Mass but are to kneel for the Consecration, unless prevented by particular circumstances.[20] It likewise entrusted to the conferences of bishops the work of adapting bodily gestures

---

[16] *Sacrosanctum Concilium* 14.

[17] 1969 IGMR, 21. See also 1975 GIRM, 21; DOL 1411. The 1975 GIRM closely follows the 1969 IGMR and retains the same marginal numbers.

[18] 1969 IGMR, 21. See also 1975 GIRM, 21; DOL 1411. This point is reiterated in number 62 which states that:

> They should become one body, whether by hearing the word of God, or joining in prayers and song, or above all by offering the sacrifice together and sharing together in the Lord's table. There is a beautiful expression of this unity when the faithful maintain uniformity (*communiter servatis*) in their actions and in standing, sitting or kneeling.

[19] See the 1969 IGMR, 62. See also 1975 GIRM, 62; DOL 1452.

[20] 1969 IGMR, 21. See also 1975 GIRM, 21; DOL 1411. It gives two examples of these circumstances that call for an exception, namely, the lack of space and the number of people present.

and postures as envisioned in *Sacrosanctum Concilium* 39.[21] Here it is also very important to note that with their publication, the new Missal and the new liturgical norms were promulgated to be used henceforth for all celebrations in the Roman Rite, effectively abrogating the older norms and Missal then in use.[22] In this way, as decreed by Blessed Paul VI, the new Missal with its *Institutio Generalis* came into force and became binding for the entire Catholic Church of the Roman Rite on November 30, 1969. As such, regardless of whether people were standing or kneeling in this part of the liturgy prior to November 30, they are now required to stand by virtue of the 1969 IGMR.

Soon after the publication of the 1969 IGMR, the follow-up Instruction *Constitutione Apostolica* from the Sacred Congregation for Divine Worship called once again upon the bishops' committees and liturgical institutes to undertake "the responsibility of making the necessary decisions on matters that the General Instruction of the Roman Missal leaves up to them." The first of these matters enumerated in the Instruction pertained to "the faithful's movements, standing, kneeling, and sitting during Mass."[23] During this period, for example, the American bishops voted to retain their practice of kneeling from the Sanctus until the end of the Great Amen. Their reason at that time for such a decision is worth considering—it was simply to "postpone" the introduction of further changes in the liturgy as much as possible, given that the people were already "profoundly disturbed" by all the

[21]1969 IGMR, 21. See also 1975 GIRM, 21; DOL 1411.

[22]See the 1969 IGMR, 1. See also 1975 GIRM, 1; DOL 1376. See also Paul VI, Apostolic Constitution *Missale Romanum* (approving the new Roman Missal), in *AAS* 61 (April 3, 1969): 217–222, *Notitiae* 5 (1969): 142–146, DOL 1365–1366. See also Sacred Congregation of Rites, Decree *Ordine Missae* (promulgating the *editio typica* of the *Ordo Missae* and issuing the General Instruction of the Roman Missal), in *Notitiae* 5 (April 6, 1969): 147, DOL 1367.

[23]Sacred Congregation for Divine Worship, Instruction *Constitutione Apostolica* (on the gradual carrying out of the Apostolic Constitution *Missale Romanum*), in *AAS* 61 (April 3, 1969): 749–753, *Notitiae* 5 (1969): 418–423, DOL 1740.

changes in the Mass which were being implemented at that time.[24] It was not that they considered kneeling to be more in keeping with tradition or fitting for this part of the liturgy, nor was this setup originally envisioned to be permanent.

The second typical edition which came out in English translation as the 1975 *General Instruction of the Roman Missal* (GIRM) retained the same direction of standing from the *Oratio Super Oblata* until the end of the Mass while kneeling for the Consecration.[25] Even at that time, there was already the issue of "a great variety of gestures and postures during a celebration" as raised in a Query addressed to the Consilium. Concerning this moment in the Eucharistic Prayer, the clear reply of the Consilium was to reiterate the instructions of the GIRM which included that "[the faithful] also stand throughout the eucharistic prayer, except the consecration. The practice is for the faithful to remain kneeling from the epiclesis before the consecration until the memorial acclamation after it."[26]

Like its 1969 predecessor, the 1975 GIRM again explicitly entrusts to the conferences of bishops the role of adapting the actions and postures to the custom of the people, taking care that such adaptations "correspond to the meaning and character of each part of the celebration."[27] As provided for in the Constitution on the Sacred

---

[24]See the November 1969 *Report of the Liturgy Committee* as quoted in John K. Leonard & Nathan O. Mitchell, *The Postures of the Assembly during the Eucharistic Prayer* (Chicago: Liturgy Training Publications, 1994), 77–78.

[25]1975 GIRM, 21; DOL 1411.

[26]*Notitiae* 14 (1978): 300–301; DOL 1411, footnote R2.

[27]1975 GIRM, 21; DOL 1411. To gain perspective, Leonard and Mitchell give us a picture of the way GIRM 21 was adapted by the bishops and practiced in different places: some opted to stand for the entire Eucharistic Prayer, such as in Belgium, the Netherlands, France, and French Canada; apart from the U.S., some decided to kneel for the entire Canon, such as in the English sector of Canada; others such as Spain and Italy chose to simply follow the GIRM and stood throughout except for the Consecration. See Leonard & Mitchell, *The Postures of the Assembly During the Eucharistic Prayer*, 76.

Liturgy, these adaptations are to be submitted to the Apostolic See "by whose consent they may be introduced."[28]

It is in light of this provision that the *1990 Guidelines for the Eucharist* and the *2002 Philippine Adaptations to the General Instructions of the Roman Missal* proposed by the CBCP are to be considered. As adaptations with regard to the celebration of the liturgy, they are proposed by the local conference of bishops subject to the confirmatory approval of the Apostolic See. As quoted in the aforementioned CBCP pastoral letter, Number 3 of the *1990 Guidelines* states that the "people should kneel from the Sanctus until the end of the Eucharistic Prayer …. If the acclamation after the consecration is sung, the people may stand for it and keep standing." Meanwhile, the *2002 Philippine Adaptations* includes the proposal that in "the Philippines, the people kneel after the Sanctus, rise for the memorial acclamation, and kneel after the Lamb of God."[29]

Taking into consideration what the 1975 GIRM says, which was in force at the time of these proposals, what precisely are the adaptations that were in effect being proposed by the CBCP? In the *1990 Guidelines*, would it not be the part which says that the "people should kneel from the Sanctus until the end of the Eucharistic Prayer," since the 1975 GIRM states that they should kneel only for the Consecration, and not the latter part which says that if "the acclamation after the consecration is sung, the people may stand for it and keep standing"?[30] For the *2002 Philippine Adaptations*, would it not be the part that says "and kneel after the Lamb of God" since the 1975 GIRM does not indicate kneeling at this point?

---

[28] *Sacrosanctum Concilium* 40.

[29] Villegas, Pastoral Letter *On the Question of Kneeling or Standing after the Consecration until after the Great Amen during the Eucharistic Celebration.*

[30] In which case, this would be the exception to the exception they are requesting.

A survey conducted by the Episcopal Commission on Liturgy in 1984 showed that congregations in 25 out of the 32 ecclesiastical territories were still kneeling instead of standing at this point in the liturgy, a practice preferred by 23 out of 31 bishops who were surveyed then.[31] However, despite being the majority, those bishops seemed to be aware that they needed to make proper representation to obtain a confirmation from Rome to legitimately retain the practice as a local adaptation. In line with this, the bishops, in their January 1970 meeting, had earlier proposed that "the people kneel during the Eucharistic Prayer, from immediately after the *Sanctus* until the beginning of the doxology …"[32] of which the similar petition in the *1990 Guidelines* now appears to be a follow-up. Up to the present, however, neither the 1984 or 1990 proposed adaptation ever received the confirmation from Rome which is required by *Sacrosanctum Concilium* before any such adaptations can be introduced.[33] In the meantime, standing instead of kneeling had become the predominant practice in this part of the liturgy and was the status quo prior to the recent CBCP pastoral letter.

To put things in perspective, let us look at the practice in two other places at that time. As mentioned earlier, the National Conference of Catholic Bishops, in its November 1969 plenary session, resolved to propose among its adaptations for the United States to kneel from the Sanctus until the Great Amen. This local adaptation obtained a *recognitio* or confirmation from the Holy See, was appended to the GIRM as early as 1975, and later on was integrated into the body of the 2002 GIRM

---

[31]See Florencio I. Testera, "Local Legislation on the Holy Eucharist," *Boletin Eclesiastico de Filipinas* LXIII/692–693: 440.

[32]Testera, "Local Legislation on the Holy Eucharist," 440. See also Camilo J. Marivoet, "Decisions of the Bishops' Conference and Confirmations by Rome," *Liturgical Information Bulletin of the Philippines* XII/6: 144, and Florencio I. Testera, *Canon Law Digest of the Philippine Catholic Church* (Manila: Faculty of Canon Law of the University of Santo Tomas, 1987), 47, and Florencio I. Testera, *Canon Law Digest of the Philippine Catholic Church* (Manila: Faculty of Canon Law of the University of Santo Tomas, 1995), 108.

[33]*Sacrosanctum Concilium* 40.

for the United States.[34] At the same time, we also note that the practice in Papal Masses has always been to kneel for the Consecration and to stand afterwards for the rest of the Eucharistic Prayer in accordance with the GIRM in force for the Universal Church. With this, we may see that kneeling for this part of the Eucharist is a local adaptation specific to the United States[35] (and other places which may have or may still obtain confirmation for such an adaptation), whereas standing has been the normative if not the established practice elsewhere in the Catholic Church since 1969.[36]

---

[34]We can note however that, this notwithstanding, there were still some bishops in the United States who would follow the general norms of the GIRM instead of this local adaptation. Following a more recent directive from the Congregation for Divine Worship to integrate all the adaptations into the text instead of appending them, these were inserted into the text of the GIRM itself, but clearly as a local adaptation. As such, we read in our missals if they are imported from the United States, beginning with the third typical edition (2002 GIRM) published in 2003: "*In the dioceses of the United States of America*, they should kneel beginning after the singing or recitation of the *Sanctus* until after the *Amen* of the Eucharistic Prayer …" (43, emphasis added).

[35]"A particular norm for the Dioceses of the United States, which differs from the universal norm" is how it is explicitly described in Joseph DeGrocco, *A Pastoral Commentary on the General Instruction of the Roman Missal* (Chicago: Liturgy Training Publications, 2011), 30. Another commentary is in agreement concerning this and adds that "the continuation of this US pattern of kneeling after the *Sanctus* requires serious catechesis" in order to clarify potential misunderstandings that it might foster, such as considering the Preface and Sanctus as separate from the rest of the Eucharistic Prayer (see Edward Foley, Nathan D. Mitchell, & Joanne M. Pierce, eds., *A Commentary on the General Instruction of the Roman Missal* [Collegeville, MI: Liturgical Press, 2007], 131–132). Moreover, even the page of the 2002 GIRM on the English Vatican website refers to these as adaptations for the dioceses of the United States of America (see http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20030317_ordinamento-messale_en.html [accessed August 3, 2016]).

[36]To give an illustration of current liturgical practice, such is the indication we find in Bishop Elliot's rubrical guide (Peter J. Elliot, *Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours*, 2nd ed. [San Francisco: Ignatius

The third typical edition or 2002 GIRM likewise sustained the same standing posture but adds that where "it *is* the practice for the people to remain kneeling after the Sanctus until the end of the Eucharistic Prayer and before Communion when the Priest says Ecce Agnus Dei, it is laudable for this practice to be retained."[37] This general permission and even praise for an existing practice is what we now find in the 2011 Philippine Edition of the Roman Missal. In effect, this allowed those who were practicing it in 2002 to retain its practice, which is now made licit as a local variation.[38] However, we must note that this is not an instruction but a permission strictly speaking, nor was it the practice in the Philippines in 2002, and so this does not apply to us.

## Historical Perspectives

"In the gospels, whenever a posture is indicated for the meals of Jesus, it is always the posture of *reclining*."[39] As such, we may reasonably infer that the Lord's Supper was first celebrated in a reclining posture, the posture at meals for free males according to Jewish custom at that time. Leonard and Mitchell, however, are quick to add that for the Passover meal, as the Lord's Supper was, all present traditionally reclined at table, regardless of social status, in order to partake of the banquet of freedom.[40] This implies not only a uniform posture in the first Eucharist but a sign of inclusive participation and solidarity as well.

---

Press, 2004], n. 297) and in Turner's as well (Paul Turner, *Let Us Pray: A Guide to the Rubrics of Sunday Mass* [Makati: Saint Paul's Philippines, 2007], n. 588).

[37]2002 GIRM, 43 (emphasis added).

[38]As an aside, this has effectively legitimized our practice of kneeling before Communion after the singing of the Agnus Dei.

[39]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 48. See Mt. 9:10, 26:7, 26:20; Mk. 2:15; Lk. 7:36, 11:37, 14:15, 22:14.

[40]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 50.

With the passage of time, standing became the normative posture in the Eucharistic liturgy where the participants came to be commonly referred to as the *circumstantes* or *circumadstantes*,[41] those who stand around the table of the Lord. We can readily establish this by studying Jewish influences on, as well as by surveying the earliest accounts of, the Eucharist and the extant euchological texts.

For instance, Cardinal Ratzinger points out that "in Jesus' time standing was the ordinary posture for prayer among the Jews."[42] Even the famous penitential prayer of the tax collector who would not dare lift his eyes to heaven in Luke 18 is prayed in the standing position.[43] Likewise, in his study of the liturgical texts of the first four Christian centuries, Lucien Deiss underscores the influence of the quintessential Jewish prayer *Shemone Esre* on the structure and content of the Eucharistic prayer, recalling that the *Shemone Esre* is also known as "the *Amidah*, from the word *amad,* 'be standing,' because they are recited while standing …."[44] It should come to us then as no surprise that the early Christians took on standing as their standard prayer posture and adopted the same for the celebration of the Eucharist. Moreover, this was a prayer posture that was rich in meaning for them, as we will expound in the last section of this article.

We likewise see this standard posture confirmed by the witness that we encounter in the extant accounts of the celebration of the Eucharist. The earliest testimony we find regarding this is found in the *Apostolic Tradition* of Hippolytus (ca. 215), which has become the basis for what is now our *Eucharistic Prayer II:*

---

[41]We find a trace of this, for example, in the lone pre-Vatican II rubric for the participation of the people that we mentioned earlier, which instructs the people to kneel but calls them *circumstantes*.

[42]Joseph Ratzinger, *The Spirit of the Liturgy*, trans. John Saward (San Francisco: Ignatius Press, 2000), 194–195.

[43]See Lk. 18:13.

[44]Lucien Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, trans. Matthew J. O'Connell (Collegeville, MI: The Liturgical Press, 1979), 9.

> Remembering therefore your death and your resurrection,
> we offer you the bread and the wine,
> we thank you for having judged us worthy
> to *stand* before you and serve you.[45]

We also read about it in the famous second-century account (ca. 250) of St. Justin the Martyr as he narrates how the early Christians celebrated the Sunday Eucharist; it is perhaps worth quoting at length:

> On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. Then *we all rise together* and offer prayers for ourselves … and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation. When the prayers are concluded we exchange the kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks that we have been judged worthy of these gifts. When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: "Amen." When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.[46]

We also find clear references to the standing posture of the assembly in the eastern *Anaphora of Addai and Mari* (ca. 3rd or 5th CE)[47] and in the "Clementine Mass" attributed to Clement of Rome, which

---

[45]Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, 131 (emphasis added). The title of this article, *Astare coram te et tibi ministrare*, is taken from here.

[46]*Apol.* 1, 65–67: PG 6, 428–429 (emphasis added).

[47]"And we too, Lord/your weak, frail, and lowly servants/who have gathered and are *standing* before you at this moment …" (Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, 162 [emphasis added]).

is preserved in the *Apostolic Constitutions* (ca. 380).[48] In addition, we note that in the Alexandrian *Anaphora of Saint Basil*, the deacon invites the seated congregation to rise toward the end of the Preface, precisely at the mention of the heavenly beings who stand in the presence of God (*cui adstant Angeli et Archangeli* …), as if to invite them to assume the same bodily posture and join with the celestial hosts for the singing of the Sanctus.[49]

With later shifts in Eucharistic theology, however, the posture during the Eucharistic Prayer gradually developed. More emphasis was put on adoration of the real presence of Christ in the Sacrament, from the monastic introduction of bowing during the Eucharistic Prayer until the eventual introduction of kneeling. As John Baldovin put it in his introduction to the book of Leonard and Mitchell, "Kneeling was introduced as a gesture of adoration combined with supplication in the course of the Middle Ages, when full participation gave way to devotional attendance and controversies arose regarding the presence of the Lord in the eucharistic elements."[50] Due to the theological emphasis, which was then necessary to defend the correct doctrine on the Eucharist, the people became more conscious of the Real Presence of Christ but less involved in the liturgy which more and more became the sacrosanct precinct of the clergy.

The earliest surviving evidence for kneeling during the Eucharistic Prayer is found in the *Ordo Romanus Quartus* (*Ordo IV*) from the late eighth century.[51] Nevertheless, Leonard and Mitchell note that it was probably not very widespread at that time since this practice is

---

[48]"We give you thanks through him/for having judged as worthy *to stand* before you and exercise the priesthood for you …" (Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, 234 [emphasis added]).

[49]Cipriano Vaggagini, *The Canon of the Mass and Liturgical Reform* (London: Geoffrey Chapman, 1967), 51.

[50]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 8.

[51]For a detailed account of the gradual evolution of postures, see Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 63–67.

not corroborated in other period texts. Besides, the *Ordo IV* itself testifies that standing remained the norm on Sundays and feasts and for those exercising liturgical roles. "In other words, the *ordo* does not connect kneeling with the canon *per se* but rather with the rank of the day and whether or not one is exercising the fullness of one's liturgical ministry."[52]

"Gradually the consecration and the elevation rather than the prayer of thanksgiving and the reception of communion came to be regarded as the high points of the liturgy, at least for the laity."[53] Together with this theological shift and in the absence of rubrics guiding the participation of the people, kneeling naturally became more and more widespread at least for the Consecration, if not the whole Canon or the whole Eucharist. As seen in the *Ceremonial of Gregory X*, even the Pope, when he was not presiding, was to kneel for the whole Canon on ferial days or stand without miter but kneel at the Consecration on festal days.[54]

As such, we will eventually find, in the lone rubric for the participation of the faithful, "Circumstantes autem in Missis privatis semper genua ectunt, etiam Tempore Paschali …." Here the faithful are still called *circumstantes* but they are now instructed to kneel all throughout the Low Mass, even if it was Easter,[55] except for the reading of the Gospel. We find a kind of *via media*, however, in the case of the

---

[52]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 67.

[53]Joseph Martos, *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church* (Liguori, Missouri: Liguori Publications, 2001), 238.

[54]See Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 70.

[55]This is to make a conscious exemption from an ancient liturgical practice. Canon 20 of the Council of Nicaea (325) prescribes standing as the posture of prayer on Sundays and throughout the fifty festival days of Easter: "Forasmuch as there are certain persons who kneel on the Lord's Day and in the days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere, it seems good to the holy Synod that prayer be made to God standing" (http://www.newadvent.org/fathers/3801.htm [accessed August 3, 2016]).

Sung Mass where the ancient posture of standing is retained in the Eucharistic Prayer but the assisting clergy and the people are asked to kneel for the Consecration, and from the Sanctus onward, throughout the rest of the Canon, for Penitential and Requiem Masses.

Unfortunately, the Low Mass was the usual form in which Mass was almost always celebrated even on Sundays, and except for the rarest solemnities. Thus, the people became accustomed to kneel throughout the Eucharistic Prayer, which was true for most of the Mass anyway. In some cases, this practice was carried over even in Sung Masses, including those which were neither penitential nor requiem. Meanwhile, the ancient posture of standing and its rich theological significance and pride of place in the celebration of the liturgy was gradually forgotten. For instance, we will later encounter the likes of Andrew Beards, who feared that standing might lead to the abandonment of kneeling in the liturgy altogether, and Peter M. J. Stravinskas, who considered the clamor to stand during the Eucharistic Prayer as the "latest effort at desacralization."[56]

## Theological Significance

In keeping with the Council's call for *participatio actuosa*,[57] the post-conciliar *Novus Ordo Missae* was a truly participatory Mass which took the place of the heretofore widespread Low Mass. It included a full complement of gestures and postures for the people's participation that were patterned largely on what was already in use for the Sung Mass. As to our specific question, we recall the previous point from Friend that, as far as the established authorities were concerned, standing during the Eucharistic Prayer, except for the Consecration, was the norm even for the pre-conciliar Mass. As such, there was actually no restoration, so to speak, but merely the continuation of an existing practice. We have validated this by comparing the postures for the

[56]These two examples are cited in Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 88, endnote 73.

[57]*Sacrosanctum Concilium* 14.

Eucharistic Prayer in the *Novus Ordo Missae* with what is indicated in the *Handbook for the New Rubrics* of Frederick McManus, which is also corroborated by Joseph Jungmann's *The Mass of the Roman Rite*.

Moreover, the liturgical reform of the Council, like that of St. Pius V in 1570, sought to restore the celebration of the Eucharist *ad pristinam sanctorum Patrum normam ac ritum*.[58] Going back to the patristic practice of standing at least for most, if not the entire, Eucharistic Prayer where this has been lost corresponds organically with this vision. As we saw, even the U.S. adaptation of retaining the practice of kneeling from the Sanctus and for the rest of the Eucharistic Prayer was originally intended as a temporary deferral due to attendant circumstances and not as a permanent setup. However, aside from its fostering the participation of the faithful and reverting to the practice of the Fathers, we also want to ask whether standing rather than kneeling is really the posture that corresponds theologically to this part of the liturgy.

Hopefully there is no question here of undermining the importance of kneeling since, as we have seen, this has its proper place in the Eucharistic Prayer during the Consecration, its rarity and focus serving to highlight what its banality or protraction might prejudice. As Baldovin says, "The question rather has to do with whether kneeling is appropriate at the eucharistic prayer."[59] Gestures and postures, after all, are not arbitrary bodily movements and positions; they are highly symbolic actions laden with meaning which can enhance or detract from the liturgical celebration or one of its particular moments. As the GIRM envisions, the gestures and postures of all who partake in the Eucharist should "be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all."[60]

---

[58]Pius V, *Quo Primum* (July 14, 1570). See also *Sacrosanctum Concilium* 50 as well as Paul VI, *Missale Romanum*; DOL 1361.

[59]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 10.

[60]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, 10.

Standing certainly does not mean a lack of reverence or a refusal to adore the Real Presence of Christ in the Eucharist. As Romano Guardini said: "Standing is the other side of reverence toward God. Kneeling is the side of worship in rest and quietness; standing is the side of vigilance and action. It is the respect of the servant in attendance, of the soldier on duty."[61] In fact, standing is the same posture we adopt in the liturgy to honor God's presence at the proclamation of the Gospel. In any case, the congregation will end up standing for the Lord's Prayer after the Great Amen, and in neither case does this standing posture imply sacrilege. The priest, too, stands the whole time the Lord is present on the altar, and genuflects only thrice: once at each of the two elevations and once again at the Fraction.[62]

There is thus no posture that exclusively conveys a meaning and no meaning exclusively conveyed by one posture. As such, "any posture can express several different relationships simultaneously, while a particular emphasis or focus is determined by the ritual context."[63] At the same time, the meaning of a posture can also be determined by the semiotic value attached to it in a given culture. As Dennis Smolarski said:

> The question really is not whether an assembly should be sitting, standing or kneeling at a certain point in the liturgy, or whether they should hold hands or lift them toward the heavens at the Our Father. The question, rather, is what is the meaning of these gestures or postures within the tradition of Judaeo-Christian prayer and also within our local culture. If a certain posture seems to indicate passivity (such as sitting) or penitence or adoration (such as kneeling), that posture is

[61]Romano Guardini, *Sacred Signs*, trans. Grace Branham (Charleston: CreateSpace Independent Publishing Platform, 2015), 17. In this precious little volume, Guardini reflects on the significance of many of the gestures and actions in the liturgy.

[62]If kneeling were the only form of showing reverence that could be considered appropriate to honor the Eucharistic presence, then the Portuguese practice of kneeling for as long as the body of the Lord is on the altar, i.e., until after the priest's communion, should be made the universal norm.

[63]Leonard & Mitchell, *The Postures of the Assembly during the Eucharistic Prayer*, v.

> probably inappropriate during a point of the liturgy that should resonate with activity and joy (such as the eucharistic prayer).[64]

It might be good to begin by observing that all four of our major Eucharistic Prayers contain some reference to the standing posture of the assembly, at least in the original Latin.[65] In the *Commemoratio Pro Vivis* of the Roman Canon, the assembly is called *circumstantes* although this is rendered as "and all gathered here."[66] As we have mentioned earlier, Eucharistic Prayer II contains the beautiful phrase "astare coram te et tibi ministrare" but this is translated as "to be in your presence and minister to you."[67] Meanwhile, Eucharistic Prayer III petitions God to hear the prayers of the family he has willed to stand before him ("Votis huius familiae, quam tibi astare voluisti, adesto propitius") but this is expressed in English as "hear the prayers of the family you have gathered here before you."[68] Lastly, as in the Roman Canon, the newly composed Eucharistic Prayer IV also avails of the term *circumstantes* which is currently translated as "those here present." Is it possible to infer from this consistent reference that standing itself is significant in expressing the meaning of the Eucharistic Prayer?

Aside from being the ancient practice of the Church, standing during the Eucharistic Prayer was a posture rich in meaning for the Church Fathers. Lucien Deiss comments on the text of St. Justin:

---

[64]Dennis C. Smolarski, *Sacred Mysteries: Sacramental Principles and Liturgical Practice* (Mahwah, NJ: Paulist Press, 1995), 27–28.

[65]This fact is quite surprising particularly in the latest English translation which supposedly espouses the principle of formal equivalence.

[66]*The Roman Missal*, English Translation According to the Third Typical Edition (Collegeville, MI: Liturgical Press, 2011), 636.

[67]*The Roman Missal*, 648. We find a critique of this ICEL2010 translation in Edward Foley, ed., *A Commentary on the Order of Mass of the Roman Missal* (Quezon City: Claretian Publications, 2012), 332. Among the things that are lamented is the loss of a literal translation of "astare," which was originally the case in ICEL2006 and ICEL1975. Our present *Aklat ng Pagmimisa sa Roma* also carries a literal translation.

[68]*The Roman Missal*, 779.

> In the early Church the normal posture for prayer was standing. This was more than an attitude of respect for God, more than a simple inheritance from the Jewish tradition. It was, before all else, an expression of the holy freedom the Lord had given his followers by his resurrection. It was also a sign of expectation of the Lord's coming (see Lk 21: 36); this expectation was especially keen on Sunday, the day that was a kind of expectation of the eternal Day of God.[69]

In the same commentary that highlights the Paschal and eschatological meaning of standing, Deiss quotes from St. Basil the Great's *De Sancto Spiritu:*

> We pray standing on the first day of the week …. We do so because we are risen with Christ and must seek the things that are above [Col. 3:1]; therefore on the day consecrated to the resurrection, by standing when we pray we call to mind the grace given to us. But we also stand because Sunday is a kind of image of the world to come.[70]

In connection to this, one may recall, for example, the invitation from the letter to the Ephesians, which we hear from the mouth of the Risen One in the ancient homily for Holy Saturday as He makes Adam and Eve rise from the sleep of death: "Awake, O sleeper, and arise from the dead, and Christ shall give you light."[71]

Similarly, then Cardinal Ratzinger wrote that standing was the primary Easter form of prayer "in which we show forth the Paschal victory of the Lord, even in the posture of our prayer."[72] The future Pope Benedict XVI likewise pointed out the eschatological significance of standing: "standing prayer is an anticipation of the future, of the glory that is to come …. Insofar as liturgical prayer is an anticipation

---

[69]Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, 93, footnote 11.

[70]Deiss, *Springtime of the Liturgy: Liturgical Texts of the First Four Centuries*, 93, footnote 11.

[71]Eph. 5:14. See also the *Ancient Homily for Holy Saturday* (http://www.vatican.va/spirit/ documents/spirit_20010414_omelia-sabato-santo_en.html [accessed August 21, 2016]).

[72]Ratzinger, *The Spirit of the Liturgy*, 194–195.

of what has been promised, standing is its proper posture."[73] In line with this, and despite its effective relaxation in the current rubric to kneel for the Consecration regardless of the liturgical day or season, we need to remember Canon 20 of the First Council of Nicaea. This ancient prescription of standing and its corollary proscription of kneeling during the liturgy on Sundays and throughout the Easter season are strong testaments to the Christian association of standing with honoring and proclaiming the Resurrection.[74]

Indeed, such is our Paschal joy especially in this privileged liturgical moment of anamnesis that we could not but rise to our feet on account of it. "The death and resurrection of Jesus constitute the defining nucleus of our life; thus every time this truth resounds in our assemblies we cannot keep from springing to our feet to express our deep gratitude."[75] Morever, Antonio Donghi adds, this posture expresses our aspiration to grow in conformity with our Crucified and Risen Lord because "it expresses the joy of our believing heart that longs to grow to the full stature of Jesus Christ."[76] He also joins in affirming its eschatological significance by saying that "he who is standing is ready to accomplish what the Spirit [says] to the church, to be able then to participate in the paschal victory of the Teacher in the eternal Jerusalem," and even likens this posture to "the sentinel who waits in the morning for the sun to rise."[77]

---

[73]Ratzinger, *The Spirit of the Liturgy*, 196. Ratzinger adds that however, "insofar as liturgical prayer belongs to that 'between' time in which we live, then kneeling remains indispensable to it as an expression of the 'now' of our life." Although he identified standing as the posture proper to liturgy, he maintains that kneeling also plays an essential part in it.

[74]We still find a trace of this in the rubric in the Rites of Ordination which omits kneeling for the Litany of the Saints on Sundays and during the Easter season. See *Ceremonial of Bishops*, 507, 529, 556, 580.

[75]Antonio Donghi, *Words and Gestures in the Liturgy* (Collegeville, MI: Liturgical Press, 2009), 11.

[76]Donghi, *Words and Gestures in the Liturgy*, 12.

[77]Donghi, *Words and Gestures in the Liturgy*, 12.

Aside from its Paschal and eschatological significance, liturgical experts also point out the priestly character of the standing posture. Anscar Chupungco writes: "In a sense every liturgical posture is a theological declaration. Kneeling and genuflection are postures that express adoration and reverence, sitting denotes openness to teaching, and standing symbolizes priestly prayer."[78] We find this concept in the New Testament, for instance in the book of Hebrews, which states that "every priest stands day after day at his service …,"[79] and also in the Old Testament, on which the lines of the ancient anaphora of Hippolytus were probably based: "For the Lord your God has chosen [Levi] out of all your tribes to stand and minister in the name of the Lord …."[80]

Basing off of this text of the Hebrew Scriptures, Benedict XVI described the Second Eucharistic Prayer's *astare coram te et tibi ministrare* as "the essence of the Old Testament priesthood."[81] He takes it to mean a life lived in God's presence, a deep relationship coupled with "a ministry of representing others."[82] He likewise saw it as a reminder that we ought to be awake and "keep the world awake for God."[83] According to him, this paradigmatic posture is qualified by its juxtaposition with the word "serve"—it is simultaneously an office of

---

[78]Anscar J. Chupungco, *What Then Is Liturgy?* (Quezon City: Claretian Publications, 2010), 183.

[79]Heb. 10:11–14.

[80]Deut. 18:5. See also verse 7.

[81]Benedict XVI, *Chrism Mass Homily* (March 20, 2008), http://w2.vatican.va/content/ benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080320_messa-crismale.html (accessed August 5, 2016).

[82]In another work, he sees the Roman custom of the stational or standing Eucharist as the symbol of our unity as One Body in Christ, our standing together before God, gathered as one by the Lord despite our differences. Joseph Ratzinger, *God Is Near Us: The Eucharist, the Heart of Life* (San Francisco: Ignatius Press, 2003), 107–110.

[83]Ratzinger, *God is Near Us: The Eucharist, the Heart of Life*, 107–110.

worship, of being God's close-in servant, and of being at the service of our brothers and sisters.

Donghi similarly tells us that "the standing assembly expresses the living relationship by which it is united to God, and it exhibits that the people are aware that their lives are an upward course toward the fullness of communion with God in glory."[84] This kind of attitude or disposition, he says, making a parallel between the Creed and the anamnesis of the Eucharistic Prayer, becomes "particularly significant" as we profess our faith, "since with this gesture we proclaim before the world that the truth that comes from on high and illuminates our spirit unites us in an intimate communion with Christ."[85]

Furthermore, Jungmann sees in the assembly's posture of standing around the altar ("circum adstantes") their full and unqualified participation in the offering of the sacrifice. He notes that the original text of the Roman Canon

> ascribes to the faithful the offering of the sacrifice without any special restriction "who offer to Thee this sacrifice of praise" (*quae tibi offerunt hoc sacrificium laudis*). They are not idle spectators, even less a profane crowd; rather they are all together sharers in that sacred action in which we stand before Thee, O God.[86]

This uniform posture at the Eucharistic Prayer with no distinction or demarcation among all the participants better mirrors the unity of posture in the Passover meals where all reclined at the table of freedom regardless of status. This likewise corresponds with the Pauline ideal of the Eucharistic banquet where divisions are surmounted: "Here

[84]Donghi, *Words and Gestures in the Liturgy*, 11.

[85]Donghi, *Words and Gestures in the Liturgy*, 11.

[86]Jungmann, *The Mass of the Roman Rite: Its Origins and Development*, 399–400. It was not until much later that the words would be prefixed with *pro quibus tibi offerimus vel* which would sometimes come to be equated with those who paid the stipend for the Mass to be offered.

there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all."[87]

## Pastoral Considerations

As we have seen, uniformity in the actions of the liturgical assembly has always been a pastoral concern of the liturgical reform from the 1969 IGMR all the way to the 2002 GIRM. Without mincing words, the reply we mentioned earlier from the Consilium in 1978 on the variety of postures at certain moments of the Eucharistic celebration adds with force:

> The points determined are in no way to be considered trivial, since their purpose is to ensure uniformity in posture in the assembly celebrating the eucharist as a manifestation of the community's unity in faith and worship. The people often give the impression immediately after the *Sanctus* and even more often after the consecration by their diverse postures that they are unmindful of being participants in the Church's liturgy, which is the supreme action of a community and not a time for individuals to isolate themselves in acts of private devotion.[88]

In essence, there is nothing wrong with kneeling at this or at any point to adore the Lord in the Sacrament. Making acts of private devotion and worship are good in themselves. However, the liturgy is not the ideal setting or context in which to indulge such private devotions which must never compete with it, since the liturgy itself is the "source and summit" (cf. SC 10) of the Christian life and must always take precedence over such "forms of prayer alternative to, or substitutive of, the liturgical action itself." In line with this, it behooves all pastors to ensure that "the faithful should be made conscious of the preeminence of the Liturgy over any other possible form of legitimate Christian prayer."[89]

---

[87]Col. 3:11.

[88]*Notitiae* 14 (1978): 300–301; DOL 1411, footnote R2.

[89]Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy*, 11.

Again, it has to be clear that the question is not about legitimacy but about propriety. For instance, the practice popular before the Council of praying the Rosary and other devotional prayers while the Eucharist was being celebrated is to be discouraged. This does not mean, however, that they are to be discontinued altogether, but only that they be taken outside the setting of the Eucharistic celebration. Similarly, Eucharistic adoration has its proper place in the Eucharist, particularly at the Consecration and during Communion. However, those who wish to prolong their adoration may do so at another time outside of the Mass.

Praying as one Church is essential in the Eucharistic Prayer, perhaps more than anywhere else. As the GIRM describes it:

> Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation with himself in the prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of the Prayer is that *the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice* ….[90]

St. Cyprian of Carthage, commenting on the introductory dialogue of the Eucharistic Prayer, explains the beautiful phrase *Sursum corda:* "When we rise to pray, we must be careful to give our attention whole-heartedly to the prayers we say. Every thought of the world or worldly things must retire into the background so that the soul may contemplate nothing but the content of the prayer."[91] As a seasoned pastor, Cyprian knew very well how our minds tend to drift away during the Eucharistic Prayer in which the predominant role of the presider can easily eclipse the role of the participants. Our hearts then sink into ourselves and our own concerns instead of joining in the prayer of the Church.

---

[90]2002 GIRM, 78 (emphasis added).

[91]Quoted in Sternbeck, *The Order of Mass according to the Extraordinary Form of the Roman Rite: The Missal of Blessed John XXIII*, 35.

Making the assembly kneel instead of stand does nothing to help this situation. Instead, it puts each person even more in a state of personal prayer, of adoration or meditation, and often in supplication about one's own cares and anxieties. It is not difficult to pray about everything else except the content of the Eucharistic Prayer while kneeling before God. Thus, rising to stand can also mean lifting up our hearts, rising from ourselves to join in the one prayer of the universal Church, instead of engaging individually in adoration, supplication, or meditation. These forms of prayer, while praiseworthy, are highly personal in nature and tend to isolate us from the liturgy and the rest of the people of God gathered around the Lord's table. As Chupungco reflects:

> Liturgical spirituality requires that we pay full attention to the meaning of the words we recite and the ritual actions we perform. Someone inquired whether it was a form of distraction to gaze on the crucifix with full concentration during the Eucharistic prayer such that the prayer serves as a kind of backdrop to meditation. Liturgical spirituality means that [we] are consciously engaged in the celebration and are able to relish its spiritual wealth and beauty.[92]

## Conclusion

What may seem like a trivial question of rubrics is actually an important issue of ecclesial unity in the very sacrament that expresses the mystery of the Church as One Body partaking of the One Bread. These present differences concerning posture are a true disservice to the sacred liturgy and should not be left hanging or unaddressed, especially when they are becoming a habitual cause of distraction, confusion, and possible qualms of conscience.

From the rubrical aspect, standing has been the established practice in the Roman Rite since 1969 and earlier and has remained in force in the Philippines. From the side of history and theology, this has been the ancient and constant practice of the Church, and to make a return

[92]Chupungco, *What Then Is Liturgy?*, 255.

to "established practice" is to remain standing and perhaps rediscover its rich significance. Finally, from a pastoral perspective, such a posture better contributes to active participation and fosters the unity of the liturgical assembly. As such, retaining the status quo of standing better corresponds to what the rubrics say, to the tradition of the Church, and to what the liturgy signifies theologically and demands pastorally.

Landas 30:2 (2016) 31–69

# THE RESTORATION OF THE CATECHUMENATE

## Some Voices from the Peripheries in the Redaction of *Ad Gentes* 14

*Enrico C. Eusebio, Jr., S.J.*

The institution of the catechumenate flourished during the early centuries of the Church and gradually fell into disuse around the beginning of the fifth century. However, with the growth of the Church's worldwide mission expeditions especially in the sixteenth century, missionaries eventually saw the need and clamored for the restoration of the catechumenal process of Christian initiation for adult converts. This clamor would later resurge on account of the rapid practical de-Christianization of Western countries that had a long Christian tradition, coupled with the further enhancement of the Church's concept of mission and evangelization brought about by a renewed ecclesiological sense shortly before Vatican II.[1]

The Fathers of Vatican II officially restored the catechumenate as the Church's missionary institution for gathering the People of God in two foundational documents. The constitution *Sacrosanctum Concilium* (On the Sacred Liturgy) states:

[1]Cf. C. Floristán, "Restaurazione del catecumenato in Europa nel nostro secolo," in G. Cavallotto, ed., *Iniziazione cristiana e catecumenato. Divenire cristiani per essere battezzati* (Bologna: 1996), 206, 239. Cf. E. Alberich, "La catechesi di iniziazione oggi: Il catecumenato," in E. Alberich & U. Gianetto, eds., *Andate e insegnate. Manuale di catechetica* (Leumann: 2002), 239.

> 64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be put into use at the discretion of the local ordinary. By this means the period of the catechumenate, which is intended as a time of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals.
>
> 65. In mission lands initiation rites are found in use among individual peoples. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37–40 of this Constitution.
>
> 66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.[2]

Moreover, according to the decree *Ad Gentes* (On the Missionary Activity of the Church), art. 14:

> 14a. Those who, through the Church, have accepted from God a belief in Christ should be admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a training period for the whole Christian life. It is an apprenticeship of appropriate length, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality. By sacred rites which are to be held at successive intervals, they should be introduced into the life of faith, liturgy, and love, which God's People lives.
>
> 14b. Then, when the sacraments of Christian initiation have freed them from the power of darkness (cf. Col. 1:13), having died with Christ, been buried with Him and risen with Him (cf. Rom. 6:4–11; Col. 2:12–13; 1 Peter 3:21–22; Mark 16:16), they receive the Spirit (cf. 1 Thess. 3:5–7; Acts 8:14–17) who makes them adopted sons,

[2]Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio *Sacrosanctum Concilium*, De Sacra Liturgia (Decembris 4, 1963), in *AAS* 56 (1964): 97–138. Hereafter abbreviated as SC. The official English translation of the original Latin text of *Sacrosanctum Concilium* 64–66 is taken from W. Abbott, ed., *The Documents of Vatican II* (New York: Herder and Herder, 1966), 159–160.

> and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God.
>
> 14c. It is the desire of this Council that the liturgy of the Lenten and Easter seasons be restored in such a way as to dispose the hearts of the catechumens to celebrate the paschal mystery at whose solemn ceremonies they are reborn to Christ through baptism.
>
> 14d. But this Christian initiation through the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, especially by the sponsors. Thus, right from the outset the catechumens will feel that they belong to the People of God. Since the life of the Church is an apostolic one, the catechumens should also learn to cooperate actively, by the witness of their lives and by the profession of their faith, in the spread of the Gospel and in the upbuilding of the Church.
>
> 14e. Finally, the juridical status of catechumens should be clearly defined in the new code of canon law. For since they are joined to the Church, they are already of the household of Christ. In many cases they are already leading a life of faith, hope, and charity.[3]

According to the 1997 General Directory for Catechesis (*GDC*),[4] the catechumenate should be the inspiration and model for all catechesis (cf. *GDC* 90). In order to understand the rationale for this recommendation, it would be opportune to listen to the voices of the Fathers of Vatican II—especially those working at that time in mission territories—concerning the precise nature, purpose, and dynamics of the catechumenate. Thus, on account of the Council's fuller treatment of the catechumenate's object and means in the Decree on the Church's Missionary Activity, this article will trace the redaction history of the *Ad Gentes* texts instead of those of *Sacrosanctum Concilium*.

---

[3]Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad Gentes*, De Activitate Missionali Ecclesiae (Decembris 7, 1965), in *AAS* 58 (1966): 947–990. Hereafter abbreviated as AG. The official English translation of the original Latin text of *Ad Gentes* 14 is taken from W. Abbott, ed., *The Documents of Vatican II* (New York: Herder and Herder, 1966), 600–601.

[4]Cf. Congregatio Pro Clericis, *Directorium Generale pro Catechesi* (Città del Vaticano: Augusti 15, 1997). Hereafter cited as GDC.

## The Catechumenate in the Early Church

In the third century and first half of the fourth, the catechumenal practice was a formally organized institution in nearly all the early Christian communities, and served as the primordial means of pre-baptismal formation in the early Church. While it developed into slightly different forms in the different churches of the East and the West, common phases of formation can nevertheless be delineated as follows: the missionary phase, the catechumenate proper, the reception of the sacraments of initiation, and the period of Easter mystagogy. This process of Christian initiation remained in practice until the fifth century and then underwent decline until its disappearance in the sixth and seventh centuries.[5]

The catechumenate was a period of formation directed at the perfection of the candidates' conversion on the level of doctrinal faith and especially of Christian life. An effective conversion was required, one that entailed a true change of behavior, e.g., giving up certain occupations like being *gladiators*, sculptors of idols, brothel-keepers, etc., and developing Christian virtues in one's life, care and concern for the poor, etc. The means involved in attaining such a conversion were a series of structured teachings called catechesis and a system of cultural and liturgical practices (imposition of the hands, exorcisms, etc.) situated within a whole process of apprenticeship in Christian life.[6] The itinerary of formation then culminated in the reception of the sacraments of Christian initiation.

After the conversion of Constantine and the inauguration of Christianity as the official religion of the Roman Empire, large numbers of people wanted to join the Church, thereby increasing the number of

---

[5]Cf. G. Groppo, "Catecumenato antico," in J. Gevaert, ed., *Dizionario di Catechetica* (Leumann: 1986), 134. Cf. U. Gianetto, "La catechesi nella storia: Dagli inizi fino al rinnovamento conciliare," in E. Alberich & U. Gianetto, eds., *Andate e insegnate. Manuale di catechetica* (Leumann: 2002), 61.

[6]Cf. G. Cavallotto, *Catecumenato antico. Diventare cristiani secondo i Padri* (Bologna: 1996), 134.

those enrolling in the catechumenate. Eventually, the duration of the catechumenate began to be shortened from a period that presumably involved years of general preparation to a limited period of one Lent. Johnson writes: "So it has been thought, the Church now had to accomplish in a short period of time what previous centuries had taken several years to do."[7] By then, intensive doctrinal initiation and moral apprenticeship in Christian life were no longer required. The gradual process of maturity from the time of the initial option of faith was instead substituted with a liturgical-pastoral institution that was in fact inadequate as a pastoral and pedagogical approach.[8] Thus, "the catechumenate [had] become less a school of formation and Christian life, giving way to a ritual catechumenate."[9] For Knowles, writing in the context of Christianity in the West,

> the conversion of Constantine brought about the swift transformation of the Church from a persecuted and fervent sect into a ruling and rapidly increasing body, favored and directed by the emperor, the membership of which was a material advantage. In the sequel, the standards of life and the level of austerity were lowered and the Christian Church became what it has in large measure remained ever since, a large body in which a few are exceptionally devout, while many are sincere believers without any pretension to fervor, and a sizeable number, perhaps even a majority, are either on their way to losing the faith, or retain it in spite of a life which neither obeys in all respects the commands of Christ nor shares in the devotional and sacramental life of the Church with regularity.[10]

In such a context, a more organized and massive arrangement of a pre-baptismal catechumenate would have been the most logical and effective response to a situation of rapid growth. Besides, given the privileged position of Christianity as the official religion of the Roman

---

[7]Cf. M. Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation* (Minnesota: 1999), 91.

[8]Cf. Groppo, "Catecumenato antico," 136.

[9]Cavallotto, *Catecumenato antico*, 238.

[10]D. Knowles, *Christian Monasticism* (New York: 1969), 12.

Empire, the Church had at its disposal the means necessary to carry out such an organization. Nevertheless, whatever might have been the efforts of the Church from the Middle Ages onwards to address the situation, the catechumenal process soon disappeared with the growing number of infant baptisms which practically became the norm in the Church.[11]

## The Catechumenate at Vatican II

*Ad Gentes* is organized into the following six chapters:

- Chapter I: Doctrinal Principles
- Chapter II: Missionary Work Itself
- Chapter III: Particular Churches
- Chapter IV: Missionaries
- Chapter V: The Organization of Missionary Activity
- Chapter VI: Cooperation

AG 14, the focus of this study, is found in Chapter II on missionary work, specifically under Article 2: "Preaching the Gospel and Assembling the People of God." The text underwent the following stages of development at Vatican II:

[11]The decline of the catechumenal practice did not mean, however, that no other forms of Christian education existed during the Middle Ages and beyond. Apart from some forms of organized catechesis in the parish setting, the people were largely able to learn and live the Christian faith through their life and experience in a largely Christian environment, the so-called new face of the catechumenate. According to U. Gianetto, the very explicitness of all that was Christian both in the family and society served as a new form of catechumenate, not anymore of the personal kind but one that was more social. Now the educator was the Christian environment, with a minimum of formality. Cf. U. Gianetto, "La catechesi nella storia: Dagli inizi fino al rinnovamento conciliare," 63. For L. Meddi, "one cannot speak of the absence of catechesis but rather of a transformation of catechesis itself and its functioning educative structure. The environment took the place of the catechumenate: the new educative structure had now become 'the Christian society'" (cf. L. Meddi, *Catechesi. Proposta e formazione della vita cristiana* [Padova: 20041], 30). See also R. Swanson, *Religion and Devotion in Europe, c. 1215–c. 1515* (Cambridge: 1995), 71, 82–90.

- The initial seven schemata of February 1962
- The *Schema De Missionibus* of January 1964
- The *Schema Propositionum De Activitate Missionali Ecclesiae* of May 1964
- The *Textus Prior* of May 1965
- The *Textus Emendatus* of October 1965
- The final *Textus Approbatus* of December 7, 1965[12]

## 2.1 The Seven Schemata of February 1962

Pope John XXIII, in his motu proprio *Supremo Dei Nutu* of June 5, 1960, set up ten preparatory commissions and two secretariats that would carry out the preparations for the work of the Second Vatican Council.[13] On June 6, 1960, the Secretariat of State announced the appointment of the Prefect of the Congregation for the Propagation of the Faith, Cardinal G. P. Agagianian, as president, and titular Archbishop D. Matthew, former Apostolic Delegate for British East Africa, as secretary of the Preparatory Commission on the Missions.[14]

---

[12]The most useful sources in tracing the redaction history of AG 14 are the following: *Acta et documenta Concilio Oecumenico Vaticano II apparando*, Series I (Antepraeparatoria) (Typis Polyglottis Vaticanis: MCMLXI); *Schemata constitutionum et decretorum de quibus disceptabitur in Concilii sessionibus* (Typis Polyglottis Vaticanis: MCMLXII); *Schemata constitutionum et decretorum ex quibus argumenta in Concilio disceptanda seligentur* (Typis Polyglottis Vaticanis: MCMLXII–MCMLXIV); *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, VI/I (ASSCOV II) (E Civitate Vaticana: 1962–1965); S. Brechter, "Decree on the Church's Missionary Activity," in H. Vorgrimler, ed., *Commentary on the Documents of Vatican II* Vol. IV, trans. W. J. O'Hara (New York and London: 1969), "German orig." *Das Zweite Vatikanische Konzil. Dokumente und Kommentare* Vol. II (Freiburg: 1967), 87. Cf. J. Komonchak, "The Struggle for the Council During the Preparation of Vatican II (1960–1962)," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. I (Maryknoll-Leuven: 1995), 195. Cf. V. Carbone, "Gli schemi preparatori del Concilio Ecumenico Vaticano Secondo," *Monitor Ecclesiasticus* 96 (1971): 65–66. Cf. G. Caprile, ed., *Il Sinodo dei Vescovi. Quarta Assemblea Generale (30 settembre – 29 ottobre 1977)* Vol. IV (Roma: 1978), 376–377; E. Vilanova, "The Intersession," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. III (Maryknoll-Leuven: 2000), 390–391.

[13]Cf. John XXIII, M.p. *Supremo Dei nutu* (June 5, 1960), in *AAS* 52 (1960): 433–437.

[14]Cf. Brechter, "Decree on the Church's Missionary Activity," 87.

In early February 1962, the Preparatory Commission on the Missions submitted seven brief texts,[15] which were intended to form a single schema, to the Central Preparatory Commission (CC). However, according to the judgment of the central subcommission *De Schematibus Emendandis*, in cases where the content of the missionary schema coincided or overlapped with other schemata, such content was to be incorporated into the work of the other commissions. Five of the seven texts were therefore removed, leaving behind the Preface, Schema I (On the Direction of the Missions), and Schema VII (On Missionary Cooperation), which were all put together to form the *Schema Decreti De Missionibus* (1962).[16] Meanwhile, the Liturgical Commission had taken over the fundamental questions concerning the adaptation of the liturgy in the universal Church.

Before the opening of the Council on October 11, 1962, Msgr. Agagianian was designated as president of the conciliar Commission on the Missions (CM). Although all the continents were represented, 41 of the 54 members and consultors were from Europe. Twenty-nine percent of the Commission was from the Roman Curia, most of them from the Vatican dicastery *Propaganda Fide*.[17]

## 2.2 Schema *De Missionibus* of January 1964

Msgr. Agagianian announced the convocation of all CM members to Rome for its first plenary session on March 20–29, 1963 in order to discuss the schema *De Missionibus* (1962), which was already previously prepared based on the recommendations of the central subcommission

[15]The document contained the following topics for presentation to the Council: Caput I. De regimine missionum; Caput II. De disciplina cleri; Caput III. De religiosis; Caput IV. De sacramentis et de S. Liturgia; Caput V. De disciplina populi cristiani; Caput VI. De studiis clericorum; Caput VII. De cooperatione missionali.

[16]See the text in Sacrosanctum Concilium Oecumenicum Vaticanum II, *Schemata constitutionum et decretorum ex quibus argumenta in Concilio disceptanda seligentur*, Series IV (*sub secreto*) (Typis Polyglottis Vaticanis: MCMLXIII), 349–370.

[17]Cf. Komonchak, "The Struggle for the Council," 192.

*De Schematibus Emendandis*. The CM members expressed a generally negative opinion on the schema because it overly concerned itself with juridical matters, practically ignoring the emerging theological discussions on the nature of the Church's mission.[18] Nevertheless, before the plenary commission adjourned, there was at least an agreement with regard to the arrangement of the material, which consisted of two parts and a preface.[19] Meanwhile, in the midst of the varying points of view and opinions that divided the CM, some members of the same Commission and other concerned parties drafted alternative schemata, which they circulated among the Fathers for private use only.[20]

---

[18]At the time of the Council, there had already been a rather strong challenge to the traditional notion of mission merely as *plantatio Ecclesiae*. Particularly arising from France, certain missiological currents were proposing that the term "mission" be given a more comprehensive meaning to include both the evangelization of de-Christianized areas and the Church's general commitment in all aspects of human life. Cf. Komonchak, "The Struggle for the Council," 193–194.

J. B. Anderson recounts that Fr. A. Seumois, a *peritus* of the CM, in his letter to Cardinal Agagianian dated December 19, 1962, complained that the canonists who prepared the schema could not accept and conceive a new authentically missionary schema that would frankly address the major missionary problems encountered by the Church and that would be in accord with the basic orientations of the majority of the Fathers of the Council. Cf. J. B. Anderson, *A Vatican II Pneumatology of the Paschal Mystery* (Roma: Pontificia Università Gregoriana, 1988), 297, cited in Komonchak, "The Struggle for the Council," 195.

[19]Cf. Schema Decreti *De Missionibus*, in *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II* VI/I (ASSCOV II) (E Civitate Vaticana: 1962–1965), 526–546. The contents were: Prooemium; Pars I. De ipsis sacris missionibus, Caput I. De principiis generalibus missionum, Caput II. De sacro ministerio in missionibus, art. 1 De apostolatu cleri missionalis, art. 2 De apostolatu laicorum, Caput III. De regimine missionum, art. 1 De relationibus cum Sancta Sede, art. 2 De regimine interno missionum; Pars II. De cooperatione missionaria, Caput I. De debito missionali apte excolendo, Caput II. De cooperatione episcoporum, sacerdotum et religiosorum, Caput III. De cooperatione laicorum; Exhortatio.

[20]Examples of these "wandering drafts" were documents in French prepared by some bishops of Africa that challenged the Congregation *Propaganda Fide*,

On July 3, 1963, the CC examined the official schema *De Missionibus* (April 1963) and still passed a generally unfavorable judgment on it, after which the schema was then distributed to all the Council Fathers for study. However, most CM members, led by Msgrs. Agagianian, Cicognani, and Confalonieri, rejected any criticism of, and amendment to, the text even if it had been judged unfavorably. At the CC meeting on September 25, 1963, it became known that the early 1962 draft of *De Missionibus* was discussed and prepared by only a small group within the CM. On this account, reform-minded CM member Msgr. Döpfner required the entire Commission to re-examine the draft.[21] With this move, the CM had to revise its text in a series of plenary meetings from October 23 to December 3, 1963.[22]

In the meantime, more members were added to the CM, resulting in the increase of African, Asian, and North American participation. Rev. Fr. J. Schütte, Superior General of the Society of the Divine Word,

---

calling for the limitation of its powers and even its suppression, as well as those of Rev. Fr. A. Seumois, professor at the *Propaganda Fide*, and Z. Seumois, his brother. These alternative drafts to the Schema *De Missionibus* were denounced by Msgr. Confalonieri as "self-styled schemata on the missions composed by private individuals […], deviant (or aberrant) drafts issued by some members of the Commission who were dissatisfied with the official schema." Cf. *Commissio de Concilii Laboribus Coordinandis*, Processus Verbalis, *Notandum: De alio schemate extra-vagante*, in ASSCOV II V/I, 550.

Nevertheless, Cardinal Döpfner took these schemata in a positive light. He believed that since the official schema would not be accepted by the Council, these unofficial ones would be of help since they contained some good principles and suggestions. Cf. J. Grootaers, "The Drama Continues Between the Acts: The 'Second Preparation' and its Opponents," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. II (Maryknoll-Leuven: 1997), 457–458. Cf. J. Masson, *L'attività missionaria della Chiesa* (Leumann: 1967), 38.

[21]Cf. *Commissio de Concilii Laboribus Coordinandis*, Processus Verbalis (September 25, 1963), 687–688.

[22]Cf. Brechter, "Decree on the Church's Missionary Activity," 93–94. Cf. Grootaers, "The Drama Continues," 458–459.

who would later play a decisive role in the approval of the final text, also joined the CM.[23]

On December 5, 1963, Msgr. Agagianian forwarded the new text to the CC. It was approved this time around, on December 17, and then sent to all the conciliar Fathers who were to submit their comments by March 31, 1964. The text consisted of a preface and four chapters,[24] with a clearly-defined provision on the nature and goal of the catechumenate appearing for the first time in number 8 (*Labor missionalis*) of chapter 2 (*Rationes generales apostolatus missionalis*).

The text was printed as follows:

8. [Missionary work].

With hearts well disposed, it is necessary to proclaim Christ the Savior of the world, as one who brings culture and its spiritual needs to completion, indeed superseding all. God manifested this in his beloved Son, wisely providing for all, benevolently freeing all persons from sin and adopting them in his Son. If he will adhere to the first and essential exposition of the Gospel and by the grace of God his soul is kept from falling, he will convert himself to the person of Christ, who is the only Savior in whom we can be saved, the Lord and Teacher of all, the way, the truth and the life.

Those who are newly converted are admitted to the catechumenate by liturgical ceremonies. They are to be drawn to a deeper knowledge of Christ in the Church and they should clearly discern the consequences of this knowledge for their intellectual, moral and social life, so that fully conscious and free, they may be able to

[23]The new members were E. D'Souza (Bophal, India), J. Comber (Superior General of the Maryknoll Society), J. Dogget (Aitape, New Guinea), and C. Cavallera (Nyeri, Kenya). Cf. E. Vilanova, "The Intersession."

[24]Prooemium; Caput I. De principiis doctrinalibus; Caput II. Rationes generales apostolatus missionalis; Caput III. De formatione missionali, A.) De missionariis externis, B.) De missionariis localibus; Caput IV. De cooperatione missionaria. Cf. Schema Decreti *De Missionibus*, in ASSCOV II III/VI, 659–676. Cf. Vilanova, "The Intersession," 391. Cf. Brechter, "Decree on the Church's Missionary Activity," 95.

approach Baptism, Confirmation and the Eucharist, with the help of the Christian community.

Now reborn in Christ and the Church, they are not to cease to be nourished from, and develop, the divine sprout in the community of faith, worship and charity: of faith, that is, hearing the word of God carefully proclaimed; with regard to worship, through the active participation which the missionaries endeavor enjoin upon the faithful according to the norms of the Constitution on the Sacred Liturgy; finally, of charity, the continuing growth of brotherly love in Christ.[25]

## 2.3 Schema *Propositionum De Activitate Missionali Ecclesiae* of May 1964

On April 23, 1964, the Secretary General of the Council, Msgr. P. Felici, announced the CC decision that all the schemata not

[25]Cf. Schema Decreti *De Missionibus*, in ASSCOV II III/VI, 665. The English translations of the original Latin texts hereafter are ours.

8. [Labor missionalis].

Animis bene dispositis Christus, mundi Salvator, proclamari oportet utpote qui culturam et spirituales exigentias earum complet, imo longe superat; nam Deus in hoc Filio suo dilectissimo manifestatur, omnibus sapienter providens, omnes a peccatis benigne liberans et in filios suos adoptans. Cui primae et summariae Evangelii expositioni si anima, gratia Dei suffulta, adhaerebit, ad Personam Christi se convertet, qui est unicus Salvator in quo salvi esse possimus, omnium Dominus et Magister, via, veritas et vita.

Neoconversi, ad catechumenatum liturgicis caeremoniis admissi, profundiorem cognitionem Christi in Ecclesia haurire debebunt et consequentias pro sua vita intellectuali, morali et sociali clare dignoscere, ut plene conscii et liberi, communitate christiana adiuti, ad Baptismum, Confirmationem et Eucharistiam accedere valeant.

Iam Christo et Ecclesiae renati, divinum germen nutrire et evolvere ne cessent in communitate fidei, cultus et caritatis: fidei, nempe, Dei verbum liturgice proclamatum sedulo audientes; cultus, per actuosam participationem quam missionarii suis fidelibus accommodare curabunt, ad normas Constitutionis de Sacra Liturgia; caritatis, denique, fraternae dilectionis in Christo continuo incremento […].

yet discussed in the aula must be condensed into a few proposals and guiding principles. These would then be submitted to the Council's vote as *Schemata Propositionum* without further discussion.[26]

The CM members gathered in Rome beginning on May 8, 1964 to work on the text, with each of the subcommissions working on its own chapter of the draft schema. After discussing the text in the CM plenary, the group gave Msgr. S. Lokuang (Taipei, Taiwan), one of the vice-presidents of the Commission, the task of preparing the final draft, which the CM unanimously approved on May 13. Henceforth, the text on the missions would be referred to as *De Activitate Missionali Ecclesiae.*

The six-page document contained a preface and thirteen propositions.[27] Its third proposition, on the stages of missionary work, contained only a weak and indirect reference to, and description of, the institution of the catechumenate. The text was printed as follows:

> 3. [Missionary work].
>
> In the work of evangelization and the implantation of the Church, the following principles should be taken into consideration.
>
> One should seek, especially in the religious patrimony of peoples, those elements which, by Divine Providence, the Gospel of Christ can illumine and bring to their fullness. At the same time, the preachers of the Gospel should manifest the charity of Christ, helping the poor, teaching the unlearned, assisting those in misery, caring for the sick,

[26]Cf. Brechter, "Decree on the Church's Missionary Activity," 95. Cf. Vilanova, "The Intersession," 391. Cf. N. Tanner, "The Church in the World (*Ecclesia ad Extra*)," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. IV (Maryknoll-Leuven: 2003), 331.

[27]1) Necessitas missionis, 2) De evangelii praeconibus, 3) Labor missionalis, 4) Consilium centrale evangelizationis, 5) Debitum missionale episcoporum, 6) Debitum missionale sacerdotum, 7) Debitum missionale Institutorum perfectionis, 8) Debitum missionale laicorum, 9) De oecumenismo et collaboratione cum non-christianis, 10) Formatio culturarum christianarum, 11) Formatio scientifica et technica, 12) Formatio catechistarum, 13) Instituta superiora. Cf. Brechter, "Decree on the Church's Missionary Activity," 95. Cf. Vilanova, "The Intersession," 391–392.

promoting social progress, so that through these, the kindness and humanity of God our Savior may be revealed (Tit. 3.4).

The preachers of the Gospel are to preach the living God and Jesus Christ, so that men and women, believing from the bottom of their hearts and roused up and helped by divine grace, may be converted to Him and sincerely adhere to Him who is "the way, the truth and the life" (Jn. 14.6).

Through the catechism, the new converts are to be taught concerning the demands of conversion and are to be initiated into a life of faith, worship and charity in the Church, in such a way that they will be able to approach Baptism, Confirmation and the Eucharist. Catechumens are to be recognized in common law as already joined to the Church in their own way.

After their Baptism, the neophytes should be continually brought up in Christian life through suitable catechesis and their participation in the life of the community, especially through the liturgy. In such a way, the new community itself, animated by an apostolic spirit, begins to grow, encourages the laity in the apostolate and supports the growth of its own priestly and religious vocations, in order that the Christian community may have its own hierarchy. Such Christian community becomes missionary and is a sign of the presence of God in the world.

In countries where it is not possible to engage in complete evangelization, the Church is to work for the salvation of men, gradually opening up their approach to God, teaching religious and moral truths in the natural order, which Christ illumined with His truth. The Church should also help them to achieve justification through charity towards God and neighbor.[28]

---

[28]Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329.

3. [Labor Missionalis].

In opere evangelizationis et implantationis Ecclesiae haec stadia prae oculis habeantur: In patrimonio praesertim religioso cuiusque populi ea quaerantur quae, a Divina Providentia disposita clarificationem et plenitudinem in Evangelio Christi inveniunt. Eodem tempore monstrent Evangelii Praecones caritatem Christi, pauperes adiuvando, ignorantes docendo, miseros sublevando, aegros curando, progressum

The schema was forwarded to the CC on May 26, 1964 and distributed to the conciliar Fathers on July 3, 1964 for their comments. The CM then met on September 25, 1964 to form a subcommission composed of five members elected from within the Commission. They were given the task of revising the text based on the suggestions of the Fathers.[29]

A historic event then occurred at the 116th general congregation on November 6, 1964. Pope Paul VI decided to attend the session precisely when the missionary schema would be presented for discussion. It

---

socialem fovendo ut per haec hominibus appareat benignitas et humanitas Salvatoris nostri Dei (Tit. 3:4).

Animis ad suscipiendum Verbum dispositis, Evangelii Praecones Deum vivum et Iesum Christum praedicent ut homines, divina gratia excitati et adiuti, ex corde credentes, ad Christum convertantur Eique sincere adhaereant qui est "via, veritas et vita" (Io. 14:6).

Conversi, de pondere conversionis per catechesim edoceantur et ad vitam fidei cultus et caritatis in Ecclesia initientur, ut ita ad Baptismum, Confirmationem et Eucharistiam accedere possint. Catechumeni ut suo modo iam Ecclesiae aggregati in Iure Communi recognoscantur.

Post Baptismum in neophytis vita christiana evolvatur per catechesim ipsis accommodatam et deinde per participationem ad vitam communitatis quae praesertim in Liturgia locum habet. Sic paulatim communitas christiana spiritu apostolico animata crescere incipit, laicos ad apostolatum suscitat, vocationes proprias sacerdotales et religiosas exprimit et eo tendit ut hierarchiam propriam habere possit. Sic communitas christiana missionaria evadit et signum praesentiae Dei in mundo.

Ubi Christus plene evangelizari nequit, Ecclesia in salutem hominum operetur, gradatim eis accessum ad Deum patefaciens, docendo veritates religiosas et morales ordinis naturalis, quas Christus luce sua illustravit, eosque adiuvando ad assequendam iustificationem per caritatem erga Deum et proximum.

[29]Cf. Brechter, "Decree on the Church's Missionary Activity," 96.

was the first time that a pope had attended a working session of an ecumenical or general council since the Middle Ages.[30]

The debates took place during the rest of November 6 and on the following day. Despite the support given by the papal presence, the Fathers expressed an overwhelmingly negative opinion about the text, with only one of the seventeen speakers giving it a generally positive score. Many felt that a set of abbreviated propositions did not in any way do justice to a matter so important and complex as the missionary activity of the Church. According to N. Tanner, the "underlying feeling seemed to be that to have only an abbreviated schema was insulting to the missionary dimension of the Church."[31] At the end of the debates, the relator, Msgr. Lokuang, tried his best to close the session in a more positive light, saying that the Commission appreciated the Fathers' keen interest in the work of the missions, even if they found the propositions insufficient. He then said that the Commission would promptly make the necessary revisions desired by the Fathers.[32]

Consequently, Secretary General Msgr. Felici proposed the following question to the Fathers: "Do you wish the schema of the propositions on the missionary activity of the Church to be revised again by the competent Commission?" Out of the 1,914 present, 1,601 voted *placet*, 311 voted *non placet*, and 2 abstained.[33]

---

[30]For an in-depth discussion on the wide range of possible reasons for the papal intervention and the significance of his gesture, see Tanner, "The Church in the World," 333–337. For the text of Paul VI's speech, cf. Congregatio Generalis CXVI (Novembris 6, 1964), *Allocutio Summi Pontificis Pauli VI*, in ASSCOV II III/VI, 324.

[31]Tanner, "The Church in the World," 339–340. Msgr. Geise (Bogor, Indonesia), representing the Indonesian bishops, quoted Horace: "The mountains give birth and there comes forth a ridiculous mouse!" See also R. Burigana & G. Turbanti, "The Intersession: Preparing the Conclusion of the Council," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. IV (Maryknoll-Leuven: 2003), 573.

[32]Cf. *Oratio* of Msgr. S. Lokuang (Taipei, Taiwan), in ASSCOV II III/VI, 446.

[33]Cf. Congregatio Generalis CXVIII (Novembris 9, 1964), Exitum suffragationis factae, ASSCOV II III/VI, 446–447, 457.

## 2.4 Textus Prior of May 1965

At its meeting on November 16, 1964, the CM took the initial steps in revising the schema, electing five of its members to form an editorial committee: Msgrs. V. M. Riobé (Orleans, France), S. Lokuang (Taipei, Taiwan), C. Zoa (Yaoundé, Cameroon), Fr. J. Lecuona Labandibar (Spanish Institute of St. Francis Xavier for the Foreign Missions), and Fr. J. Schütte (Society of the Divine Word). The *periti* were Y. Congar, X. Seumois, D. Grasso, J. Neuner, J. Glazik, and J. Ratzinger. Fr. Schütte presided.[34]

This editorial committee, gathered under the leadership of Msgr. Tarcisius van Valenberg, OFM, former Apostolic Vicar of Dutch Borneo in Indonesia, and with many of its members hailing from Belgium, Holland, France, and Canada, met for the first time on November 20, 1964 and then held a series of meetings to prepare the new schema. In the context of divergent views especially on the concept of mission, the committee set its mind to give the new schema an adequate theological foundation based on a shared concept of mission. Thus, for the theological part of the schema, the group agreed to let the work of Fr. Y. Congar serve as the base text. With regard to the more pastoral aspects of the schema, the committee utilized, almost verbatim, the written input submitted mostly by religious missionary bishops and superiors of missionary orders.[35]

The group's alternative schema, *De Missionibus*, was first circulated around March 30, 1964, followed by a second improved version on August 3, 1964. Its third version, dated October 17, 1964, was entitled "*Commentarius in Schema Propositionum de Activitate Missionaria*."

---

[34]Cf. Brechter, "Decree on the Church's Missionary Activity," 100. Cf. Tanner, "The Church in the World," 344–345. R. Burigana and G. Turbanti present an account of the developments from the time of this meeting on November 16, 1964 to the presentation of the *textus prior* at the CM plenary meeting beginning on March 29, 1965. A point of interest here is their use of the journal of Fr. Y. Congar which provided a first-hand account of interactions and reflections behind the scenes. See Burigana & Turbanti, "The Intersession," 574–581.

[35]Cf. *Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 952–966.

For J. Masson, it was one of the most useful and methodical contributions presented concerning the missions that would lead up to the approval of the decree *Ad Gentes*.[36] According to H. Raguer, the following inputs from this group eventually found their way into the final text of the decree: a more theological foundation for the missions, more energetic activity on the part of the *Propaganda Fide*, and dialogue with non-Christian religions.[37]

At the beginning of February 1965, the draft prepared by the editorial committee was sent to all CM members and to some experts in order to solicit their opinions in view of the plenary meeting of the Commission at the end of March. In the plenary sessions from March 29 to April 3, 1965, the CM finally and unanimously approved the new text. It was then forwarded to Msgr. Cicognani, approved by the CC on May 28, 1965, and forwarded to all the conciliar Fathers on June 12, 1965. Msgr. Agagianian, in the meantime, named Fr. Schütte as the new and sole CM vice-president.[38]

In comparison with the fourteen propositions of the previous schema, the new draft contained 39 paragraphs.[39] The text on the catechumenate appeared in number 14 (on the catechumenate and Christian initiation) and was situated under chapter II (Missionary Work), article 2 (Preaching of the Gospel and the Gathering of the People of God). The text is as follows:

---

[36]Cf. Masson, *L'attività missionaria della Chiesa*, 38.

[37]Cf. H. Raguer, "An Initial Profile of the Assembly," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. II (Maryknoll-Leuven: 1997), 219–221.

[38]Cf. Burigana & Turbanti, "The Intersession," 581–583. Cf. Brechter, "Decree on the Church's Missionary Activity," 101.

[39]Prooemium; Caput I. De principiis doctrinalibus; Caput II. De ipso opere missionali, art. 1 De praeambulis evangelizationis, art. 2 De praedicatione Evangelii et de congregando populo Dei, art. 3 De communitate christiana efformanda, art. 4 De ecclesiis particularibus; Caput III. De missionariis; Caput IV. De ordinatione activitatis missionalis; Caput V. De cooperatione.

14a. [The catechumenate and Christian initiation].

Those who, through the Church, have accepted faith from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship sufficiently drawn out, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality, and by sacred rites, which are to be held at successive intervals, they should be introduced into the life of faith, liturgy and charity of the People of God.

Then, having been freed from the demon through the sacraments of Christian initiation, and having died, been buried and risen together with Christ, they receive the Spirit of adoption of sons and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God.

It is to be desired that the liturgy of the Lenten and Paschal seasons should be restored in such a way as to dispose the hearts of the catechumens to celebrate the Easter mystery at whose solemn ceremonies they are reborn to Christ through Baptism.

But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, so that right from the outset the catechumens may feel that they themselves are members of the People of God. And since the life of the Church is an apostolic one, the catechumens also should learn to cooperate actively, by the witness of their lives and by the profession of their faith, in evangelization and in the building up of the Church.

Finally, the juridical status of catechumens should be clearly defined in the new code of canon law. For since they are joined to the Church, they are already of the household of Christ, and not seldom they are already leading a life of faith, hope and charity.[40]

---

[40]Schema Decreti *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/III, 672.

14. [De catechumenatu et initiatione christiana].

Qui fidem a Deo per Ecclesiam acceperunt, liturgicis caeremoniis admittantur ad catechumenatum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio et

The text was presented for discussion on October 7, 1965 at the 144th general congregation with Msgr. Suenens as moderator, and the debates officially ended at the 147th general congregation on October 12, 1965. The Secretary General, Msgr. P. Felici, called for a vote on the existing schema as a basis for further revision in the light of their suggestions and comments. Out of a total of 2,085 Fathers present, 2,070 voted *placet* and 15 *non placet*.[41]

## 2.5 Textus Emendatus of October 1965

The CM met promptly on October 15, 1965 to coordinate the work of revising the text, taking into consideration over 190 suggestions

---

tirocinium sat longum, quibus discipuli cum Christo suo Magistro coniunguntur. Catechumeni ergo apte initientur mysterio salutis et exercitio morum evangelicorum sacrisque ritibus, successivis temporibus celebrandis, introducantur in vitam fidei, liturgiae et caritatis Populi Dei.

Deinde per initiationis christianae sacramenta liberantur a daemone et Christo commortui, consepulti ac conresuscitati, Spiritum accipiunt adoptionis filiorum et memoriale mortis et resurrectionis Domini cum cuncto Populo Dei celebrant.

Desiderandum est ut liturgia temporis quadragesimalis et paschalis ita restauretur ut animos catechumenorum componat ad celebrationem paschalis mysterii in cuius sollemnibus peragendis per baptismum Christo regenerantur.

Initiatio autem illa christiana in catechumenatu non a solis catechistis vel sacerdotibus, sed a tota communitate fidelium est procuranda, ita ut catechumeni inde ab initio sentiant se esse membra populi Dei. Cumque vita Ecclesiae sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et Ecclesiae aedificationem actuose cooperari.

Status tandem iuridicus catechumenorum in novo Codice dare ponatur. Iam enim cum Ecclesia coniuncti sunt, iam de domo sunt Christi et non raro iam vitam agunt fidei, spei et caritatis.

[41]Cf. Congregatio Generalis CXLVIII (Octobris 13, 1965), Exitum postremae suffragationis quae respiciebat schema *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/IV, 229.

for amendments. The subcommissions worked from October 19–26, and at the meeting of the full CM on October 27, the revised text was unanimously approved. On November 3, the *textus emendatus* was submitted to the CC and distributed to the conciliar Fathers. Rev. Fr. Schütte, in his *relatio*, presented the text to the Council on November 10, 1965.[42]

The text on the catechumenate was exactly the same as that of the *textus prior* except for the following minor changes (duly italicized):

> 14. [The catechumenate and Christian initiation].
>
> Those who, through the Church, have accepted faith *in Christ* from God are admitted to the catechumenate by liturgical rites […]. Then, having been freed from the *power of darkness* (cf. Col. 1:13) through the sacraments of Christian initiation, and having died, been buried and risen together with Christ (cf. Rom. 6:4–11; Col. 2:12–13; 1 Pt. 3:21–22; Mc. 16:16), they receive the Spirit (cf. 1 Thess. 3:5–7; Acts 8:14–17) of adoption of sons and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God. […].
>
> But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, *especially the sponsors*, so that right from the outset the catechumens may feel that *they belong to* the people of God.[43]

The *textus emendatus* was put to a vote on November 10–11, 1965 at the 157th and 158th general congregations. All the chapters of the whole

---

[42]Cf. P. Hünermann, "The Final Weeks of the Council," in G. Alberigo & J. Komonchak, eds., *History of Vatican II* Vol. V (Maryknoll-Leuven: 2006), 444.

[43]Cf. Schema Decreti *De Activitate Missionali Ecclesiae*, Textus Emendatus, in ASSCOV II IV/VI, 226–227.

> 14. [De Catechumenatu et Initiatione Christiana].
>
> Qui fidem in Christum a Deo per Ecclesiam acceperunt, liturgicis caeremoniis admittantur ad catechumenatum […]. Deinde per initiationis christianae sacramenta liberati a potestate tenebrarum (cf. Col. 1:13) […] Spiritum accipiunt […]. Initiatio autem illa christiana in catechumenatu non a solis catechistis vel sacerdotibus, sed a tota communitate fidelium, praesertim a patrinis, est procuranda, ita ut catechumeni inde ab initio sentiant se pertinere ad populum Dei.

schema, voted upon separately, were accepted except for Chapter V.[44] The Fathers voted on numbers 13–14, which included the section on the catechumenate, as follows: out of a total of 2,175 votes, 2,165 were *placet,* 9 *non placet*, and one was null.[45] Overall, a total of 1,700 *modi* were handed in, most of which had to do with the reorganization of the controversial *Propaganda Fide.*[46]

## 2.6 Textus Approbatus—*Ad Gentes* of December 7, 1965

The schema returned once again to the CM for final examination and consideration of the *modi*. At the CM plenary session on November 17, 1965, the amendments made were unanimously accepted. The amended text was then distributed to the conciliar Fathers on November 26 for study, and put to a vote on November 30 at the 165th general congregation. Out of a total of 2,182 Fathers, 2,162 voted *placet* against 18 *non placet*. One Father voted *placet iuxta modum* and one vote was null.[47] In keeping with the procedures, the text was presented to Paul VI, who in turn submitted it for a final vote at the public session on December 7, 1965, the last day of the Council's work. Out of a total of 2,399 votes, the decree *De Activitate Missionali Ecclesiae* was accepted by 2,394 Fathers who voted *placet* while 5 voted *non placet.*[48] After a long, arduous process, the text received the highest number of votes among all the decrees of the Second Vatican Council.[49]

---

[44]Cf. ASSCOV II IV/VI, 340. Out of a total of 2,153 Fathers, 1,428 voted *placet*, 9 *non placet*, and 712 *placet iuxta modum*. There were 4 null votes.

[45]Cf. Congregatio Generalis CLVIII (Novembris 11, 1965), Exitus suffragationum peractarum, in ASSCOV II IV/VI, 312.

[46]Cf. Hünermann, "The Final Weeks of the Council," 444.

[47]Cf. Congregatio Generalis CLXVI (Decembris 2, 1965), Exitus suffragationum de integro schemate *De Activitate Missionali Ecclesiae*, in ASSCOV II IV/VII, 105.

[48]Cf. Sessio Publica VII (Octobris 28, 1965), Approbatio et proclamatio decretorum Concilii, in ASSCOV II IV/VII, 860.

[49]Cf. Hünermann, "The Final Weeks of the Council," 445.

The whole text on the catechumenate was identical with the *textus prior* except for the following corrections:

| *Textus Prior* | *Textus Approbatus* |
|---|---|
| 14a. [The catechumenate and Christian initiation]. Those who, through the Church, have accepted faith […] from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship *sufficiently drawn-out*, during which disciples are joined to Christ their Teacher. | 14a. [The catechumenate and Christian initiation]. Those who, through the Church, have accepted faith *in Christ* from God are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole Christian life, and an apprenticeship *of appropriate length*, during which disciples are joined to Christ their Teacher. |
| 14b. Then, having been freed from the *demon* (cf. Col. 1:13) through the sacraments of Christian initiation […], they receive the Spirit […]. | 14b. Then, having been freed from the *power of darkness* (cf. Col. 1:13) through the sacraments of Christian initiation […], they receive the Spirit […]. |
| 14d. But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful […], so that right from the outset the catechumens may feel that they themselves *are members of* the People of God. | 14d. But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, in a special way by the sponsors, so that right from the outset the catechumens may feel that they *belong to* the People of God. |

# Commentary

## 3.1 Preaching, Conversion, and Baptism

The text that immediately introduces the institution of the catechumenate in *Ad Gentes* is AG 13. It provides the springboard for this discussion on the nature and purpose of the catechumenate as envisioned by the Council. It speaks, first of all, of the preaching of the Gospel as the essence of the missionary activity of the Church, and then of the conversion of the one who receives the preaching of the Gospel, with the view of approaching the waters of Baptism and entrance into the Church. The text reads:

> Wherever God opens a door of speech for proclaiming the mystery of Christ (cf. Col. 4:3), the living God is announced to all men (cf. Mk. 16:15; 1 Cor. 9:15; Rom. 10:14) with confidence and constancy […], and He whom He has sent for the salvation of all, Jesus Christ […], in order that when the Holy Spirit opens their heart (cf. Acts 16:14), non-Christians may believe and be freely converted to the Lord, that they may cleave sincerely to Him who, being the "way, the truth, and the life" (Jn. 14:6), fulfills all their spiritual expectations and even infinitely surpasses them. This conversion must be taken as an initial one, yet sufficient to make a man realize that he has been snatched away from sin and led into the mystery of God's love […].

The early schema *De Missionibus* and the *Propositionum* basically proceed along these lines from AG 13ab, stressing first of all the indispensable mission of proclaiming Christ, and then the adherence to this proclamation of the Gospel and one's conversion to the person of Christ.[50]

Msgr. J. Gay (Basse-Terre, Guadeloupe) pointed out that it would be opportune to reaffirm the necessity of preaching the Gospel with the view of leading men and women to Baptism because of certain exaggerations prevalent among some missionaries:

> Many missionaries, especially those who are young, experience a certain kind of anxiety because of some hearsay that are gradually spreading

[50]Cf. Schema *De Missionibus*, in ASSCOV II III/VI, Appendix, 665. Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329.

> around. These ideas insinuate that the primary duty of missionaries is neither to preach nor to baptize. Rather, it is to promote the conditions that would pave the way for men to discover those Christian values which are present in non-Christian religions. The schema should clearly expound how important it is to preach explicitly the revealed truth. Otherwise, the hearts of the faithful could be troubled by dangerous doubts, causing serious damage to the missionary vocation.[51]

In affirming the point of Msgr. Gay, Msgr. R. Cleire (Titular of Tadamata) stressed the importance of a clear assertion in the definitive text regarding the need for conversion because "in practice, there is often a lack of attention given to conversion that should accompany, sustain or result from the acceptance of the kerygma. One is content with a very vague desire and a motivation that is far from sufficient."[52]

On the other hand, Msgr. F. Scalais (Titular of Acque di Nimidia) clarified the nature of this initial conversion about which AG 13b speaks. He argued that it would be too severe to say that non-Christians should already have faith before admission to the catechumenate. He clarified that "it suffices that in a certain way, they desire to be pleasing to God, i.e., they should have an objectively right intention."[53] It should

---

[51] *Oratio* of Msgr. J. Gay (Basse-Terre, Guadeloupe), in ASSCOV II IV/IV, 306:

> Multi missionarii, iuvenes praesertim, quamdam anxietatem experiuntur, propter rumores qui, paulatim, diffunduntur, insinuando quod munus principale missionarii non esset tam praedicandi et baptizandi quam potius promovendi conditiones quibus homines adiuventur ad inveniendum valores christianos in religionibus non christianis diffuses. Schema clare debet exponere quanti momenti sit veritatem revelatam explicite praedicare. Secus, dubii perniciosi animas fidelium perturbare possint et damnum grave vocationibus missionalibus ferre.

[52] *Animadversio* of Msgr. R. Cleire (Titular of Tadamata), in ASSCOV II III/VI, 703: "Cette section répond à un besoin très réel: dans la pratique, il y a trop souvent un manque d'attention à la conversion que doit susciter le kérygme: on se contente d'un désir trop vague et pas assez purifié dans ses mobiles."

[53] *Animadversio* of Msgr. F. Scalais (Titular of Acque di Nimidia), in ASSCOV II IV/IV, 618: "Sufficit ut quodammodo Deo placere velint, a.v. ut habeant intentionem obiective rectam."

be pointed out, however, that the clarification of this right intention is in total agreement with the provision of AG 13d which states that "in accord with the Church's ancient custom, the convert's motives should be looked into, and if necessary, purified."

Should the person's conversion, even if initial, and his or her intentions be authentic, then that person must be free. AG 13c thus decrees that the "Church strictly forbids forcing anyone to embrace the faith, or alluring or enticing people by worrisome wiles." In order to ensure this freedom of the candidate, the Council responded by way of AG 14 which prescribes the catechumenate as the process of formation in the freedom of the children of God.

Rev. Fr. L. Volker (Missionaries of Africa), in his written intervention, explained that the need for a more timely preparation for Baptism during the period of the catechumenate is due to three considerations. First, the catechumenate intends to ensure religious freedom on the part of the catechumens. Their period of formation is geared towards dispelling their ignorance about Christ so that they may accept him in Baptism with full consciousness and freedom. Second, the catechumenate strives to assist catechumens in their gradual maturation in a living faith. Since the sacraments of initiation are not magical instruments but are free responses of people to God's grace, a period of time is needed so that they, cooperating with divine grace, may be instructed in divine truths so that, in turn, they may fully respond in faith to God's divine revelation. Third, the appropriate period of preparation in the catechumenate also helps in building up a solid Christian community. The period of probation of candidates is good not only for the candidates themselves but also for the local Church because it generates the awareness among Christians of the receiving Church that they need to be constantly renewed in order to be effective examples to their new brothers and sisters in Christ.[54]

[54]Cf. *Animadversio* of Rev. Fr. L. Volker (Missionaries of Africa), in ASSCOV II III/VI, 642.

## 3.2 Formation in Doctrine and Life

One should keep in mind the considerations mentioned above when reading AG 14a. The catechumenate does not concern itself only with the teaching of Christian doctrine.[55] According to the text, formation and apprenticeship in Christian life include the teaching of Christian doctrine but go much beyond it to include the practice of Gospel morality and charity and the celebration of the liturgy of the Church. Nonetheless, it must be clarified that this formation and apprenticeship will not only be incomplete but also aimless without doctrinal formation.

The initial schema *De Missionibus* (January 1964) is very explicit in exemplifying the role of the knowledge of doctrine in this formation and apprenticeship:

> Those who are newly converted are admitted to the catechumenate by liturgical ceremonies. They are to be drawn to a deeper knowledge of Christ in the Church and they should clearly discern the consequences of this knowledge for their intellectual, moral and social life, so that fully conscious and free, they may be able to approach Baptism, Confirmation and the Eucharist, with the help of the Christian community.[56]

This early text is significant for the understanding of the nature of catechumenal formation in AG 14a. It stresses the radical importance of Christian doctrine, but such knowledge of Christ and of the Church, in order to be faithful to the spirit of Vatican II, should have some positive bearing on the daily, concrete life of the catechumens.

---

[55]In their written intervention in response to the schema *De Missionibus*, the Indonesian bishops stressed that the catechumenate is not just a means to transmit knowledge. It is also an initiation process into the Church. They observed that the catechumenate as presented in the schema was too intellectually-oriented. Cf. *Animadversiones*, in ASSCOV II III/VI, 889. See also the *Animadversio* of Msgr. Cleire, 703.

[56]Schema *De Missionibus*, in ASSCOV II III/VI, Appendix, 665.

The succeeding schema, the *Propositionum De Activitate Missionali Ecclesiae* (May 1964), is weak in pointing out what *De Missionibus* highlights. The expression "They should clearly discern the consequences of this knowledge for their intellectual, moral and social life" was replaced by the pale expression "Through the catechism, the new converts are to be taught concerning the demands of conversion."[57] Thus, in response to this weak treatment regarding the holistic formation expected during the catechumenate, some missionary bishops and superiors of missionary congregations led by Msgr. Tarcisius van Valenberg, OFM submitted the following written intervention, which would prove to be decisive in the final approval of the text of AG 14:

> 8. The converts are to be admitted to the catechumenate by liturgical ceremonies, celebrated with sacred rites held at successive intervals and suitable instruction. By the experience of Christian life, they are to be drawn to a deeper knowledge of Christ in the Church and clearly discern those things pertaining to their intellectual, moral and social life, which result from their firm grasp of their Christian faith. So that fully conscious and free, they may be able to approach Baptism.[58]

Once again, the text stresses the importance of the knowledge of Christ through catechesis but progresses further in situating this learning process in the context of the candidate's own personal experience of Christian life lived out in the Church. As already contained in the earlier schema *De Missionibus*, this firm grasp of the faith is to have a bearing on the daily intellectual, moral, and social life of the catechumen.

---

[57]Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329: "Conversi, de pondere conversionis per catechesim edoceantur […]."

[58]*Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 957:

> 8. De catechumenis. Conversi, liturgicis caeremoniis ad catechumenatum admissi, sacris ritibus successivis temporibus celebrandis aptaque instructione et usu vitae christianae profundiorem cognitionem Christi in Ecclesia hauriant clareque dignoscant, quae pro vita sua intellectuali, morali atque sociali ex fide christiana firmiter amplectenda consequantur, ut plene conscii et liberi ad Baptismum accedant.

In the final analysis, it would seem that the definitive text of *Ad Gentes*, though succeeding in highlighting the nature of the catechumenate as a holistic formation and apprenticeship in Christian life, nevertheless falls short in capturing with greater clarity the link between the learning of doctrine and its bearing on life. By simply enumerating the triple areas of doctrine-morals-worship to which the catechumen should be introduced,[59] AG 14 remained silent on the fact that authentic Christian life should result from a firm grasp, understanding, and appreciation of the Christian faith.

## 3.3 Duration and Liturgical Admission

The question on the duration of the catechumenate as initially indicated in the *textus prior* elicited many reactions from the conciliar Fathers. The Indonesian bishops did not agree with the proposal to put the duration of the catechumenate as "sufficiently long-drawn" ("*sat longum*"). They pointed out that it is to be measured or estimated according to the disposition of the catechumen, in consideration of personal and regional circumstances. As such, they proposed the following amendment to the *Textus Prior* (May 1965):

> Those who have accepted faith from God are admitted to the catechumenate, *the duration of which is to be determined depending on the disposition of persons and the circumstances of the region*. The catechumenate is not a mere expounding of doctrines and precepts, but a formation in the whole of Christian life and a certain apprenticeship *by which disciples are accustomed to follow Christ the Teacher.*[60]

[59] "Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality. By sacred rites which are to be held at successive intervals, they should be introduced into the life of faith, liturgy, and love, which God's People lives" (AG 14a).

[60] *Animadversiones* of the Indonesian bishops, in ASSCOV II IV/IV, 676: "Qui fidem a Deo per Ecclesiam acceperunt, admittantur ad catechumenatum, pro personarum dispositione et regionum circumstantiis protrahendum; qui non est mera dogmatum praeceptorumque expositio, sed totius vitae christianae institutio ac quoddam tirocinium, quo discipuli Christum Magistrum sequi assuescant."

Msgr. F. Scalais (Titular of Acque di Nimidia) agreed with the Indonesian bishops' proposal to change "*sat longum*," noting that it would be unreasonable to insist on delaying the baptism of catechumens as a matter of requirement, i.e., even if the candidates prove themselves to be ready and worthy. While fully accepting that the catechumenate is an apprenticeship in Christian life, he also acknowledged that it is merely an apprenticeship and that, therefore, the religious formation of neophytes continues and is completed after Baptism.[61]

With regard to the liturgical ceremony provided in the schema, Msgr. P. M. Kinam Ro (Seoul, Korea) informed the Fathers that such a provision might eventually be an obstacle in some regions of the world, especially with regard to young intellectuals who often see the Church as too ritualistic. Nevertheless, Msgr. Ro suggested that the ceremony should be very brief and that its specific determination be left to the judgment of the bishop or parish priest.[62]

In response to the observation of Msgr. P. M. Kinam Ro, two Fathers proposed the following text: "[…] by sacred rites which are to be held at successive intervals *according to the judgment of the local ordinary*, catechumens are to be introduced to the life of faith, liturgy and charity of the People of God." They explained that though these words are already found in article 64 of the Constitution on the Sacred Liturgy, they should also be inserted here to stress the variety of suitable determinations according to the diversity of regions and persons.[63]

The CM responded to these proposals by affirming two things. First, it decided that the words "*sat longum*" should be replaced

[61]Cf. *Animadversio* of Msgr. Scalais, 618.

[62]Cf. *Oratio* of Msgr. P. M. Kinam Ro (Seoul, Korea), in ASSCOV II IV/IV, 220.

[63]Cf. *Modus ad num.* 14, n. 4, in ASSCOV II IV/VII, 43: "Pag. 23 linn. 29–30: dicatur: 'sacris ritibus, *de iudicio Ordinarii loci* successivis temporibus celebrandis …' (2 Patres); nam haec verba habentur in art. 64 Const. 'De S. Liturgia.' Etiam hic inserantur, quia convenientia et utilitas talium rituum successivorum variant secundum diversitatem regionum et personarum." See also *Relatio particularis seu de animadversionibus in quarta sessione factis*, in ASSCOV II IV/VI, 278–279.

with "*debite protractum*" (of appropriate length), agreeing with the argument of one Father that it would not be prudent to decree—*a priori* and generically for the whole Church—a long duration for the catechumenate.[64] Second, it clarified that the restoration of the catechumenate in the various local Churches was subject to the assessment and judgment of the local ordinary. The determination of the manner of its implementation, including its duration, rested on the same, in accord with what had been decreed earlier by the Council in SC 64.[65] On this account, the CM responded in the negative to inserting the text proposed above concerning the discretionary power of the local ordinary in determining the liturgical matters connected with the catechumenate.[66]

This discussion on the duration of the catechumenate and the liturgical admission to the same demonstrates to us the clear and manifest conviction of the conciliar Fathers that the collegial nature of the episcopacy should be put into practice with regard to the Christian formation of God's people. The Council's re-appreciation of the bishops' role as true pastors of their flock was indeed good for the Church because it took into serious consideration the particular circumstances and needs not just of the particular Churches but also of individual persons. Consequently, in the discussion on the restoration of this ancient Church tradition, what became the paramount concern of the Fathers was to provide a holistic formation for new converts in a way that was not too restricting in terms of the nature and content of that formation and the determination of its length of time.

---

[64]Cf. *Modus ad num.* 14, n. 2, 42.

[65]SC 64 states: "The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means, the period of the catechumenate, which is intended as a time of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals."

[66]Cf. *Modus ad num.* 14, n. 4, 43. See also *Relatio particularis seu de animadversionibus in quarta sessione factis*, 278–279.

## 3.4 Apprenticeship in the Christian Community

If, according to AG 14a, catechumens should be introduced by sacred rites into the life of faith, liturgy, and charity of the People of God, then the Christian community necessarily has a central role in this process because the new Christian is born into, grows, and matures in this community. The community, as it were, is the expert, the master that trains its new prospective members in their apprenticeship program.

The *Textus Prior* affirms that the whole program of Christian initiation should be taken care of by the entire community of the faithful, mentioning in particular parish priests and catechists.[67] In their separate interventions, however, Msgr. P. L. Seitz (Kontum, Vietnam) and Msgr. S. H. Nguyen Van Hien (Dalat, Vietnam) reminded the Council that one who has experience in catechumenal work would easily notice that number 14 lacks an element of primary importance because it makes no mention of sponsors. Msgr. Seitz noted that it is indispensable to situate the role of sponsors within the whole catechumenal process and beyond.[68] Thus, he proposed the inclusion of the following text:

> Those who have accepted faith from God through the Church *in the person of the sponsor*, *who has guided them to the sacred minister*, are admitted to the catechumenate by liturgical rites. The catechumenate is […] an apprenticeship sufficiently long-drawn, *with the sponsor assisting patiently*, during which disciples are joined to Christ their Teacher.[69]

---

[67]Cf. Schema Decreti *De Activitate Missionali Ecclesiae*, Textus Prior, in ASSCOV II IV/III, 672.

[68]Cf. *Animadversio* of Msgr. P. L. Seitz (Kontum, Vietnam), in ASSCOV II IV/IV, 624–625. Cf. *Animadversio* of Msgr. S. H. Nguyen Van Hien (Dalat, Vietnam), in ASSCOV II IV/IV, 572–573.

[69]*Animadversio* of Msgr. Seitz, 624–625: "Qui fidem a Deo acceperunt per Ecclesiam *in persona patrini qui ad ministrum sacrum duxit* […] et tirocinium sat longum *patrino cum patientia juvante* […]." See also the *Animadversio* of Msgr. V. M. Riobé (Orleans, France), in ASSCOV II IV/IV, 603.

Though the preceding proposed amendment of Msgr. Seitz was eventually not included in the *Textus Approbatus* (December 1965), the following suggestion proposed again by Msgr. Seitz was nevertheless approved for inclusion into the *Textus Emendatus* (October 1965): "This Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful *especially by the sponsors* …."[70] The text was further refined in the *Textus Approbatus* with the substitution of the term "*praesertim*" with the words "*speciali autem modo*."[71]

## 3.5 Adaptation to the Local Culture

The preceding discussions—first, on the primary responsibility given to the local bishops regarding the restoration and organization of the catechumenate in their local Churches, and second, on the central role of the local Christian community in the formation and apprenticeship of the new converts—lead us to focus our attention now on the need for adaptation and inculturation of the faith and the catechumenal process in the various local cultures.

Speaking on behalf of the Dutch bishops,[72] Msgr. P. Moors (Roermond, Holland) reminded the Council that even before the Church is established in a region through her missionary action, the Kingdom of God and the redemption of God are already truly present in the world, though in a hidden manner, by way of God's salvific will. Missionaries who establish initial contact with non-Christian cultures should always remember this prior presence of God's grace that is always at work in the world. Only then can the Church enter into a true spirit of dialogue with people; otherwise, the Church's stance would be one of imposition and domination. The Church's respect

[70] *Animadversio* of Msgr. Seitz, 625: "Initiatio […] a tota cummunitate fidelium, *praesertim a patrinis*, procuranda est […]."

[71] Cf. *Modus ad num.* 14, n. 7, 43.

[72] Cf. *Oratio* of Msgr. P. Moors (Roermond, Holland) in the name of the Dutch bishops, in ASSCOV II III/VI, 400.

for the cultures of people is based upon this very awareness of God's grace. Only through that attitude of respect can the Church work to influence those cultures with the values of the Gospel.

The Dutch bishops thus noted that it is not enough to say that the Church is finally established in a region with the development of its native clergy, or with the foundation of schools and works of charity. What is most important is that the values of the Gospel penetrate and take root in the lives of Christians in the region. This would not be possible without a true adaptation or inculturation of the Christian message according to the worldview and expressions of the local culture that are compatible with the Gospel. Otherwise, there would be no real understanding and penetration of the message in the minds, hearts, and actual lives of people. For Msgr. L. Rugambwa (Bukoba, Tanzania), this adaptation is not a matter of technique or tactic but strictly corresponds to the plan of God who created peoples of various races and tongues. It is demanded by the very mystery of the Incarnation.[73]

Nevertheless, Msgr. P. Massa (Nanyang, China) clarified that adaptation should not dilute the very essence of Christian doctrine. Having said that, he stressed that many things concerning the external structures and organizations of the Church which do not pertain to changes in the actual content of the deposit of the faith can still be adapted according to the diversity of local cultures.[74]

## 3.6 From Communion to Mission

Because of the Council's marked desire that catechumens be placed in close union with the Church, the Fathers called on the clarification of their juridical status in the new code of canon law, "for since they are joined to the Church, they are already of the household of Christ, and

[73]Cf. *Oratio* of Msgr. L. Rugambwa (Bukoba, Tanzania), in ASSCOV II III/VI, 361–362.

[74]Cf. *Oratio* of Msgr. P. Massa (Nanyang, China), in ASSCOV II III/VI, 397–398. He explained that many Chinese have refused to embrace the Christian faith not because of the intrinsic nature of Christianity and its teachings, but because many felt that becoming Catholics would entail the renunciation of their own traditional cultural heritage.

not seldom they are already leading a life of faith, hope and charity."[75] However, they can fully participate in ecclesial life only if they truly feel that they belong to the Church and if they see that the Church truly belongs to them, i.e., genuinely adapted to their culture. Understood in this light, one can appreciate the force of the final text of AG 14d:

> This Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, in a special way by the sponsors, so that right from the outset the catechumens may feel *that they belong to the people of God*.[76]

This sense of belongingness to God's people—which is not simply an emotional experience but a true fellowship within the ecclesial communion—has an apostolic character. Catechumens, though not yet baptized, are called to evangelize others, to cooperate actively "by the witness of their lives and by the profession of their faith, in evangelization and in the building up of the Church."[77] An earlier

---

[75]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 685: "Iam enim cum Ecclesia coniuncti sunt, iam de domo sunt Christi et non raro iam vitam agunt fidei spei et caritatis." According to *CIC*/83, catechumens are linked with the Church in a special way since they are expressing an explicit desire to be incorporated in the Church. They are joined to the Church which already cherishes them as its own (c. 206 §1), giving them special care and already according them various prerogatives which are proper to Christians (c. 206 §2). Examples of these are blessings, unless a Church prohibition precludes it (c. 1170), and funerals (c. 1183 §1). For a fuller explanation of the other prerogatives given to catechumens and their corresponding obligations, see J. Huels, *The Catechumenate and the Law: A Pastoral and Canonical Commentary for the Church in the United States* (Chicago: 2003), 5–13.

[76]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 673–704. It should be noted that the *textus prior* simply puts the text in this manner: "[…] so that right from the outset the catechumens may feel that *they themselves are members* of the People of God." The *textus emendatus* also opted to highlight the catechumens' sense of belonging in the Church and, consequently, their being active members.

[77]Decretum *De Activitate Missionali in Ecclesiae*, Textus Approbatus, in ASSCOV II IV/VII, 685: "Cumque vita Ecclesiae sit apostolica, catechumeni item discant testimonio vitae et fidei professione ad evangelizationem et Ecclesiae aedificationem actuose cooperari."

amendment to the schema *Propositionum* submitted by a group of Fathers stresses that after Baptism, this apostolic spirit is stimulated especially by fitting instruction in Christian doctrine, the practice of Christian life, and participation in the life of the community, especially through the liturgy.[78] All these, added Msgr. F. Simons (Indore, India), "should bear fruit in works of charity and social justice."[79]

With Vatican II, pre-baptismal and post-baptismal catechesis began to be understood in the light of the Council's theology of ecclesial communion and mission.[80] The pre-baptismal catechumenate in AG 14—placed under the article "Preaching the Gospel and Gathering Together the People of God"—was seen as a constitutive activity in the process of missionary *plantatio Ecclesiae*, led by bishops and missionaries working together in realizing true ecclesial communion. The provisions on catechetical formation for the baptized in *Christus Dominus* (CD) nos. 12–14,[81] on the other hand, were drafted by the Fathers while keeping in mind the ecclesiology of communion exemplified in *Lumen*

---

[78]Cf. Schema Propositionum *De Activitate Missionali Ecclesiae*, in ASSCOV II III/VI, 329. Cf. *Animadversiones scripto* of some conciliar Fathers, in ASSCOV II III/VI, 957.

[79]*Animadversio* of Msgr. F. Simons, in ASSCOV II III/VI, 618: "[…] quae autem fructum ferre debet in operibus caritatis et iustitiae socialis."

[80]Cf. V. Pedrosa Arés, "Vaticano II y catequesis," in V. Pedrosa Arés, M. Navarro Gonzales, R. Lázaro Recalde, & J. Sastre Garcia, eds., *Nuevo Diccionario de Catequética* Vol. II (Madrid: 1999), 2254. V. Pedrosa Arés summarizes the whole change of outlook of Vatican II in these words:

> En realidad, todo el Concilio es eclesiológico, la eclesiología está dispersa en todos sus documentos. Una Iglesia que se comprendía a sí misma como sociedad perfecta, árbitro de toda verdad e institución fuertemente jerarquizada bajo la autoridad del Papa, ha pasado a ser, en el Vaticano II, "pueblo de Dios en marcha, misterio y acontecimiento, sacramento de salvación y tradición, presente en el mundo y servidora del mundo, misionera y evangelizadora, una Iglesia de comunión y comunidad dinámica, abierta al futuro y al pobre."

[81]Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia (Octobris 28, 1965), in *AAS* 58 (1966): 673–701.

*Gentium* and concretized in the pastoral ministry of bishops in the spirit of episcopal collegiality.[82] These provisions on the catechetical duty of bishops, found in the decree under the chapter "Bishops and Their Particular Churches or Dioceses," were placed in the context of the bishops' newly recovered charism as true pastors who carry out their office of sanctifying, teaching, and governing for the good of their flock.

In its re-appreciation of itself as a Church of communion, the Council also understood the missionary aspect of this communion in a better way. The Church draws its origin from the mission of the Son and the mission of the Holy Spirit in accordance with the will of God the Father (AG 2a). Because of this, the Church will only truly realize itself if it is faithful to its divine source, i.e., if the Church itself is also truly missionary, an evangelizer in the contemporary world, not an entity closed in on itself.

## Conclusion

What difference did Vatican II make with regard to catechesis in the Church, something as old as the Church itself? E. Alberich writes that Vatican II marked the official closing of the "age of the catechism" and "the primacy of memorization" and consequently the beginning of an in-depth renewal of the essential coordinates of catechesis.[83] The Council, however, did not simply throw the catechism out of the window. Rather, it only recovered the essential nature of catechesis when the Fathers restored the catechumenate, which, according to the 1997 General Directory for Catechesis, should be the inspiration and

[82]For a study on the redaction history of CD 12–14, see Enrico C. Eusebio, Jr., "The Evolution of *Christus Dominus* and of Its Teaching on the Catechetical Duty of Bishops," *Landas* 23:2 (2009): 39–66.

[83]Cf. E. Alberich, *La catechesi oggi. Manuale di catechetica fondamentale* (Leumann: 2001), 64. See also E. Alberich, "La catequesis en el contexto del Concilio," 281: "Un modelo nuevo de entender la catequesis y su organización: la época conciliar señala el fin práctico de la edad moderna como 'época de los catecismos' y de la primacía de la memorización."

model for all catechesis (GDC 90). What they did was to place the use of the catechism—its understanding and memorization—within the framework of a whole process of Christian formation characterized by an evangelizing spirit wherein the learning of doctrines and Church teaching is life-changing, i.e., it has a direct influence and bearing on one's Christian life.

This change of approach is the consequence of the renewal of a mindset that gradually matured before the Council and at the Council. While always maintaining a non-negotiable fidelity to the deposit of faith provided by the catechism books, the Fathers repeatedly stressed the requirement of adapting catechesis to people—their culture, richly expressed in popular devotions and piety,[84] their circumstances and capacities, and, therefore, their needs—if the Church truly wants Christianity "to make sense," to be "reasonable," and to have an impact on their day-to-day lives.

The restoration of the catechumenate was not intended to be a nostalgic revival of an ancient ecclesial institution only to remind us of the glories of the past. Rather, its restoration was actually required by virtue of the overall direction that the Council decided to take. By closely associating catechumenal formation in doctrine and life with the missionary action of the Church in *Ad Gentes*, the Fathers of Vatican II wanted to demonstrate three things regarding Christian formation: that Christians are born into the communion of the Church; that their faith-life is guided towards maturity in a most privileged way within the Christian community through an inculturated itinerary of faith called catechesis; and that evangelized in a remarkable way through catechesis (CT 18f) with the use of Sacred Scripture, tradition, the liturgy, magisterium, and the life of the Church (CD 14), they are sent forth in turn to the world as evangelizers.[85]

---

[84]Cf. J. Kroeger, "Discovering the Rich Treasures of Popular Piety: Theological-Pastoral-Missiological Insights," *Landas* 29:2 (2015): 33–50.

[85]In *Catechesi tradendae* 18, St. John Paul II wrote about catechesis as a remarkable moment in the process of evangelization:

The Apostolic Exhortation *Evangelii nuntiandi* … rightly stressed that

## Abbreviations

| | |
|---|---|
| **AG** | Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Ad Gentes*, De activitate missionali Ecclesiae (Decembris 7, 1965), in *AAS* 58 (1966): 947–990 |
| **CC** | Central Preparatory Commission of Vatican II |
| **CD** | Sacrosanctum Concilium Oecumenicum Vaticanum II, Decretum *Christus Dominus*, De pastorali Episcoporum munere in Ecclesia (Octobris 28, 1965), in *AAS* 58 (1966): 673–701 |
| **CIC** | *Codex Iuris Canonici* |
| **CM** | Commission on the Missions of Vatican II |
| **CT** | Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi Tradendae*, De catechesi nostro tempore tradenda (Octobris 16, 1979), in *AAS* 71 (1979): 1277–1340 |
| **GDC** | Congregation for the Clergy, *General Directory for Catechesis* (Vatican City: August 15, 1997) |
| **SC** | Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio *Sacrosanctum Concilium*, De sacra Liturgia (Decembris 4, 1963), in *AAS* 56 (1964): 97–138 |

---

evangelization … is a rich, complex and dynamic reality, made up of elements, or one could say moments, that are essential and different from each other, and that must all be kept in view simultaneously. Catechesis is one of these moments—a very remarkable one—in the whole process of evangelization.

Cf. Ioannes Paulus PP. II, Adhortatio apostolica *Catechesi tradendae* (CT), De catechesi nostro tempore tradenda, Ad Episcopos, Sacerdotes et Christifideles totius Catholicae Ecclesiae (Octobris 16, 1979), in *AAS* 71 (1979): 1277–1340.

Landas 30:2 (2016) 71–92

# THE CEBU INTERNATIONAL EUCHARISTIC CONGRESS

## Its Missionary Challenges

*James H. Kroeger, M.M.*

The Philippines has been privileged to have hosted two International Eucharistic Congresses (IEC): the twenty-third (Manila: February 3–7, 1937) and the fifty-first (Cebu: January 24–31, 2016). Many parallels between these two congresses can be drawn; however, in the basic vision and orientation of both events, one pivotal theme constantly appears: Eucharist and Mission.

The great theme of the 51st IEC in Cebu was "Christ in You, the Hope of Glory. The Eucharist: Source and Goal of Mission," a theme inspired by the letter of Saint Paul to the Colossians (1:24–29). The "Basic Text" of the Congress[1] asserts:

> This international gathering holds the promise of generating a more courageous and decisive carrying out of the Christian mission in the world and the society that are becoming more and more indifferent and hostile to the faith and to the values of the Gospel. This encounter with Christ in the Eucharist can be a source of hope for the world when, transformed through the power of the Holy Spirit into the likeness of Him whom we encounter, we set out on a mission to transform

[1]The text is available in *IEC2016 Basic Text: Christ in You, Our Hope of Glory* by the Archdiocese of Cebu (InnoPub, 2015) and is the source of the quotes below except for those in Part II.

> the world with our zeal to bring to those who need most the same acceptance, forgiveness, healing, love, and wholeness that we ourselves received and experienced.

Commenting on the 1937 IEC, Fr. Catalino Arévalo, S.J., congress participant, recalled: "the theme of that IEC was (YES!): 'The Eucharist and the Missions'"! He then gives one example that he remembers from his participation in the "Children's Day 'Low' Mass" at the Luneta on February 6, 1937. Bishop Francis X. Ford, a Maryknoll Missioner and Vicar Apostolic of Kaying, Kwantung, China, made the difficult journey by ship to the Philippines and preached the sermon at the children's Mass. Arévalo notes:

> He earnestly asked the children present to pledge to be "true, valiant soldiers of Christ, ever bravely loyal to Him and His Kingdom" …. Bishop Ford pointed out the urgent need of priests for mission …. Yes, I do remember that morning, not very vividly now. But I think we received much grace from the Lord of the Eucharist, and maybe the grace of vocation was granted or confirmed for a good number of us.

The 51st IEC has "mission significance" for the Philippine Church which is preparing for "the joyous and historic observance of the 500th anniversary in 2021 of the coming of the Christian Faith and of the Christian Church to the country." In addition, the congress is also important for Asia.

> Now that Asia is becoming a new center of history in the contemporary world, the holding of the 51st IEC in its midst is an opportunity to radiantly manifest the continent's special and unique calling as a Church of love, communion, and mission. Given the multi-dimensional context in which the Asian Church accomplishes its mission, the continent has become a fertile field where the mystery of the Incarnation continues to be realized through genuine inculturation that brings the Christian faith to an authentic dialogue with the various Asian cultures, religions, and races.

This presentation now turns to highlighting the "Eucharist-Mission" dimensions of the Fifty-first International Eucharistic Congress in Cebu City. One finds rich insights both in (I) the Basic Theological Text, which shaped the perspectives of the entire congress, as well as in (II) the presentations made by various speakers during

the sessions held from January 24–31, 2016. The week-long congress contained rich insights manifesting how the Eucharist empowers the People of God for missionary evangelization.

## I. Five Key Mission Themes Present in the IEC Basic Text

**A. Dialogue as the Privileged Mode of Mission.** In the concrete context of Asia, "the Church, which is always and everywhere a community-in-mission by virtue of her origin and relationship with Christ, is called in a very special sense to undertake her missionary mandate in a spirit of dialogue."

> Dialogue as a particular approach to mission is … necessitated by the multiracial, multilinguistic, multireligious, and multicultural reality of Asia on account of which peoples should be in constant conversation among themselves to ensure their peaceful coexistence. This mode of missionary engagement has its root … in the Trinitarian economy of redemption and call to communion whereby the Father engaged humanity in a loving dialogue of salvation with Himself through the Son in the power of the Holy Spirit. Dialogue is the way God realized his plan for our redemption in and through His Son who became man, shared our human life and spoke in a human language to communicate his saving message.
>
> There is no other way, therefore, for the Church to realize her missionary mandate from her Master and Lord (cf. Jn. 13:14) than by a dialogue of salvation with all men and women …. Vatican II's vision for the way the Church is to undertake her mission in the modern world likewise reflects a dialogical engagement with diverse races, languages, religions, cultures, and socio-political structures. This is true in a particular way in Asia where she has to engage in dialogue with those who share her belief in Jesus Christ the Lord and Savior, but also with followers of every other religious tradition, on the basis of the religious yearnings found in every human heart.

Already in their First Plenary Assembly (1974), Asia's bishops (FABC) discerned what special configuration this dialogue in the context of mission in Asia should have: "continuous, humble and loving dialogue with the living traditions, the cultures, the religions,

in brief, with all the life-realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own." Referred to as the "triple dialogue" since forty years ago, it has remained valid until the present time: "dialogue with the cultures of the Asian people, dialogue with their religions, and dialogue with the life-situations of poverty, powerlessness, of suffering and victimhood, which is the lot of a great number of people."

This triple dialogue has to be undertaken "as a witnessing to Christ in word and deed, by reaching out to people in the concrete reality of their daily lives." For witnessing to Christ in word, that is, in the explicit proclamation of the Gospel of salvation, the use of stories and other narrative forms holds greater promise of effectiveness, for most Asians are able to relate better with "an evocative pedagogy, using stories, parables and symbols." The First Asian Mission Congress held in Chiang Mai, Thailand in October 2006

> recalled with fondness and with much gratitude that Jesus himself taught by using parables and insightful vignettes that revealed the depths of God's reign—that he is God's love story in the flesh! Stories have a special power to make understood even the deepest mysteries of the faith, to transform perspectives and values, to form community, and to establish fellowship.

This dialogue

> is not an end in itself; it is in view of sharing and receiving. It disposes one to respect others and to recognize their giftedness. It enables one to listen to what the others are expressing in and through their lives of the goodness of God …. For their part, Christians in dialogue should be ready to offer their faith, to give an account of the hope that is within them (1 Pt. 3:15).

For further insights, see *FABC Papers 130*: *Dialogue: Interpretive Key for the Life of the Church in Asia.*

**B. Mission in Dialogue with Peoples and Cultures.** Asia is the world's largest continent and "home to almost two-thirds of the world's population; it is also host to an intricate mosaic of many cultures, languages, beliefs, and traditions." The Church's mission in

Asia, therefore, has to be undertaken in dialogue with a wide variety of cultures. Even Pope Francis has pointed out the many challenges that are being brought to bear on Asian cultures, among them the new patterns of behavior caused by over-exposure to various forms of mass media—traditional values, including the sacredness of marriage and the stability of the family, are being undermined by some damaging elements of the media and entertainment industries (cf. *Evangelii Gaudium* [EG] 62). Christianity, moreover, has remained a minority religion in many parts of Asia, having often been perceived as "too Western" and as an "instrument of colonial domination." Christian mission in Asia, therefore, must include "a dialogue between the Gospel and the Christian faith on one hand and the culture of the Asian people, on the other."

This effort, known as inculturation, "is motivated by a vision: that of genuine Christian communities in Asia—Asian in their way of thinking, praying, living, and in communicating their own Christ-experience to others." Inculturation is not merely one possible option; it is rather a theological and pastoral imperative. "The mystery of the Incarnation and the Paschal Mystery are at once the foundation and the model for the deep insertion of local Churches in the surrounding cultures"; this includes many aspects of their life: celebration, witness, and mission.

Jesus, the Son of God, "became man, a Jew, and thus became part of the history, culture, traditions, and religion of the Jewish people. The Church, too, should incarnate herself in every race and culture where she finds herself. She must become part of every people among whom she … [is] implanted." Why? It is "for the same motive which led Christ to bind himself, in virtue of his incarnation, to the definite social and cultural conditions of those human beings among whom he dwelt." The Church

> must be assimilated into the life of a people that receives her; she cannot remain a stranger to them. She must incarnate herself in such a way that she can be regarded not only as the Church that is in Asia, but as the Asian Church, not only as the Church that is in the Philippines but as the Filipino Church.

This incarnational stance,

> rather than jeopardizing the universality of the Church, will even foster such universality. Through the faith of the Church and through the celebration of his work of redemption, Christ continues to incarnate himself in the various races and cultures. He is the universal Savior because he can make himself part of the concrete realities of every particular people and there bring them redemption. The Church, too, is truly universal because she can incarnate herself in the concrete realities of every local Church. When she incarnates herself, she enriches both the local people and herself. Incarnation brings about mutual enrichment to the people who receive the faith and to the Church who incarnates herself.

Inculturation is not a mere clever device to make the Church's faith, worship, and life attractive and acceptable to a local people.

> Carrying out a dialogue with the cultures of Asia means to make the message and life of Christ truly incarnate in the minds and lives of our peoples so that they can live in a way that is uniquely Asian, that is, truly as a local Church of Asia. The Gospel is preached to them using living symbols, images, realities, and stories that are part of their day to day existence as a people. They receive the Word, make it the principle of their lives, values, attitudes, and aspirations. They are helped to understand and experience their faith and to celebrate worship in a way that reflects the values they hold dear, using expressions that are part of their culture.

The Church in Asia must regard with openness those elements that

> the local culture can contribute to authentic Christian spirituality: a richly developed prayer of the whole person in unity of body-psyche-spirit; prayer of deep interiority and immanence; traditions of asceticism and renunciation; techniques of contemplation found in the ancient eastern religions; simplified prayer-forms and other popular expressions of faith and piety easily available even to simpler folk, whose hearts and minds so readily turn to God in their daily lives. The Spirit is leading the Churches of Asia to integrate into the treasury of our Christian heritage all that is best in our traditional ways of prayer and worship.

All this certainly applies to the celebration of the Eucharist. This is Asia's gift of prayer to the Church.

**C. Mission in Dialogue with Religions and Religious Traditions.** Closely linked with its multicultural reality, Asia is also home to a wide array of religions and religious cultures. It is birthplace and host to the world's major religions—Judaism, Christianity, Islam, and Hinduism, as well as to many other spiritual traditions such as Buddhism, Taoism, Confucianism, Zoroastrianism, Jainism, Sikhism, and Shintoism. There are also other tribal traditions which are practiced in varying degrees. Such realities demand that "the mission of the Church in Asia should be undertaken in dialogue with religions and religious cultures."

> In her dialogue with the multi-religious countenance of Asia,
>
> > the Church takes on the attitude of deepest respect and honor toward the other religions and faiths, acknowledging that these have somehow been instrumental in drawing people to God. As she endeavors to keep strong her rootedness in the Christian faith, she also seeks to better understand the life, doctrine, tenets, and rituals of other religious traditions in order to engage them in a mutually enriching and respectful encounter.

It is a fact that these great religious traditions enshrine "spiritual, ethical, and human values that are expressions of the presence of God's word and of the Holy Spirit's continuing creative activity in the world." The profound religious experience as well as the noblest longings of the hearts of multitudes of Asians have been deposited in these religions; present adherents continue to draw meaning, guidance, and strength from them. How can the Church not honor and reverence these faith traditions?

> The Church's positive disposition toward other Asian religions
>
> > conforms with the incarnational plan of salvation whereby Christ embraced everything that is human (except sin) in order to assume them within the radius of his redeeming love and power. It was within the religious tradition of Israel that Christ revealed the mystery of God and accomplished his saving mission. His Apostles and the earliest foreign missionaries of the Church had the same dialogical stance in the face of the varied religious cultures of the Greco-Roman world.

In a dialogical and missionary spirit, the Church enjoins all Christians to assume an attitude of openness toward other religious traditions and discover "with gladness and respect those seeds of the Word which lie hidden among them" (AG 11). Moreover, she encourages Christians "to use cultural forms, teaching, arts, architecture, melodies, languages, and sciences of the other religious traditions, provided that these are not incompatible with the Gospel and the Christian faith, to praise the glory of the Creator."

This attitude of openness and sharing

> will enable Christians to discover and therefore appreciate the heart and soul of their fellow Asians …. Far from placing their Christian faith on shaky ground, this dialogue with other religious cultures and traditions will motivate Christians to find authentic ways of living and expressing their own Christian faith amidst the adherents of other faiths. It will help them discover the many riches of their own faith which they might not have seen before. This dialogue will help them discern in the light of God's Word how their faith in Christ can be enriched by the other religious traditions, [and] what in these religious cultures must be purified, healed and made whole before being absorbed into the practice of the Christian faith.

Given the multi-religious context of Asia, the Church's evangelizing mission will have to emphasize, first of all, direct Christian witnessing of the Father's love in simple, direct, and concrete ways. This means that,

> by living like Christ, Christians and Christian communities are called to draw their non-Christian brothers and sisters to faith in the one God revealed by Christ. Most of the time, this may be in the form of presence and solidarity with people to make them feel cared for and wanted in their poverty and misery. It may be to respond to people's needs as Christ would do in the Gospel, making them feel welcome …. Perhaps this attestation of God will be for many people the unknown God whom they adore without giving him a name, or whom they seek by a secret call of the heart.
>
> …
>
> In the midst of so much diversity and, many times, of conflicts of various kinds, the Church, by her own life, is called to witness to

> God's call to life-giving unity and harmony and be a visible sign and instrument of such unity. Equipped with their Christian faith and commitment, the lay faithful have a distinctive role to play in this dialogue on account of their presence and action in the world—family, politics, education, culture, social environment. In the manner of leaven, they are enjoined to direct the course of human affairs and history to the eschatological fullness that every man and woman of goodwill hopes for.

**D. Mission in Dialogue with the Poor.** While Asia is rich in culture and its people are rich in human and religious values,

> a great multitude of them live in situations of poverty, powerlessness, marginalization, victimization, and suffering. They are poor not because their continent lacks natural and material resources, but because they are deprived of access to material goods and resources which they need to live with dignity and ensure a stable future for themselves and their families. Oppressive and unjust social, economic, and political structures keep them from enjoying the rich natural patrimony of their lands.

In the face of the particular situation in Asia where multitudes are poor and have no access even to basic necessities for living a life worthy of their human dignity,

> the Church in Asia has a special calling to be a Church of the poor. She must have the poor, the deprived, and the oppressed at the forefront of her life and mission. As in the case of the Church's dialogue with cultures, the Church's dialogue with the poor is a theological and moral imperative. The primary reason why the Church has to take on this preferential option for the poor is the very example of Christ who became poor and who identified himself with them in a special way. (cf. Mt. 25:40)

It is called a "preferential love" not to exclude anyone but to express that the poor, the deprived, and the exploited have a priority claim to the Church's attention, services, and resources. "The Sacred Scriptures, both the Old and the New Testaments, are replete with attestations to the fact that the poor have always occupied a privileged place in God's heart, not the least, in the life and mission of Christ of which the Gospels are eloquent testimonies."

The bishops of Asia (FABC) have for many years discerned that the Church in Asia must increasingly be "a Church of the poor" with all its implications and consequences. This implies, first, that "those who have been placed as shepherds of God's flock in Asia must lead a life of simplicity by which the poor can perceive that their pastors share in their poverty." By this simplicity of life, which becomes an evident sign of the Gospel in action, "the poor will feel the genuine and heartfelt closeness of their shepherds and will feel more free to run to them for help and guidance."

A second implication of the Church's preferential love for the poor is that she should engage in active interventions for the liberation and alleviation of the situation of the poor.

> It means being at the service of human development and of life itself—engaging in the important work of healthcare, education, and peacemaking …. It also means promoting a disposition of solidarity among all—that "new mindset" which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.

A third implication of the Church's preferential option for the poor is that "she has to take a prophetic stance against the negative consequences of economic and cultural globalization, the ongoing impact of foreign debt especially upon the livelihood of the poor, and the environmental damage brought about by scientific, economic and technological progress." In a word, as the FABC noted in 1974, the Church as well as all local Churches in Asia are challenged to

> a continual endeavor to become more and more the Church of the "*anawim*," a Church [which] does not merely work for the poor in the manner of a beneficent institution, but labors truly with the poor, sharing their life and their aspirations, knowing their despair and their hope, walking with them in their search for authentic humanity in Christ Jesus.

In the Church's dialogue with the poor,

> the Eucharist, on one hand, upholds and reaffirms values that negate causes of poverty. It confronts selfishness and greed which are the roots of many forms of injustice, with the self-sacrificing love of Christ …. It confronts oppressive totalitarian leaderships which

> put political and economic advantages above people, with Christ's leadership of service—that of the Master and Lord who washed the feet of his disciples (cf. Jn. 13:13). Above all, the Eucharist challenges utilitarianism, consumerism, and materialism which treat the poor and the weak as commodities and tools that can be used for one's gain and pleasure, with Christ's self-donation that breaks and shares oneself so that others may live …. From our participation in the Eucharist, we are sent forth to be witnesses of God's compassion towards all our brothers and sisters.

**E. Mission in Dialogue with the Youth.** Asia is considered the continent of the youth since it is home to about 60% of the world's young people, many of whom are poor. Mission in dialogue with the youth of Asia, therefore, entails placing them among the priorities in the pastoral solicitude of the Church. Young people are not only the future of the world but are her present precious treasure. The Church recognizes that "she has to deal with young people not only as the adults of tomorrow but more importantly [as] the reality of today …. With their youthful energies, enthusiasm, and resourcefulness, however, they are even now dynamic agents of change and therefore a source of hope in society and in the Church."

The youth, however,

> are also the most vulnerable to many destructive forces in society and often fall victims to structures of exploitation. More than ever before, the realities that impinge upon young people today are both many and varied. Globalization, political changes, and the media explosion radically affect the lives of the youth in every part of Asia.

Thus, while candidly admitting that many complex problems confront young people in the continent today, the Churches of Asia are enjoined to "remind the young of their responsibility for the future of the society and of the Church, and to encourage and support them at every step to ensure that they are ready to accept that responsibility." Suitable and adequate pastoral care should be extended to them, above all by "sowing the truth of the Gospel in them as a joyful and liberating mystery to be known, lived, and shared with conviction and courage." But since the world now is full of rocks and thistles, not to mention the scorching heat, youth pastoral care also involves helping young

people to be "good soil" where the seed of God's Word can spring up, take root, grow, and bear fruit a hundredfold (cf. Mt. 13:4–9).

This ministry to the youth will mean

> accompanying them in their journey, which is not easy, on account of the rapid and drastic changes that are happening around them but also of the dramatic changes they are going through physically, emotionally, psychologically, and spiritually at this stage of human development. This kind of pastoral care is directed toward preparing the ground before the sowing, softening it, making it receptive. It also seeks to strengthen them against the many influences and distractions that compete for their attention and energies and can choke the initial growth of the faith in them.

This aspect of pastoral care is necessary even before the sowing of God's Word or simultaneous with it—that they may be good soil where the seed of God's Word can bear abundant fruit.

In Asia, the highly successful World Youth Day began by Saint John Paul II in 1985 has its counterpart—the Asian Youth Day, where young people from the various Asian countries are able to experience a strong sense of being a community through common prayer and Eucharistic celebrations, sharing of life-experiences, working together, sharing meals, and joining one another's songs and dances. By such events,

> the youth come to feel that the Church is with them, walking closely with them, believing in what they can do with their youthful energies and good will, empowering them. Journeying with the youth means recognizing the important role that they have in the Church now and as the future of the Church.

The Church's mission today includes directing young people toward the Eucharist for sustenance in the face of their many uncertainties and questions. It is to see the youth as resources and not as problems.

## II. Pivotal Mission Insights from Presenters at IEC in Cebu

**Charles Maung Cardinal Bo** from Myanmar was the papal legate for the IEC 2016. His message and homily at the opening Mass on January 24, 2016 focused on the theme "Moving from Eucharistic Celebration to Eucharistic Commitment." Some of his insights are presented here:[2]

> We are gathered on a global stage, a global table, for a cosmic Eucharist: Eucharist as a Mission in Cebu …. After 79 years of a Eucharistic Congress [1937–2016] in this great land of faith, you have come forward to celebrate this global fellowship …. You have proved your resilience, your faith, rising from all challenges. May this 51st IEC be the moment of healing the earth, the wounded planet, and healing the graceful people of this country and everyone gathered here.

Cardinal Bo asserted that

> a short sentence changed history. They are the words: "Take and eat, this is my body; take and drink, this is my blood." Yes, the most powerful words in human history, the most powerful words in the dialogue of God with man …. The Eucharist is a spiritual jewel …. The Eucharist and adoration is an intense faith encounter with Jesus …. It was Mother Teresa who contemplated this mystery of Presence. She says every Holy Communion fills us with Jesus and we must go in haste to give him to others [imitating Mary going to visit Elizabeth].
>
> Adoring Jesus in the Eucharist is also accepting our fellow men and women as created in the image of God. In a world that kills children in the womb, in a world that spends more on arms than on food, in a world that continues to have millions of poor, Eucharist is a major challenge to the whole of humanity. Can we feel the presence of God in our brothers and sisters? …. Our adoration of the Eucharist affirms our inalienable faith in human dignity.
>
> …

[2]A version of this message and homily is available at http://www.rcam.org/news/1636-message-and-homily-of-cardinal-charles-maung-bo-at-the-opening-mass.

> Adoration alone may make us good devotees, but being a devotee is one of the easiest things …. Christ is calling us to be disciples, to carry his cross. The Mass of the devotee ends in an hour, but the Mass of the disciple is unending. The Eucharist of the devotee is confined to the clean, decorated altars of the church; the Eucharist of the disciples continues with the streets as altar …. Personal encounter with the Lord occurs in the Eucharist; and, this is precisely the personal encounter with the Lord that strengthens the mission contained in the Eucharist. Yes, Eucharist leads us to mission ….
>
> …
>
> Yes, we break bread in an unjust world. UNICEF says that every day 20,000 children die of starvation and malnutrition …. A silent genocide, the biggest terrorism in the world …. The Eucharist and the poor are inseparable. John Chrysostom said: "He who said this is my body is the same who said: You saw me hungry and gave me food." … In an unequal and uncaring world, the Eucharist steadfastly remains the beacon of human equality …. This calls for our commitment to a world of justice. Eucharist calls for a third world war, a third world war against poverty …. The Eucharist will remain a revolutionary flag hoisted everyday on millions of altars, crying for justice like the prophets of old. … This I think is the clarion call to mission today for all of us.
>
> …
>
> This congress highlights the presence of God through our veneration of the Eucharist …. [May this congress] make us move *from Eucharistic Celebration to Eucharistic Commitment in promoting the Eucharist as Mission*, the Eucharist as the bread of justice to the poor, the Eucharist as the bread of peace in conflict areas.

**Archbishop Thomas Menamparampil, SDB**, Archbishop Emeritus of Guwahati, India, spoke on the topic "The Eucharist as Mission: Mission as Dialogue," emphasizing that in diverse ways, the Eucharist is an invitation to communion among peoples; the Eucharist makes the Church. The "communion of believers" that the Eucharist creates is for mission. Some of his insights follow.[3]

---

[3]A version of this text is available at http://congressupdates.iec2016.ph/wp-content/uploads/2016/01/The-Eucharist-as-Mission_Mission-as-Dialogue_Arch.-Thomas-Menamparampil-SDB.pdf.

During this Eucharistic Congress we would like to respond, "Stay with us, Lord," as the disciples of Emmaus did (Lk. 24:29), especially as we feel the challenges of a changing world press hard upon us and the vision of Faith grows dim all around us. His presence makes a difference; it provides the light we need and supplies the strength we lack. We pray that this is what the Cebu Congress will accomplish for us.

…

Saint Ephraem has a powerful image in this connection. He says that the one who eats this bread, eats *fire* and clothes himself with *fire*. The disciples of Emmaus felt as though *fire* was burning in their hearts when they heard Jesus explain the Scriptures to them. No wonder they set out on their return journey the very same night, with a sturdy sense of Mission, after they had broken bread with him (Lk. 24:32–33).

…

Benedict XVI says: "We cannot approach the Eucharist without being drawn into Mission" (*Sacramentum Caritatis* 84). Jesus' example of self-giving conceals irresistible motivating power within, so that everyone who derives strength from him feels drawn to do the same (I Jn. 3:16). Faith is not an idle intellectual conviction, it is a driving force toward self-giving, even to the point of self-forgetfulness.

…

"My life is the continuation of my Mass," Blessed Alberto Hurtado used to say. Yes, the Eucharist overflows into life in the form of generosity, kindness, forgiveness, sincerity, and persevering work. It adds a quality to our decisions at home, in the kitchen, in the bedroom, in places of business and entertainment; in hospitals when the elimination of an unborn child is being contemplated, in the streets where human dignity is dragged to dust ….

…

It is often during silent moments before the Eucharist that a believer hears the cry of the poor, a cry that rises to the heavens (James 5:4). It is here that he/she finds energies to sustain a worthwhile struggle. Some have gone to heroic extent in giving their lives in behalf of the weakest as Archbishop Oscar Romero did; he brought his Eucharistic energies to radical social commitment. He combined deep faith, with perceptive understanding of the situation and boundless courage.

…

> The Eucharist is eminently the Sacrament of Peace …. The greeting that Jesus gives his disciples is always "*Peace*" (Jn. 20:19). "Peace I leave with you", he says (Jn. 14:27). In fact, he is our peace (Eph. 2:14). He urges people to reconcile before offering sacrifice (Mt. 23–25) …. But, unfortunately there are jealousies and petty quarrels even among Christian workers and fellow-worshippers (I Cor. 11:18), as Pope Francis admits. Peace must begin at home: within Christian families and believing communities. However, Eucharistic peace should have a wider significance. Peace is a Mission. We are ambassadors of Christ, befriending the whole of humanity (II Cor. 5:18–20). It is our vocation to build bridges, heal wounds, remove ethnic and racial prejudices, and work for the prevention of war ….

"Blessed are the peacemakers," Jesus says (Mt. 5:9).

**Luis Antonio Cardinal Tagle** spoke on the theme of the Eucharist and Dialogue with Cultures. Using a variety of striking pastoral experiences, he explored the question: "Why does the Church engage in dialogue with cultures?" For him, the simple answer is *to serve mission.*

Following upon a lengthy analysis of contemporary cultures, Tagle continued:[4]

> Let me turn to the Eucharist. The Eucharist offers an experience of another culture, the culture of convocation, "*convocare*," you are called with others. You are called to be with others, and you are called to be with others in a meal that the Lord hosts. When the Lord hosts a meal, be prepared to be with surprising others. But, in the meal hosted by the Lord, persons recognize a close neighbor, a fellow sinner, a sister, a brother, with a place at the family table. In each one, I see myself, as I see a brother or sister. I also discover myself: sinful but loved; undeserving but invited; shamed but embraced; lost but trusted. This is how Jesus hosted and participated in meals by calling together the most unimaginable combination of people to a community to become his family, his Body because he has convoked them.
>
> …

[4]A version of this text is available at http://congressupdates.iec2016.ph/wp-content/uploads/2016/02/The-Eucharist-and-the-Dialogue-with-Cultures-by-His-Eminence-Luis-Antonio-Cardinal-Tagle.pdf.

> My dear brothers and sisters, let us begin the dialogue with the culture of alienating individualism in our homes. Restore the family meals. The basic unit of the meal is the table, the common table. Nowadays, the basic unit of the meal is my plate. And, if I have my plate with food on it, I can go anywhere and eat by myself; but, that is not a meal, that is just eating. Individualistic persons know how to eat, but they don't know how to participate in a meal. May I ask ourselves here: are our sacraments and pastoral services accessible to the poor? Are our parishes welcoming to the deaf and other people with disabilities? Do the wounded, lost, shamed, humiliated, and despised find a family in our communities?

Following on Pope Francis (EG 53), Tagle analyzed a special type of culture—the "throw-away culture." In contrast, what "culture" should permeate the Eucharist? "We propose in the Eucharist the culture of gift and sharing …. We could go against the throw-away culture." Then Tagle asked some pointed questions to counteract the prevalent "use and dispose" attitude.

> Husbands who are here, are you tempted to throw away your wife like a home appliance? She is a gift; don't throw her away. Wives, are you about to throw away your husbands like junk? Think twice; your husband is a gift. Parents, do you see your son/daughter that gives you some difficulties a thing to be thrown away or do you see him/her as a gift of God? Mothers, do you consider the baby in your womb a burden or a problem to be thrown away or a gift of life? Teachers, will you throw away slow learners among your students, or will you treasure them as gifts, especially when you are teaching in a Catholic school? Politicians, will you throw away people's taxes for your parties and shopping or guard them as gifts for social service? … The Eucharist responds to the "throw-away culture" with the culture of gift. You never throw away important gifts, bread and wine, gifts of God, gifts of the earth, and gifts of human hands will become the gift of Jesus' presence, a gift of presence ….
>
> …
>
> Let us behold Jesus in the Eucharist, let us allow him to form in us a community of neighbors, brothers and sisters; no more barriers, only bridges. Let us allow him to open our eyes, to see in creation, in persons, in the poor, the discarded, but truly gift of God; no one thrown away, only gifts to be treasured. This culture of communion and gift shared will make a Eucharistic community, a real, credible presence of Christ in the cultures of the world.

**Timothy Cardinal Dolan**, Archbishop of New York, addressed the IEC on the topic of the Holy Eucharist and Mary.[5] He began by recalling the words of the great American evangelist, Bishop Fulton J. Sheen, who asserted: "the mark of a genuine Catholic is the ability to detect the divine in a mother holding her baby in a manger at Bethlehem and in the bread and wine miraculously transformed at Mass." Dolan also recalled: "*Pueblo amante de Maria* was the title of the hymn for the International Eucharistic Congress held in Manila eight decades ago."

Outlining his presentation, Dolan said: "I want to speak of the Holy Eucharist as *sacrifice, meal, and presence*. I'll explain how Mary animates each of these three ways of looking at the *gift and mystery* of the Eucharist."

> *[The Eucharist as a Sacrifice.]* "Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord," writes Saint Paul to the Corinthians …. There is, you see, an intimate connection between the Mass and the Sacrifice of Jesus on the cross. That's why we call it "the Holy Sacrifice of the Mass!" … Now, who was there with Jesus as He was tortured on the cross? "Near the cross stood Mary, His Mother." "At the cross her station keeping, stood the mournful mother weeping, close to Jesus to the last." You want to be closer to Jesus on the cross at the Holy Sacrifice of the Mass? Be closer to Mary, because she's right next to him.
>
> *[The Eucharist as a Meal.]* As those two disciples on the Road to Emmaus that first Easter recognized the Risen Jesus when He sat down to eat with them, so do we recognize Jesus when He is with us at the sacred meal of the Mass. As most of the episodes when Jesus appeared to His friends after His Resurrection took place at a meal, so does Jesus now feed us at the Supper we call the Eucharist. The Mass is our family meal, especially on Sunday. The mother of our family, Mary, is always at the table with Jesus and us. She gave birth to the Son of God in a little town called Bethlehem, which means "House of Bread." There's a hint of the Eucharist at that first Christmas! She placed Him in a

[5]A version of this text is available at http://congressupdates.iec2016.ph/wp-content/uploads/2016/01/The-Holy-Eucharist-and-Mary-by-Arch.-Timothy-Cardinal-Dolan.pdf.

> manger, which means a "feed box," because Jesus was intended as bread for the world in the Eucharist.

*[The Eucharist as the Real Presence.]* After narrating the Eucharistic experience of Saint Elizabeth Ann Seton, Dolan spoke about

> Thomas Merton, a drifting, agnostic intellectual at Columbia University in New York. Thomas Merton stopped out of curiosity one day at *Corpus Christi* Church, and was there moved by the obvious faith and piety of the people at Mass. He watched as they reverently genuflected, bowed their heads at the consecration, and humbly approached Holy Communion. He saw them return to their pews transfixed, obviously in union with Christ. "They really believe Jesus is present in that wafer of unleavened bread," he concluded. He would soon enter the Church, and become a Trappist Monk, and one of the great spiritual theologians my country has ever known. Such is the timeless faith of the Church: Jesus Christ is really and truly present in the Holy Eucharist, body, blood, soul and divinity.

Our Blessed Mother is part of this too, my friends. See, at Mass, the mystery of the *Incarnation* continues …. Soon to be Saint Teresa of Calcutta once spoke to priests: "You priests must feel so close to Mary. At her word, the Word became flesh at the *Incarnation*. And, at your words, God the Son takes on the appearance of bread and wine, and is really present with us at Mass …. The Eucharist: *sacrifice, meal, presence*!"

**Gaudencio Cardinal Rosales,** Archbishop Emeritus of Manila, was the main celebrant of the Eucharist on January 26, the third day of IEC 2016. During his homily, Rosales reminded the participants that the Eucharist is "more than symbolic, it is the reality"; truly, it is "not just a task, but a mission."

> Yes, the Eucharist is the memorial of Christ's saving sacrifice, just like the Passover meal that commemorated the escape of the Jews from slavery under the pharaohs of Egypt. But, Christ's mandate to "Do this in memory of me" goes beyond repeating Christ's last meal on earth …. "Do this in memory of me" means that as often as one eats the Body of Christ, he or she announces to others the power of the faith of our Lord Jesus.

Quoting Pope Paul VI on the powerful example of lived faith, the Cardinal said: "Through this wordless witness these Christians stir

up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst?"

Rosales challenged the IEC participants:

> Do the Eucharist. Live the Eucharist. Release the Eucharist from mere celebration! And, allow the Body and Blood of Jesus in you to roam the streets and byways, in jeepneys, tricycles and busses, stores and cafés, offices and schools, in every dining table, in homes where families engage in dialogue. It [such witnessing of Eucharistic faith] could change the world!

**Cardinal Bo** presided at the IEC closing Eucharist on January 31, 2016.[6] His words emphasized the intimate connections between the Eucharist and the mission of the Church.

> We came from various countries, we spoke various languages, but like the day of the Pentecost, the Eucharist deepened our relationships. Today, we are returning as brothers and sisters, we are returning in haste like the disciples in Emmaus, whose ignorance was dispelled by Jesus' breaking the word and breaking the bread. This is a moment of grace …. Each one of you is a living bread …. What is the fruit of the Eucharistic Congress? Renewed apostolic and missionary zeal. Eucharist is the source and goal of our mission!

Recalling the many presentations during the congress proper, the Cardinal said that he did not have to give additional catechesis. He said: "I want to talk in simple words to the people, especially to families and the young—bring in mercy and love as the core values of the Eucharist."

> Family, Christ in you is the hope of glory …. Families are the living bread …. The Eucharist is sown and grown in the family. The family is the first communion; the family is the nuclear church. Table fellowship is held regularly in the family …. This Congress needs to end with a strong resolve to strengthen Catholic families, uphold the priesthood of the laity. Catholic families: Christ in you, you are the hope of glory.
>
> …

[6] A version of this text is available at https://zenit.org/articles/cardinal-bos-homily-for-closing-of-51st-international-eucharistic-congress-in-cebu/.

> Youth, Christ in you is the hope of glory …. What is the status of the youth in our Churches? In many Churches they are the missing generation. Are they around the Eucharistic altars? Are they the lost sheep? Are the shepherds going in search of the lost sheep? Instead of expecting the youth to return to the Church, the Church must return to the youth. A Church that neglects the youth writes its own death sentence …. Our youth deserve understanding, not judgment.

Then, in conclusion, Cardinal Bo summarized his final message, saying: "Eucharist is True Presence; Eucharist is Mission; Eucharist is Service!"

***Ite, Missa Est!*** Every Eucharist concludes with a "sending forth" of the assembly. As noted in the "Basic Text" for IEC 2016, this mission-sending character of the dismissal rite is related to the fact that both the words "Mass" and "mission" are derived from the Latin verb *mittere* ("to send"). It is also significant that this rite is described as one that missions the people "to go out and do good works, praising and blessing God."

> It has been said that those who form the assembly are gathered, disposed to listen to God's word and to take part in the Eucharistic meal worthily, always in view of sending them forth as instruments of unity, heralds of the Good News, and as bread, broken and shared for the life of the world …. At the dismissal rite, they are told, "Go, [the assembly] is sent." As in the story of the disciples of Emmaus, the encounter with the Risen Christ in his word proclaimed and in the breaking of the bread has the innate power to transform the assembly into enthusiastic and zealous heralds of the Lord. The fellowship they experienced, the Word they heard, and the Eucharistic meal they shared together, are now to be brought into the world in the form of coherent witness.
>
> …
>
> The dismissal at the end of the Mass sends us indeed with an invitation and a charge to work for the spread of the Gospel and to imbue society with Christian values. There is to be an uninterrupted continuity from the Mass just celebrated and our mission as Christians in the world …. With this continuity, the Church always emerges as a mystery of communion and mission inasmuch as the Eucharist which is at the heart of her existence and mission is the sacrament of communion and mission *par excellence*.

"The celebration of the Eucharist, and every part of it, shows that the missionary responsibility of the Church is instilled in her nature. Being a community-in-mission is part of her identity." One may thus slightly modify the classical adage about the mutual generativity of the Eucharist and the Church: *The Missionary Church makes the Eucharist, and the Eucharist makes the Missionary Church!*

Landas 30:2 (2016) 93–117

# LAY PREACHING AT EUCHARISTIC LITURGIES

## The Law and Its Critiques

*Joseph B. Johnson*

Evangelization is an integral part of the Christian faith. As an aspect of the prophetic vocation in which all the faithful share through their regeneration in Christ, this work has the character of a general obligation,[1] and it takes on specific forms under the direction of ecclesiastical authority and in accordance with the state and abilities of the individual persons concerned.[2] At the most basic level, all the Christian faithful must always be ready to make their defense to anyone who demands from them an account of the hope that is in them.[3] Some, having a more developed knowledge of Christian doctrine, may be tasked to share in the teaching office of the Church as catechists, missionaries, educators, or through the use and regulation of the instruments of social communication,[4] while others

[1]Second Vatican Council, Dogmatic Constitution *Lumen Gentium* (November 21, 1964), §12, in *AAS* 57 (1965): 16–17. Hereafter abbreviated as LG.

[2]Lk. 12:48; 1 Cor. 12:27–30; *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus* (Vatican City: Libreria Editrice Vaticana, 1983), cc. 228–229. Hereafter abbreviated as CIC 1983.

[3]1 Pet. 3:15.

[4]CIC 1983, c. 761.

may be "called upon to cooperate with the bishop and presbyters in the exercise of the ministry of the word," as through their admission to the ministry of lector or their performance of its duties on a temporary or even *ad hoc* basis.[5] And still others, drawn mainly from the ranks of the clergy, may be admitted to the office of preaching, which is the foremost means of proclaiming Christian doctrine.[6]

The complexity of the canon law on preaching reflects its long legislative history, one that passes through some of the bitterest disputes in the life of the Church in which the laws themselves became the objects of controversy.[7] This is as true today as in the time of Savonarola and Luther—to take one example, although canon and liturgical law restrict the lay faithful from preaching homilies, the practice of permitting them to do so has taken hold in certain places.[8] Some bishops have tried to curtail this practice, citing both the letter of the relevant canon and liturgical laws as well as the theological values these laws were intended to serve. They are often met, however, with considerable resistance and outcry, and occasionally with the counter-argument that not only does the law of the Church permit lay preaching even in the context of Eucharistic liturgies, but that this practice is an authentic means for advancing the laity in accordance with the teachings of the Second Vatican Council.[9] Who, then, is mistaken?

---

[5]CIC 1983, cc. 230, 759.

[6]CIC 1983, c. 761.

[7]Council of Trent, Session 5, *Decretum de Reformatione* (June 17, 1546), cap. 2; Session 23, *Doctrina de Sacramento Ordinis* (July 15, 1563), cap. 1; *Decretum de Reformatione*, cap. 1.

[8]Maria Wiering, "Directive from Archbishop Flynn Ends Lay Preaching at Mass," *National Catholic Reporter* (May 13, 2008), http://ncronline.org/news/directive-archbishop-flynn-ends-lay-preaching-mass (accessed June 1, 2015).

[9]David Andreatta, "Catholic Diocese Upends Custom on Homilies," *Democrat & Chronicle* (July 19, 2014), http://www.democratandchronicle.com/story/news/2014/07/19/catholic-diocese-upends-custom-homilies/12863357/ (accessed June 2, 2015).

Finding an answer requires an examination of the laws on preaching, and one that is much more complex than simply quoting from the 1983 Code of Canon Law: the possibilities for lay preaching are determined not only by the 1983 Code but also by additional universal legislation issued by Roman dicasteries as well as particular legislation issued by national conferences of bishops.[10] Synthesizing these sources reveals that while the law prohibits lay preaching in certain cases (such as by reserving the homily for an ordained minister), it permits it in others, even within the context of Eucharistic liturgies. This analysis, however, is essentially legalistic inasmuch as it takes no account of the theological values the laws were meant to serve, such as the maintenance of proper distinctions between the lay and clerical states, and the character of liturgical preaching as an act of worship. It is also one-sided, suggesting a hesitancy to reckon seriously with the objections of those favoring expanded opportunities for lay preaching.

To offer a more holistic perspective on the *status quaestionis* of lay preaching in the context of Eucharistic liturgies, we shall survey the relevant legislation and two of its critiques. We begin by tracing the development of the *ius vigens*, examining the 1917 Code of Canon Law and its allied legislation, including the teachings of the Second Vatican Council and the reformed liturgical legislation introduced in its wake. We shall then explore the provisions of the 1983 Code of Canon Law and its allied legislation, directing our focus mainly to dicasterial documents and the particular legislation enacted by the national conferences of bishops in the Philippines and the United States. Having provided this foundation, we shall then consider objections to the legislation, which may be termed "nominal" and "functional," and explain their central theses. We will then end with counter-arguments that suggest canonical and theological deficiencies of these objections.

[10]Diocesan bishops are also qualified to enact particular legislation on the subject of lay preaching. We have opted not to discuss such legislation here due to the difficulty of finding and collating it, as well as the fact that bishops do not always enact additional legislation beyond that issued by their national conferences of bishops.

# I. STATEMENT OF THE LAW

## §1. The 1917 Code of Canon Law and Allied Legislation

While the 1917 Code of Canon Law permitted laypersons to deliver catechetical instructions, it strictly forbade them from preaching in churches, even if they were religious.[11] It was the Second Vatican Council that signaled a new and appreciably more positive attitude toward lay preaching in its various documents, notably in the Dogmatic Constitution *Lumen Gentium* which articulated the right and, indeed, the obligation of all the Christian faithful to proclaim the Gospel by virtue of their baptismal vocation.[12] Other documents, such as the Decree *Apostolicam Actuositatem* and Constitution *Sacrosanctum Concilium*, actuated this teaching by creating both general and specific possibilities for lay preaching: "The hierarchy may entrust lay people with certain functions closely connected with their own pastoral office, as in teaching Christian doctrine, certain liturgical actions and care of souls,"[13] and

> [t]he worshipping celebration of the word of God is to be encouraged … through all-night vigils on the night before more special feasts, on some days of Advent or Lent, or on Sundays and feast days, especially where there is no priest. In this case, a deacon or some other person chosen by the bishop should lead the celebration.[14]

---

[11]*Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus* (Rome: Typis Polyglottis Vaticanis, 1917), c. 1342, §2: "Concionari in ecclesia vetantur laici omnes, etsi religiosi."

[12]LG §31 (*AAS* 57: 37–38); Robert J. Kaslyn, "Title I: The Obligations and Rights of the Christian Faithful [cc. 204–329]," in John P. Beal, James A. Coriden, & Thomas J. Green, eds., *New Commentary on the Code of Canon Law* (Mahwah, NJ: Paulist Press, 2000), 256, 262.

[13]Second Vatican Council, Decree *Apostolicam actuositatem* (November 18, 1965), §24, in *AAS* 58 (1966): 856–857.

[14]Second Vatican Council, Constitution *Sacrosanctum Concilium* (December 4, 1963), §35, in *AAS* 56 (1964): 109.

These and other conciliar prescriptions found further application in the various liturgical reform documents issued in the Council's wake. The regulations on lay preaching found therein dealt mainly with non-Eucharistic liturgical services held in the absence of a priest, such as services of the Word, the baptisms of children, funerals, and celebrations of the Liturgy of the Hours (the latter seems to leave open the possibility of a layperson preaching even in the presence of a priest or deacon).[15] In most of these cases, it was necessary for laypersons to have permission from the diocesan bishop to preach licitly, although the rubrics of the Liturgy of the Hours did not mention the need for authorization.[16] Such permissions generally allowed laypersons to read only the text of a sermon prepared or selected by the diocesan bishop or pastor, although in some cases it was possible for them to receive an additional authorization to preach in their own words.[17]

Taken together, these regulations left no doubt about the general possibility of lay liturgical preaching. It remained uncertain, however, whether laypersons could preach at Eucharistic liturgies in particular. Regulations on lay preaching at Eucharistic liturgies were less extensive, more ambiguous, and hence more vigorously controverted than those found in the foregoing documents. In particular, the provision of the

---

[15]John Chrysostom Kozlowski, "The Laity and Liturgical Preaching: What are the Necessary Theological and Canonical Requirements?" *Jurist* 72:1 (2012): 245–247; Sacred Congregation for Divine Worship, "General Instruction of the Liturgy of the Hours," §§27, 47, in *Liturgy of the Hours*, 4 vols., trans. International Commission on English in the Liturgy (New York: Catholic Book Publishing, 1975), 36, 45.

[16]James A. Coriden, "Title I: The Ministry of the Divine Word [cc. 756–780]," in John P. Beal, James A. Coriden, & Thomas J. Green, eds., *New Commentary on the Code of Canon Law* (Mahwah, NJ: Paulist Press, 2000), 927–928; José A. Fuentes, "Title I: The Ministry of the Divine Word," in Ángel Marzoa, Jorge Miras, & Rafael Rodriguez-Ocaña, eds., *Exegetical Commentary on the Code of Canon Law* Vol. III/1 (Montreal: Wilson & Lafleur, 2004), 86–87; Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 245–247, 251, 257–260.

[17]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 246–247, 269.

1970 *General Instruction of the Roman Missal* with respect to the homily was a source of much debate: "The homily should ordinarily be given by the celebrant himself."[18] While the *General Instruction* made no specific authorizations of lay preaching elsewhere, and while it did specifically authorize concelebrating bishops or priests to deliver the homily in lieu of the principal celebrant, some argued that this provision could be interpreted so as to permit laypersons to deliver the homily in lieu of an ordained minister.[19] Nevertheless, the Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council rejected this argument in a response dated January 11, 1971.[20] Despite this ruling, however, other possibilities for expanding lay preaching soon opened.

On November 1, 1973, the Congregation for Divine Worship issued the *Directory for Masses with Children*. Noting the need to "take great care that children do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed" in the celebration of the Mass, the Congregation allowed that, "with the consent of the pastor or rector of the church, one of the adults may speak to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of children. In this matter the norms to be issued by the Congregation for the Clergy are to be observed."[21]

These norms were issued shortly thereafter in the form of a rescript for use in West Germany, dated November 20, 1973, providing that laypersons with a canonical mission or delegation from the diocesan

[18]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 248–249.

[19]Coriden, "Title I: The Ministry of the Divine Word [cc. 756–780]," 929–930.

[20]Pontifical Commission for the Interpretation of the Decrees of the Second Vatican Council, *Responsa ad proposita dubia* (January 11, 1971), in *AAS* 63 (1971): 329.

[21]Congregation for Divine Worship, *Directorium de Missis cum Pueris* (November 1, 1973), §§17, 24, in *AAS* 66 (1974): 35, 37–38.

bishop could preach not only at celebrations of the Word of God but also at Eucharistic liturgies under two circumstances: first,

> if the celebrant is physically or morally impeded in the discharge of his office, and if no other priest and no deacon is available, with the result that the faithful would be deprived of the spiritual nourishment derived from the word of God, the bishops, because of cogent or persuasive necessity, may grant to laypersons the faculty to preach also during Mass,

and second, on such special occasions as those connected with the promotion of family life, works of charity, and the missions, bishops could permit specially qualified laypersons to preach if they judged their remarks to be very opportune.[22] As John Chrysostom Kozlowski notes,

> this rescript was initially valid for four years, but the Congregation for Clergy granted permission for this indult to be used for an additional four years such that it would expire on November 21, 1981 …. Thus, the rescript permitting lay preaching during Eucharistic liturgies under specific circumstances was not in force when the 1983 Code [of Canon Law] was promulgated.[23]

## §2. The 1983 Code of Canon Law and Allied Legislation

### *A. The 1983 Code of Canon Law*

Apart from the liturgical reform documents mentioned above, the 1983 Code of Canon Law enacted new legislation on the subject of lay preaching, both generally and particularly with reference to the context of Eucharistic liturgies. Regarding the former, canon 766 definitively reversed the prohibition on lay preaching in churches found in the 1917 Code of Canon Law, and confirmed the possibilities envisaged in the reform documents, stating that "lay persons can be admitted to

---

[22]Sacred Congregation for the Clergy, Private Rescript (November 20, 1973), in *Canon Law Digest* 8: 941–944.

[23]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 250, 252.

preach in a church or oratory if it is necessary in certain circumstances or if it is useful in particular cases according to the prescriptions of the conference of bishops and with regard for canon 767, §1." This latter canon reaffirmed the statements of the Constitution *Sacrosanctum Concilium* about the preeminence of the homily among the other forms of preaching and its position as a part of the Eucharistic liturgy itself, while at the same time identifying its function as an instrument in service to the exposition of the mysteries of faith and the norms of Christian living.[24] It also stated clearly that the homily is "reserved to a priest or to a deacon" (and *a fortiori*, a bishop). In accordance with the norm of canon 6, §1, 2°,[25] canon 767, §1 also abrogated the provisions in the *Directory for Masses with Children*, which had allowed laypersons to deliver homilies adapted to the mentality of children within the context of such liturgies, thereby eliminating the last possibility for lay preaching at Eucharistic celebrations.[26]

Although seemingly inoffensive and unambiguous, the explicit reservation of the homily to clerics found in canon 767, §1 in fact occasioned considerable resistance and debate among certain members of the Christian faithful, especially those engaged in liturgical experimentation and those who viewed preaching as a suitable vehicle for the promotion of the laity. As a result, curial officials felt compelled to issue several subsequent clarifications and reaffirmations of the canon's provisions. On May 27, 1987, the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law gave its terse response to the *dubium*, "Whether the diocesan bishop can dispense from the norm of canon 767, §1, which reserves the homily to a priest or deacon?"—"No."[27] On August 15, 1997, several dicasteries of the

[24] *Sacrosanctum Concilium* §52 (*AAS* 56: 114).

[25] "When this Code takes force, the following are abrogated: other universal or particular laws contrary to the prescripts of this Code unless other provision is expressly made for particular laws."

[26] Fuentes, "Title I: The Ministry of the Divine Word," 91.

[27] Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, *Responsa ad proposita dubia* (June 20, 1987), in *AAS* 79 (1987): 1249.

Roman Curia jointly issued the instruction *Ecclesiae de mysterio*, "On Certain Questions Regarding the Cooperation of the Non-Ordained Faithful in the Sacred Ministry of the Priest." On the subject of lay preaching at Eucharistic liturgies, the instruction reiterated that

> [the] homily … during the celebration of the Holy Eucharist, must be reserved to the sacred minister, Priest or Deacon, to the exclusion of the non-ordained faithful, even if these should have responsibilities as "pastoral assistants" or catechists in whatever type of community or group. This exclusion is not based on the preaching ability of sacred ministers nor their theological preparation, but on that function which is reserved to them in virtue of having received the Sacrament of Holy Orders. For the same reason the diocesan Bishop cannot validly dispense from the canonical norm since this is not merely a disciplinary law but one which touches upon the closely connected functions of teaching and sanctifying …. All previous norms which may have admitted the non-ordained faithful to preaching the homily during the Holy Eucharist are to be considered abrogated by canon 767, §1.[28]

However, even as it repeated the prohibition on lay preaching at the part of the Mass reserved for the homily, the instruction also made it clear that lay preaching in the context of other liturgies remained possible, according to the norm of law or liturgical norms and subject to the conditions contained therein.[29]

### *B. Particular Legislation—The Philippines*

As indicated above, canon 766 foresaw the possibility of particular adaptations to its universal norm through the legislative activity of conferences of bishops. The Catholic Bishops' Conference of the Philippines enacted such an adaptation shortly after the canon entered into force.[30] It authorized diocesan bishops to deputize duly qualified

---

[28]Congregation for the Clergy, et al., Interdicasterial Instruction *Ecclesiae de Mysterio* (August 15, 1997), art. 3, §1, in *AAS* 89 (1997): 864–865.

[29]*Ecclesiae de Mysterio* art. 3, §4 (*AAS* 89: 865).

[30]The complementary legislation was granted *recognitio* by the Sacred Congregation for Bishops in a decree dated September 27, 1985, and entered into force on January 1, 1986; see Catholic Bishops' Conference of the Philippines,

laypersons to preach outside of Mass only, but restricted this permission to situations of necessity occasioned by the scarcity or physical inability of sacred ministers in cases such as those of large parishes,[31] remote barrios and islets, and other places where transportation is difficult,[32] especially during inclement weather.[33] Moreover, commentary on the legislation published in the *Canon Law Digest of the Philippine Catholic Church* offered that preaching by lay member of a pastoral team[34] or

---

Decree (Prot. N. 21/1985), quoted in Florencio I. Testera, *Canon Law Digest of the Philippine Catholic Church*, 3rd ed. (Manila: University of Santo Tomas, 1995), 9.

[31]It is unclear whether "large parish" refers to its area or its population, although it seems safe to conclude that both are meant, owing to the serious difficulties of ministering to both.

[32]By what standard is the difficulty of transportation to be judged? The law is unclear, though it seems to be more than a question of distance. From my personal experience, one can reach remote villages in Rizal or Laguna provinces in two to three hours from Quezon City by car, while a taxi ride from Ninoy Aquino International Airport to Cubao can take up to five and a half hours.

[33]See Florencio I. Testera, *Canon Law Digest of the Philippine Catholic Church*, 3rd ed. (Manila: University of Santo Tomas, 1995), 82–83: "The diocesan bishop may deputize lay persons to preach outside the Mass, in accordance with the following norms:

1. Whenever there is a need because of scarcity or physical inability of sacred ministers, in cases such as those in large parishes, in remote barrios and islets, and in other places where there is difficulty in the means of transportation and during inclement weather;
2. They must be Catholics of good moral character;
3. They must be well prepared through formation in Christian doctrine and in Sacred Scriptures;
4. They must be distinguished by their loyalty to the hierarchy and fidelity to the Magisterium of the Church;

They are deputized for one year, renewable."

[34]See CIC 1983, c. 517, §2.

layperson authorized to witness marriage[35] also satisfied the criterion of necessity and was therefore permissible.[36]

While this is a reasonable interpretation, the additional claim that the legislation authorizes lay preaching in particular cases where it is useful, such as retreats or missions, is erroneous.[37] Here it is important to recall that, though canon 766 foresees the possibility of permitting lay preaching in cases of both necessity and advantage, it also states that permission is to be granted in accordance with the prescripts of the conference of bishops. In accordance with this provision, and following the interpretive principle *lex specialis derogat legi generali* ("a special law derogates from general laws"),[38] it is not canon 766 which determines the possibilities for lay preaching in the Philippines, but the complementary legislation enacted by the local bishops' conference.

---

[35]See CIC 1983, c. 1112.

[36]See Testera, *Canon Law Digest of the Philippine Catholic Church*, 83–84: "Lay preaching may be lawfully allowed:

1. If it is necessary in certain circumstances. Preaching by a lay person, member of a pastoral team (c. 517, §2), or by one acting as an official witness at marriage (c. 1112), … could be considered as cases of necessity;

2. If it is useful in particular cases, vgr. retreats, missions and other[s] made by special request.

The person in charge of the ministry of the Word within the territory of churches and oratories may or may not admit the laity to preach. Who can, then, grant permission? Obviously the bishop can do so as moderator of the ministry of the Word within his diocese (c. 756, §2). Pastors and rectors can also give their approval as it is their duty to have the Christian message in their churches or parishes (cc. 528, §1; 561).

The local episcopal conference must issue norms on the matter. To this effect, the CBCP has empowered the diocesan bishop to deputize duly qualified lay persons to preach outside the Mass only."

[37]See note 24, supra.

[38]See CIC 1983, c. 20.

Such complementary legislation provides that lay preaching may be permitted in cases of necessity, but is silent as to whether this permission may be granted in cases of mere advantage. What, then, are we to make of this silence? The only legitimate option is to interpret it as a restriction placed by the particular legislator on the broader possibilities for lay preaching foreseen in universal law—that is, in the Philippines, lay preaching in cases of mere advantage is tacitly prohibited because it is not explicitly permitted.

Similar reasoning casts doubt upon another contention made in the commentary on the complementary legislation, namely, that pastors and rectors of churches are competent to permit lay preaching.[39] Once again, the complementary legislation has vested such competence in the diocesan bishop. While it would not be unreasonable to suppose that those equivalent to the diocesan bishop in law—such as military ordinaries, personal prelates and ordinaries, vicars and prefects apostolic, and permanent apostolic administrators—are also qualified to permit lay preaching, the silence of the complementary legislation as to whether pastors and rectors may grant the necessary permission provides absolutely no basis for concluding that they can. On the other hand, the power of granting the faculty to preach is an ordinary executive power, which the diocesan bishop can delegate to his clergy for single acts or for all cases.[40] Such delegation is not automatic, but must be communicated through a written decree in the absence of which pastors and rectors are not competent to permit lay preaching.[41]

Before proceeding, brief mention should also be made of the Second Plenary Council of the Philippines held in 1991. Though the Council did not enact any new legislation on the subject, some of its decrees have implications for the practice of lay preaching. These include the stated aim of the Catholic Bishops' Conference of the

[39]See note 24, supra.

[40]CIC 1983, cc. 131, §1; 135, §1; 137, §1.

[41]CIC 1983, cc. 48; 51; 131, §3.

Philippines to foster a more active role for the laity in the Church;[42] the obligation incumbent upon the lay faithful and particularly lay leaders to acquire the knowledge and skills necessary to explain the Catholic faith to others;[43] and the obligation of the clergy and lay ministers to be trained in the art of communication and the use of symbols to make liturgical celebrations more meaningful for the people.[44] However, while seeming to offer the possibility of gradually expanding opportunities for lay preaching in the Philippines, these decrees in fact lack the legal force to overcome the restrictions placed by earlier particular legislation. This is because they do not expressly state an intention to abrogate or derogate from the earlier legislation, nor do they contradict it directly or completely reorder the matters they address.[45]

### *C. Particular Legislation—The United States*

On November 27, 2001, the Congregation for Bishops granted *recognitio* to a similar adaptation to canon 766 proposed by the United States Conference of Catholic Bishops, which then promulgated the same as law in a decree dated December 13, 2001.[46] Repeating the text of the canon itself, the complementary norm offered an illustrative (but not necessarily exhaustive) list of certain circumstances and cases in which lay preaching was permissible in the context of non-Eucharistic liturgies, such as "the absence or shortage of clergy, particular language requirements, or the demonstrated expertise or experience of the lay faithful concerned." It also established criteria to judge the suitability

[42]Second Plenary Council of the Philippines (1991), art. 41, 2°; cf. art. 42, 2°.

[43]Second Plenary Council of the Philippines, art. 44, 3°.

[44]Second Plenary Council of the Philippines, art. 5.

[45]CIC 1983, c. 20.

[46]United States Conference of Catholic Bishops, "Complementary Norm for Canon 766" (December 13, 2001), http://www.usccb.org/beliefs-and-teachings/what-we-believe/canon-law/complementary-norms/canon-766-lay-preaching.cfm (accessed January 2, 2016).

of laypersons for preaching, stating that such individuals must be "orthodox in faith and well-qualified, both by the witness of their lives as Christians and by a preparation for preaching appropriate to their circumstances." With respect to Eucharistic liturgies, however, the complementary norm stated that "in providing for preaching by the lay faithful the diocesan bishop may never dispense from the norm which reserves the homily to the sacred ministers. Preaching by the lay faithful may not take place within the Celebration of the Eucharist at the moment reserved for the homily."

### *D. Instruction* Redemptionis Sacramentum

While not a daring innovation, the complementary norm of the American bishops seems quite permissive when placed alongside the provisions of the 2004 instruction *Redemptionis Sacramentum*. Issued by the Congregation for Divine Worship and the Discipline of the Sacraments with the intention of correcting various abuses in the celebration of the Mass, the instruction dealt particularly with lay preaching in two places:

> 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, nor is it permissible to dispense with the homily on their account.[47]

> … the homily on account of its importance and its nature is reserved to the Priest or Deacon during Mass. 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. This may be done only on account of a scarcity of sacred ministers in certain places, in order to meet the

[47]Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Redemptionis Sacramentum* (March 25, 2004), §74, in *AAS* 96 (2004): 572.

> 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. 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.[48]

Remarking on the more restrictive provisions of *Redemptionis Sacramentum*, it is important also to be mindful of the authority invested in them: being issued in the form of an instruction, these provisions serve to "clarify the prescripts of laws and elaborate on and determine the methods to be observed in fulfilling them," and since instructions are acts of executive or administrative authority, "the ordinances of instructions do not derogate from laws. If these ordinances cannot be reconciled with the prescripts of laws, they lack all force."[49] This means that the narrower constraints upon lay preaching foreseen in *Redemptionis Sacramentum* do not obtain where universal or particular law permits a wider range of possibilities. Therefore, since the complementary norm on lay preaching in the United States has received the *recognitio* and in fact been promulgated as law, its provisions—and not those of the instruction—determine the conditions under which laypersons may be allowed to preach at liturgies in the United States. Nor do the provisions of *Redemptionis Sacramentum* derogate from the particular legislation of the Philippines, which, although more stringent than its American counterpart, still permits a wider range of possibilities than the instruction. In the absence of more permissive particular legislation, however, it would still be at least debatable whether the provisions of the instruction could determine more narrowly the conditions under which laypersons could be permitted to preach, as for example by identifying the acute necessity arising from the scarcity of sacred ministers as the only circumstance warranting permission for laypersons to preach—a problematic stipulation inasmuch as it implicitly excludes the other

[48] *Redemptionis Sacramentum* §161 (*AAS* 96: 593).

[49] CIC 1983, c. 34, §§1–2.

circumstances foreseen in canon 766, where lay preaching might be allowed because it is advantageous.

We may thus conclude the following from what has been said thus far: first, liturgical and canon law allow laypersons to preach in liturgical contexts, provided they possess certain requisite qualifications and permissions; second, it is for the diocesan bishop to grant these permissions and to assess the qualifications of those seeking them, as well as the necessity or advantage of permitting them to preach; and third, subject to these various conditions, the law also allows laypersons to preach in the context of Eucharistic liturgies but does not allow them to preach at the part reserved for the homily, which is itself reserved to a cleric.

## II. CRITIQUES OF THE LAW

We have already noted that the laws on lay preaching at Eucharistic liturgies have provoked no small amount of controversy. After expounding on the provisions of these laws, we can now explore some of the objections raised against them in the interest of illustrating alleged discrepancies between the values the law purports to serve and those its critics say it actually promotes. Two objections, which we may term "nominal" and "functional," merit special attention.

### §1. The Nominal Objection

Raised by prominent canonists such as James Provost and John Huels shortly after the authentic interpretation of canon 767, §1 was given, the nominal objection tries to understand why the diocesan bishop may not dispense from the norm of said canon which reserves the homily to a priest or deacon. Certainly the norm is neither a procedural nor a penal law, nor does it seem that the terse negative response of the Code Commission has, in a single word, specially reserved dispensation from this law to the Apostolic See or some other authority.[50] According to the objection, this norm appears to be

[50]CIC 1983, c. 87, §2.

disciplinary in nature, hence it should admit of dispensation by the diocesan bishop whenever he judges that doing so contributes to the spiritual good of his subjects.[51]

The other remaining possibility is that the reservation of the homily to a cleric belongs to the category of constitutive law: "Laws are not subject to dispensation to the extent that they define those things which are essentially constitutive of juridic institutes or acts."[52] In a word, this argument holds that the constitutive principles of a homily *qua* homily are, first, the context of a Eucharistic liturgy in which it is given and, second, the identity or canonical status of the one giving it. Thus, runs the argument, if a cleric preaches at the part of the Mass reserved for the homily, then it is a homily. But if a layperson preaches at the part of the Mass reserved for the homily, then it is not a (forbidden) homily but rather a (permitted) reflection, exhortation, explanation, or some other form of preaching.[53]

Such an argument is, in the words of James Coriden, "unpersuasive and unlikely."[54] Admittedly, the documents of the Second Vatican Council as well as the reform documents responsible for actuating its teachings identify the homily as a part of the liturgy itself, in that the explanation of the Word of God cannot be separated from its proclamation in a liturgical context.[55] Moreover, the stated preference in both canon and liturgical law is for the principal celebrant of a given Mass to deliver the homily, since it is altogether fitting that the one presiding over the Liturgy of the Word and the Liturgy of the Altar should also be the one who opens the sacred texts to reveal the mysteries of faith and expound on the norms of Christian life by

[51]CIC 1983, c. 87, §1.

[52]CIC 1983, c. 86.

[53]Fuentes, "Title I: The Ministry of the Divine Word," 90–91.

[54]Coriden, "Title I: The Ministry of the Divine Word [cc. 756–780]," 929.

[55]Fuentes, "Title I: The Ministry of the Divine Word," 90.

means of homiletic preaching.[56] But neither of these facts means that the nature of the homily *qua* homily depends upon the status of the one preaching it; to hold the contrary, says Coriden, is to descend into "sheer nominalism."[57] Nor, he argues, should it be so readily concluded that the norm of canon 767, §1 belongs to the category of constitutive rather than disciplinary law, since none of the conciliar or postconciliar source documents define the homily in terms of who preaches it, the Code of Canon Law does not normally define liturgical rites, and the Code of Canons of the Eastern Churches separates its description of the homily from its provision reserving the homily to clerics.[58] Thus, concludes Coriden, "[The] commission's restrictive response, denying the bishop's ability to dispense, was simply its way of reserving the dispensation to the Apostolic See, without giving any reason for it."

## §2. The Functional Objection

The functional objection revolves around the obligations and rights of all the Christian faithful enumerated in Book II of the 1983 Code of Canon Law (on the People of God). At its heart lies an outwardly simple yet surprisingly complex question concerning the correct interpretation of these canons, namely: are they mere statements of theological principle, devoid of consequences in the practical order, or are they invested with legal relevance? Some have argued for the former interpretation. The Flemish canonist Marcel Diet, for example, remarked that the equality of all the Christian faithful in dignity and action described in canon 208 should be read as a theological statement since the canon employs the indicative *viget*—a realis mood, suggesting that such equality has already been achieved—rather than the subjunctive *vigeat*—an irrealis mood, which would suggest that the

[56]Second Vatican Council, Decree *Presbyterorum Ordinis* (December 7, 1965), §4, in *AAS* 58 (1966): 995–997.

[57]Coriden, "Title I: The Ministry of the Divine Word [cc. 756–780]," 929.

[58]Coriden, "Title I: The Ministry of the Divine Word [cc. 756–780]," 929–930; cf. CIC 1983, c. 2; *Codex Canonum Ecclesiarum Orientalium auctoritate Ioannis Paulis PP. promulgatus* (Vatican City: Typis Polyglottis Vaticanis, 1990), c. 614, §§1, 4.

achievement of this equality is marked out by the canonical legislator as a goal.[59]

Rik Torfs, currently the rector of the Catholic University of Leuven, rejects Diet's analysis, noting that following it "leads to an interpretation by which the principle of equality is simply a decoration, devoid of all significance in the system of law."[60] Torfs bases his preference for an alternative, juridical interpretation of canon 208 and others that articulates the obligations and rights of all the Christian faithful on two grounds: first, their insertion into the Code of Canon Law favors the assumption that the canonical legislator intended them for a useful purpose;[61] and second, if they were intended for a useful purpose, then they ought to be interpreted in a way which safeguards rather than undercuts their effectiveness as legal norms, according to the venerable maxim *actus interpretandus potius ut valeat quam ut pereat* ("acts are to be interpreted so that they stand rather than fall").[62] Concretely, such an interpretation would entail that these canons enjoy a formal superiority over the other canons of the 1983 Code and its allied legislation. In a word, it would mean that the duties and rights of all the Christian faithful stated in canons 208 through 223 constitute a fundamental law for the canonical legal system and, accordingly, that all other norms are to be interpreted in their light. To do otherwise—whether directly, as by outrightly denying their legal relevance, or indirectly, as by introducing particular laws with the intent of restricting their application[63]—would violate a basic principle of legal interpretation.[64]

---

[59]Rik Torfs, *A Healthy Rivalry: Human Rights in the Church*, Louvain Pastoral & Theological Monographs 20 (Leuven: Peeters, 1995), 50–51.

[60]Torfs, *A Healthy Rivalry: Human Rights in the Church*, 51.

[61]See *Summa Theologica* I-II, 90, iv; 92, ii.

[62]Torfs, *A Healthy Rivalry: Human Rights in the Church*, 52–53.

[63]See however CIC 1983, c. 20, codifying the ancient interpretive principle *lex specialis derogat legi generali* ("a special law derogates from general laws").

[64]Torfs, *A Healthy Rivalry: Human Rights in the Church*, 73–77.

An analysis constructed along these lines of reasoning leads to certain conclusions in the context of a discussion on lay preaching at Eucharistic liturgies. First, it must be noted that rights and duties are jural correlates.[65] To speak of one person's right is to impose a duty upon another—at a minimum, to passively permit the exercise of the right without unwarranted interference; at a higher level, to actively protect and promote its exercise. Thus, if all the Christian faithful have the right "to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the Word of God and the sacraments," then it is incumbent upon the diocesan bishop to provide the highest quality preaching possible, in consequence of his role as the principal teacher and sanctifier of the particular church entrusted to him.[66] Second, the duty and right to "work so that the divine message of salvation more and more reaches all people in every age and in every land," common to all the Christian faithful in consequence of their baptism, provides a basis upon which the diocesan bishop could permit laypersons to preach in churches or oratories under the circumstances envisaged in canon 766. Third, if given full effect, the principle of equality would require that diocesan bishops prescind from consideration of a person's state in life when making determinations as to his or her suitability for preaching, and consider only the necessity to be served or the advantages to be gained from admitting him or her to this function. Such an approach is meritocratic. It presupposes that a homily is no more or less edifying simply because it is given by a cleric or a layperson, and that the rhetorical abilities of the homilist are the principal determinants of its effectiveness. As such, it presupposes a functional equivalence between clerics and laypersons in respect of preaching such that, if it comes down to a choice between a less qualified cleric and a more qualified layperson, the layperson should be allowed to preach in view of his or her erudition and eloquence. Conversely, if the choice is between a more qualified cleric and a less qualified layperson, the cleric should be shown preference not by

[65]Wesley Newcomb Hohfeld, "Some Fundamental Legal Conceptions as Applied in Judicial Reasoning," *Yale Law Journal* 23:1 (1913–1914): 16–59.

[66]CIC 1983, cc. 213; 386, §1; 387.

virtue of his clerical status but because he is better suited to preach the Word of God.

A further point may be added: the condition established in the particular law for the United States, according to which laypersons may only be given permission to preach after they have demonstrated their orthodoxy and moral rectitude, violates the principle of equality stated in canon 208. Clerics are not required to make a similar manifestation before they are admitted to preach, since they possess the faculty of preaching everywhere unless the law explicitly provides otherwise.[67] A cynic might thus say that the law is premised on the assumption that clerics are trustworthy because they are clerics and laics are untrustworthy because they are laics.[68] If so, the premise is faulty and can be criticized for overlooking both negative and positive features in the life of the Church, such as the tendency of heresies and schisms to originate from the ranks of the clergy, on the one hand, and the promotion of the universal vocation to holiness and the lay apostolate undertaken notably by the Second Vatican Council and Pope John Paul II, on the other.[69] As a result of these latter developments, it increasingly happens that laypersons are equal to or, in some cases, even exceed their pastors in theological knowledge, piety, and loyalty to ecclesiastical authority, including the sacred Magisterium. Empowering such qualified and committed lay faithful to preach in the context of Eucharistic liturgies could prove greatly beneficial to the Church, especially by assisting the diocesan bishop in his mission to promote the handing on of the whole Christian doctrine, protect the integrity and unity of the faith, and foster common discipline.[70]

---

[67]CIC 1983, cc. 763–765.

[68]If this is so, then the special obligation of clerics to show reverence and obedience to their own ordinary (CIC 1983, c. 273) or the prescribed philosophical, theological, and pastoral formation for clerics (CIC 1983, cc. 248–258) are most likely contributing factors.

[69]John Paul II, Apostolic Exhortation *Christifideles Laici* (December 30, 1988), in *AAS* 81 (1989): 393–521; *Apostolicam actuositatem* (*AAS* 58: 837–864).

[70]CIC 1983, cc. 386, 392.

To be clear, however, allowing just anyone to mount the pulpit would not serve this noble purpose, and therefore could not be considered seriously as a remedy for the double standard introduced by particular law. Far better would it be to restore certain provisions on preaching from the 1917 Code of Canon Law, such as those stating that:

> §1. Gravely burdened in their consciences, the local Ordinary or religious Superior shall not grant to anyone the faculty or permission for preaching, unless there is first established good morals and sufficient learning by an examination according to the norm of canon 877, §1.
>
> §2. If, the fact or permission having been granted, they find that necessary qualities are lacking in the preacher, they must revoke them; if in doubt about learning, they must eliminate such doubts by various arguments, even by a new examination, if this is needed.[71]

The functional objection is appealing, though even its proponents admit that such an application of the canons on the obligations and rights of the Christian faithful was probably outside the intention of the canonical legislator.[72] Nevertheless, it should be said that the chief weakness of the functional objection is theological and not canonical in nature. Liturgy may be defined as "the public exercise of the priestly function of Jesus by His Church," or as public worship offered to God in the name of the Church, as opposed to private devotions.[73] Since the Eucharistic liturgy is an exercise of the high priestly office of Christ, and since homilies take place within the context of the Eucharistic liturgy, homilies are primarily acts of worship.[74] As canon 834, §2 states, "such worship takes place when it is carried out in the name of the Church by persons legitimately designated and through

---

[71]Translation taken from Edward N. Peters, *The 1917 or Pio-Benedictine Code of Canon Law* (San Francisco, CA: Ignatius Press, 2001), 451.

[72]Torfs, *A Healthy Rivalry: Human Rights in the Church*, 52.

[73]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 261.

[74]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 261.

acts approved by the authority of the Church." Clerics are thus legally capacitated to preach as a consequence of their sacred ordination, through which is effected an ontological configuration to a leadership role in the Church.[75] Following the sacramental and ecclesiological principles enunciated in *Lumen Gentium*, their ordination builds upon the more fundamental ontological configuration received by all the Christian faithful in baptism and sealed in confirmation to the priestly, prophetic, and royal ministries of Christ.[76] This basic configuration is necessary but nevertheless insufficient in itself to allow laypersons to preach at a liturgy; indeed, they require a further authorization from the diocesan bishop in order to carry out this function.[77]

Such a theological rationale accounts for the qualification to the equality principle, also found in canon 208: all the Christian faithful cooperate in the building up of the Body of Christ "according to each one's own condition and function." In a word, the ontological distinctions arising from sacred ordination (not considerations of competence or ability) determine which functions may be exercised by clerics or laypersons.[78] As long as this theological perspective enjoys currency, it will remain difficult to invoke the functional argument on behalf of an expanded role for laypersons in homiletic preaching.

## CONCLUSION

Inspired by the teaching of the Second Vatican Council, liturgical and canon law permit laypersons to preach under a range of circumstances, including in the context of liturgical worship. They, however, require an additional authorization by the diocesan bishop

[75]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 261–262.

[76]LG §10 (*AAS* 57: 14–15).

[77]Kozlowski, "The Laity and Liturgical Preaching: What Are the Necessary Theological and Canonical Requirements?," 265–266, 268–269.

[78]LG §31 (*AAS* 57: 38–39).

to preach in churches or oratories, configured though they may be in baptism for the priestly, prophetic, and kingly ministries. This stands in contrast to the authorization for preaching possessed by clerics, who are by their ordination configured to leadership roles in the Church.

Permission for laypersons to preach in liturgical contexts may also depend upon considerations of necessity, such as that arising from a scarcity of ordained ministers, or advantage, such as that arising from the personal qualifications of the lay faithful, with the precise requirements often being marked out in universal or particular law. While certain possibilities for lay preaching in the context of Eucharistic liturgies are foreseen, even in restrictive documents such as the instruction *Redemptionis Sacramentum*, it is nevertheless not permitted for laypersons to preach at the part of the Mass reserved for the homily. This restriction has occasioned considerable debate among the Christian faithful, and arguments have been raised against it. Two of these—the nominal and the functional objections—have their merits but are untenable in view of the canonical and theological counter-arguments detailed above.

Their deficiencies notwithstanding, however, it would be rash to reject these objections out of hand. This is especially true of the functional objection, which raises serious questions about the relevance of fundamental rights in the life of the Church. The canons marking out these rights have their origins in the teachings of the Second Vatican Council, and constitute an important part of the conciliar legacy.[79] Does this mean they are to have a legal effect, and if so, what is its nature and extent? What is their formal authority relative to other legal norms? If greater than these latter, what consequences does this entail for the canonical order and pastoral practice? If lesser, what is their actual purpose?

It is perhaps fair to ask whether the failure to reckon seriously with these rights is indicative of a broader ambivalence among the sacred pastors about the rule of law and its place in ecclesial life. This is a

[79]John Paul II, Apostolic Constitution *Sacrae disciplinae leges* (January 25, 1983), in *AAS* 75-II (1983): VII–VIII, XI–XIII.

troubling prospect, not least of all because it raises questions about the sincerity with which these men pronounce on matters concerning the social order, especially when calling secular authorities to account for violations of their citizens' basic rights. If the Church is truly to be a "mirror of justice" for these authorities, she must practice in her own sphere what she preaches to them.[80] If she does not, then her empty affirmations of the "rights of the Christian faithful" will become nothing more than a convenient cudgel with which her enemies may strike her whenever they take exception to her reproofs.

To conclude this article, I would offer one recommendation. While I am not qualified to pass upon the merits of expanding the practice of lay preaching, I submit that the particular legislation of the Catholic Bishops' Conference of the Philippines on this matter may be more restrictive than the bishops themselves may realize. Whether or not it is too restrictive to respond adequately to the present and future exigencies of Philippine dioceses, many of which suffer from shortages of clergy even as they are blessed with an abundance of competent and loyal laypersons, is a question worthy of their consideration.

[80]John Paul II, Allocution "Ad Decanum Sacrae Romanae Rotae ad eiusdemque Tribunalis Praelatos Auditores, ineunte anno iudiciali" (February 17, 1979), in *AAS* 71 (1979): 423, 426.

Landas 30:2 (2016) 119–131

# MERCY AND CHRISTIAN MISSION

*Reginald Alva, S.V.D.*

Christianity is a missionary religion. Jesus Christ was the first missionary whom the Father sent to save the world, and all followers of Jesus, too, are missionaries.[1] In the pre-Vatican II era, however, the hierarchy of the Catholic Church understood mission as converting people to Christianity. The hierarchy considered priests and consecrated religious as missionaries who spread the Gospel of Christ, and relegated the role of the laity to supporting the missionaries through prayers and finances.[2]

---

[1]Pope John Paul II noted in his encyclical *Redemptoris Missio:* "[T]here is a new awareness that *missionary activity is a matter for all Christians*, for all dioceses and parishes, Church institutions and associations" (no. 2).

Pope Francis echoed similar views as well in his apostolic exhortation *Evangelii Gaudium:*

> In virtue of their baptism, all the members of the People of God have become missionary disciples (Mt. 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. (no. 120)

[2]See Sharon Henderson Callahan, "The Roman Catholic Lay Leader," in Sharon Henderson Callahan, ed., *Religious Leadership: A Reference* Vol. 1 (Los Angeles: Sage Publications, 2013), 136–144.

The Fathers of the Second Vatican Council, however, reversed this understanding, noting that all Christians are missionaries, irrespective of their juridical status in the Church. They also redefined the scope of mission,[3] seeing it no longer as a means of doing something for the people but being with the people. Mission is not like one-way traffic where missionaries alone keep on giving the love and mercy of Jesus to the people; rather, it is more like two-way traffic, a giving and receiving of mercy to and from others.

In this article, we shall reflect upon the virtue of mercy and trace its role in Jesus' public ministry to show that mercy is the key to Christian mission. The primary resources for our study will be Pope Francis' Bull of Indiction of the Extraordinary Jubilee of Mercy, *Misericordiae Vultus* (hereafter referred to as MV) and other Church documents.

## 1. Mercy in Jesus' Ministry

Jesus is the model *par excellence* for all missionaries. The Gospels note various episodes and parables where Jesus announces the mercy of God to common people,[4] clearly revealing through His life and ministry that He was a person full of mercy and love. In the following sections, we shall examine some of these episodes and parables to understand the importance of mercy in Jesus' public ministry.

Jesus taught His disciples, "Be merciful, just as your Father is merciful" (Lk. 6:36), and that blessed "are the merciful, for they will receive mercy" (Mt. 5:7). For Jesus, both to be merciful and to receive mercy were very important actions for the spiritual growth of a person.[5] Thus, as a true person, Jesus kept Himself open to receive

[3]See Roger P. Schroeder, *What is the Mission of the Church?: A Guide for Catholics* (New York: Orbis Books, 2008), 89–111.

[4]See Jürgen Roloff, ed., *Theology of the New Testament* Vol. 1, trans. John E. Alsup (Grand Rapids: William B. Eerdmans Publishing Co., 1981), 125–126.

[5]See John MacArthur, *The MacArthur New Testament Commentary: Matthew 1–7* (Chicago: Moody Press, 1985), 187–197.

mercy in the form of affection from others and had mercy on all those whom He met.

Jesus healed the sick and the possessed. He had compassion for the infirm (see Mt. 14:14). He had compassion on the crowd which came to hear Him. He knew they were hungry and would faint if they had no food, and so worked a miracle to feed them (see Mt. 15:32).

Jesus had compassion for the widow of Nain, who lost her young son. He raised her son back to life (see Lk. 7:11–15). Jesus wept at the death of his friend Lazarus (see Jn. 11:35). He raised Lazarus back to life (see Jn 11:38–44).

Jesus called ordinary persons to be His apostles, and trusted them even though they were not perfect.[6] He called Matthew, whose profession as a tax collector was considered sinful. When the Pharisees complained to the disciples of Jesus that He, being a spiritual *guru*, was associating Himself with sinners and tax collectors, Jesus boldly replied, "'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners" (see Mt. 9:11–13).

Pope Francis notes that this Gospel episode about the call of Matthew has a direct connection with his Episcopal motto: *miserando atque eligendo*. He says, quoting St. Bede's commentary on this passage, that "Jesus looked upon Matthew with merciful love and chose him: *miserando atque eligendo*. This expression impressed me so much that I chose it for my Episcopal motto."[7]

Jesus taught His disciples that God, His *Abba*, is full of mercy and love; His parables in the fifteenth chapter of the Gospel of Luke clearly show this, a God who has mercy on all. In the parable of the lost

---

[6]See Leo Zanchettin, *Acts of the Apostles: A Devotional Commentary* (Frederick, MD: Word Among Us Press, 2001), 27–28.

[7]Francis, *Misericordiae Vultus* 8. Available at https://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html (accessed February 2, 2017). Hereafter referred to as MV.

sheep, the shepherd risks leaving ninety-nine sheep behind to search for the one lost sheep, and does not rejoice until it is found. Similarly, in the parable of the lost coin, the woman who loses the coin does not rest until she finds it. Finally, in the parable of the loving Father and the prodigal son, Jesus teaches that God is in love with the whole of humanity, here represented by the prodigal son who, like all peoples, is in need of mercy and pardon.

In the parable of the good Samaritan, Jesus commends the Samaritan, who passes over cultural differences to help the wounded person (see Lk. 10:25–37). The priest and the Levite symbolize the lethargic system, which enjoys basking in the limelight but refuses to reach out to the weak and the oppressed. Through this parable, Jesus taught that love and mercy overcome all differences.

In the parable of the two debtors, the Master forgives his debtor but this debtor in turn refuses to show mercy to his debtor (see Mt. 18:21–35). Here Jesus stresses the importance of receiving and showing mercy—the one who refuses to show mercy to others closes the door of mercy on himself or herself.[8] He concludes the parable by saying that this "is what my heavenly Father will do to you if you refuse to forgive your brothers and sisters from your heart" (Mt. 18:35).

Jesus once again teaches the importance of reaching out to others with love in the parable of Lazarus and the rich man (see Lk. 16:19–31). In the parable, we read that the rich man had done no wrong to Lazarus, yet God still condemns him to hell. The reason behind his condemnation is not because of what he did but rather what he did not do.[9] God had blessed him with wealth so that he could share his resources with others. However, he did not show mercy to the poor beggar, Lazarus, who was sitting at his gate. The rich man represents the powerful in society who do not hesitate to indulge in

[8]See David Dockery & David Garland, *Seeking the Kingdom: The Sermon on the Mount Made Practical for Today* (Eugene, OR: Wipf & Stock Publishers, 2004), 27–29.

[9]See Randolph King, Jr., *Forgiven But Not Perfect* (Maitland, FL: Xulon Press, 2005), 43–52.

the extravagances and luxuries of life but fail to share their resources for the good of the weak.

Jesus did not merely preach about love and mercy, however; He showed the depth of His own care for us through His passion and death. In spite of the excruciating physical, mental, and spiritual agony as He hung on the Cross, he had the heart to forgive not just the thief at His side (see Lk. 23:42–43) but the whole of humanity as well (see Lk 23:24). He knew that His disciples would feel the pain of His absence and so He gave His mother to them (see Jn. 19:26–27). The figure of the mother is the symbol of mercy—by gifting His loving Mother Mary to His disciple John (who represented the whole of humanity), Jesus proved His profound love and mercy for all.

Finally, after His death and resurrection, Jesus sent His Spirit upon His disciples to be with them and to continue His ministry of love and mercy through them until the end of time. The Gospels are thus filled with episodes which clearly prove that the life and ministry of Jesus were heavily permeated with acts of love and mercy.

## 2. Mission of Mercy

The mission of Jesus—to reveal the love and mercy of God—is the mission of the Church.[10] Jesus emphasized the importance of love and mercy through His life, death, and resurrection. All His teachings centered on the same theme. The mission of the Church, therefore, is also primarily the mission of mercy.

Pope Francis echoed similar sentiments in MV. He noted,

> The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person. The Spouse of Christ must pattern her behaviour after the Son of God who went out to everyone without exception. In the present day, as the Church is charged with the task

[10]See John Hull, *Towards the Prophetic Church: A Study of Christian Mission* (London: SCM Press, 2014), 193–206.

> of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy. Her language and her gestures must transmit mercy, so as to touch the hearts of all people and inspire them once more to find the road that leads to the Father.[11]

In the contemporary world, cutthroat competition and the pursuit for more bring enormous stress and pressure on people. Some are tempted to take the wrong path in order to achieve success, and in the process lose their direction in life. The Church needs to reach out to them with love and mercy; she needs to avoid labeling them as sinners. Jesus hated sin, not the sinners. He did not condemn the woman caught in adultery but condemned her sin. His love and mercy transformed that woman's life. Similarly, He praised the woman who anointed His feet and dried them with her hair. Even though the Pharisees looked on this woman as a sinner, Jesus did not; rather, he looked upon her as a forgiven sinner. He made His thoughts clear through the parable of the creditor and two debtors (see Lk. 7:36–50), telling Simon,

> Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little. Then he said to her, Your sins are forgiven. (Lk. 7:44–48)

The Church needs to live the message of love and mercy that she preaches. Instead of condemning people's weaknesses and looking upon them as sinners, the Church needs to welcome them just as Jesus welcomed sinners. Jesus' openness towards sinners transformed them[12] and gave them a tremendous experience of God in their lives, an experience that helped them to give up sin. Thus, if the Church

---

[11]MV 12.

[12]See Marty Haugen, *To Serve As Jesus Did: A Ministerial Model for Worship Teams & Leaders* (Chicago: GIA Publications, 2005), 81–88.

pushes away those who do not follow the teachings of the Gospel in the contemporary world, she risks losing them forever. But, if she approaches them as Jesus approached sinners, then there is a great chance that they may turn into saints.

Jesus' encounter with the Samaritan woman at the well thus serves as a model for the Church when entering into a sincere dialogue with those who are leading a wayward life (see Jn. 4:1–42).[13] When Jesus asks the Samaritan woman to give Him a drink, she immediately begins to confront Him by calling Him a Jew. She points to cultural barriers which do not allow Jews and Samaritans to dine together. However, Jesus continues to dialogue with her and begins to talk about living water. Unfortunately, the woman does not comprehend the spiritual nature of the living water. She once again objects to His offer, reasoning out that since Jesus has no bucket with Him, He could not possibly draw water from a deep well. Again, Jesus does not give up His dialogue with her. He continues to talk about spiritual things, and boldly offers her living water which can quench her thirst eternally. The woman does not yet sense the spiritual meaning of Jesus' talk, but she finds His offer very delightful. She probably thinks that if she could get the living water which could quench her thirst eternally, she would have no need to come back and draw water from the well. This living water could save her effort and time. Therefore, she readily asks Jesus to give her this living water.

Jesus tells the Samaritan woman to bring her husband along with her to fetch the living water. The woman replies that she has no husband. Jesus does not negate her; instead, He reveals to her that He knows everything about her past life and about her five husbands, and He tells her that she is presently living with a man and committing adultery. Jesus through His divine wisdom knows about the Samaritan woman's past, but He does not put her to shame or condemn her like the Pharisees do. Jesus only makes her realize that He has mysterious powers working in Him.

---

[13]See Thomas Ascheman, "Witness-Dialogue-Dimensions: An SVD View of Mission Today," *Studia Missionalia* 55 (2006): 215–238.

When the woman realizes that Jesus knows everything about her past and present life, she considers Him a prophet and so begins to rise above her previous earthly concerns in order to speak of spiritual things with him. Thus, when Jesus sees that the woman has risen up to the spiritual level, He reveals to her the definition of true worship.[14] He tells her, "God is spirit, and those who worship Him must worship in spirit and truth" (Jn. 4:24).

The encounter with Jesus transformed the woman's life, giving her the courage to go back to her town and speak to the people who probably looked down on her because of her sinful ways. She boldly tells them, "Come and see a man who told me everything I have ever done. He cannot be the Messiah, can He?" (Jn. 4:29). Her testimony in turn has a great influence on the townspeople. They too experience a transformation of life—"Many Samaritans from that city believed in Him because of the woman's testimony, 'He told me everything I have ever done'" (Jn. 4:39). Moreover, once they encounter Jesus, they become convinced that He is the Messiah, and they no longer have to depend on the Samaritan woman's testimony. "They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world'" (Jn. 4:42). Jesus' ongoing dialogue of love and mercy with the Samaritan woman therefore transforms not only her life but also many others in that town. It is an episode that truly teaches the art of dialogue.

Indeed, no amount of rational debate can convince people today to follow the teachings of Christ. In fact, they may probably have more reasons to consider the Church's teachings as rubbish. The Church, therefore, needs to realize that mere doctrines and condemnation will not help,[15] and that she needs to embrace people just as the Father

[14]See Robert Tremmel, *The Four Gospels* (Bloomington, IN: Xlibris, 2011), 120–121.

[15]See Jeffrey Gros, Harding Meyer, & William Rusch, eds., *Growth in Agreement II: Reports and Agreed Statements of Ecumenical Conversations on a World Level, 1982–1998* (Grand Rapids: WCC Publications, 2000), 485–565.

unconditionally embraced his prodigal son (see Lk. 15:20). The Church needs to practice her teachings of love and mercy. Like Jesus, she needs to enter into dialogue with all those "Samaritans" who may be leading a "sinful" life, and pursue them even when they confront and mock her. The perseverance, love, and mercy of the Church will definitely have a salutary influence on them over the due course of time. They will begin to see the mysterious work of God in the Church and her teachings. As Pope Francis notes,

> The Church feels the urgent need to proclaim God's mercy. Her life is authentic and credible only when she becomes a convincing herald of mercy. She knows that her primary task, especially at a moment full of great hopes and signs of contradiction, is to introduce everyone to the great mystery of God's mercy by contemplating the face of Christ. The Church is called above all to be a credible witness to mercy, professing it and living it as the core of the revelation of Jesus Christ.[16]

Jesus healed people who suffered physically, emotionally, and spiritually. The Gospel of Matthew notes, "When [Jesus] went ashore, He saw a great crowd; and He had compassion for them and cured their sick" (Mt. 14:14). Jesus' ministry of healing revealed His unfathomable mercy for the whole of humanity, served as a sign of the reign of God among people, and demonstrated His divine power. Thus, reaching out to people and healing them in the name of Jesus needs to be the ministry of the Church. She needs to apply healing balm rather than rubbing salt on people's inner wounds. Pope Francis urges the Church to have mercy when she deals with people who are in need of inner healing. He notes,

> We will entrust the life of the Church, all humanity, and the entire cosmos to the Lordship of Christ, asking him to pour out his mercy upon us like the morning dew, so that everyone may work together to build a brighter future. How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God. May the balm of mercy

[16]MV 25.

> reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst.[17]

Christians need to understand the real meaning of mercy in order to be genuinely merciful: "Mercy is the compassionate care for others whereby one takes on the burden of another's as one's own. It is an active quality of the virtue of charity, motivated by love."[18] God has consistently revealed His mercy through all the generations; both the Old and New Testament demonstrate His gracious and merciful nature. Therefore, as recipients of God's love and mercy, Christians need to be generous to others. Pope Francis noted,

> To be instruments of mercy because it was we who first received mercy from God. To be generous with others, knowing that God showers his goodness upon us with immense generosity.[19]

Christians need to prepare themselves to be instruments of spreading love and mercy in this world. Personal prayer, regular receptions of sacraments, and meditation on the Bible are some of the useful resources they need to employ to be loving and merciful in imitation of Jesus Christ. Pope Francis also notes the importance of having internal silence to hear the message of God. He says,

> In order to be capable of mercy, therefore, we must first of all dispose ourselves to listen to the Word of God. This means rediscovering the value of silence in order to meditate on the Word that comes to us. In this way, it will be possible to contemplate God's mercy and adopt it as our lifestyle.[20]

The early Christians proved their loyalty to Jesus not by outward religious observances but by their way of life. Their sincere love, mercy, and joy attracted people towards them. Just like the early

---

[17]MV 5.

[18]Julia Upton, "Mercy," in Michael Downey, ed., *The New Dictionary of Catholic Spirituality* (Collegeville, MN: The Liturgical Press, 1993), 653–654.

[19]MV 14.

[20]MV 13.

Christians, therefore, the Christians of the present age need to attract people through their acts of genuine love and mercy. They need to be instruments of mercy.

> Jesus affirms that mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are. In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. At times how hard it seems to forgive! And yet pardon is the instrument placed into our fragile hands to attain serenity of heart. To let go of anger, wrath, violence, and revenge are necessary conditions to living joyfully.[21]

Sometimes, however, people question the relation between mercy and justice.[22] They argue that if someone in the name of mercy pardons a gross offender then that person does not do justice, and that offenders would take advantage of people who are compassionate. But, while it is true that sometimes people misunderstand the relation between mercy and justice, God Himself is full of mercy *and* justice. God's compassion for humanity does not make Him unjust. We can thus learn from God's attributes of mercy and justice, attributes which Pope Francis clarifies are not opposites but complementary. He notes,

> It would not be out of place at this point to recall the relationship between justice and mercy. These are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love. Justice is a fundamental concept for civil society, which is meant to be governed by the rule of law. Justice is also understood as that which is rightly due to each individual. In the Bible, there are many references to divine justice and to God as judge. In these passages, justice is understood as the full observance of the Law and the behaviour of every good Israelite in conformity with God's commandments. Such a vision, however, has not infrequently led to legalism by distorting the original meaning of justice and obscuring its profound value. To overcome this legalistic perspective, we need

[21]MV 9.

[22]See Terry Veing, *The Beatitude of Mercy: Love Watches Over Justice* (Eugene, OR: Wipf & Stock Publishers, 2015), 11–33.

> to recall that in Sacred Scripture, justice is conceived essentially as the faithful abandonment of oneself to God's will.[23]

God's mercy and justice are complementary.[24] Society does not expect Christians to allow others to take advantage of their mercy, yet Christians need to be prudent when they deal with people who come to them with ulterior motives. Furthermore, having mercy on an offender does not mean that he or she need not atone for their crimes. Every offender needs to repent and atone for his or her misdeeds, but Pope Francis notes that if Christians treat even offenders as human persons with dignity, then that could bring about an internal transformation in them. God did not abandon sinful humanity. Rather, He showed the depth of His mercy and justice through Jesus whom he sent to save the world. Pope Francis notes,

> Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe. If God limited himself to only justice, he would cease to be God, and would instead be like human beings who ask merely that the law be respected. But mere justice is not enough. Experience shows that an appeal to justice alone will result in its destruction. This is why God goes beyond justice with his mercy and forgiveness. Yet this does not mean that justice should be devalued or rendered superfluous. On the contrary: anyone who makes a mistake must pay the price. However, this is just the beginning of conversion, not its end, because one begins to feel the tenderness and mercy of God. God does not deny justice. He rather envelops it and surpasses it with an even greater event in which we experience love as the foundation of true justice. We must pay close attention to what Saint Paul says if we want to avoid making the same mistake for which he reproaches the Jews of his time: "For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified" (Rom. 10:3–4). God's justice is his mercy given to everyone as a grace that flows from the death

[23]MV 20.

[24]See Christopher Dowdy, "Mercy," in Joel Green, Jacqueline Lapsley, Rebekah Miles, & Allen Verhey, eds., *Dictionary of Scripture & Ethics* (Grand Rapids: Baker Academic, 2011), 521–522.

> and resurrection of Jesus Christ. Thus the Cross of Christ is God's judgement on all of us and on the whole world, because through it he offers us the certitude of love and new life.[25]

Christian mission, therefore, means to spread God's love and mercy. As such, even though Christians are not perfect instruments for demonstrating God's marvelous acts of mercy and love, they need to make the effort to be humble agents of change in this world.

## 3. Conclusion

God's mercy is unfathomable. Jesus showed the depth of His love and mercy for the whole of humanity by His Cross, Death, and Resurrection. The Gospels note that He was a person full of love and mercy who demonstrated mercy through all His works and actions. Thus, Christians who profess to continue His ministry also need to be instruments of love and mercy. They need to be merciful to others and also be open to receive mercy from others. In this light, Pope Francis in *Misericordiae Vultus* strongly recommends all people of good will to be "*misericordes sicut Pater*" (merciful, just as your Father is merciful [Lk. 6:36]). His message gives hope to those who seek mercy as well as strength to all who are struggling to have mercy on others. He is guiding the whole Church to follow the path of Jesus, which was the path of mercy.

[25]MV 21.

Landas 30:2 (2016) 133–136

# THE PHILIPPINES

## An Asiatic and Catholic Archipelago

*by Pierre de Charentenay, S.J.*

Quezon City: Jesuit Communications Foundation, Inc., 2016
226 pp., ISBN 9789710305926 9710305921

Reviewed by Roberto E. N. Rivera, S.J.

In his latest work, French Jesuit Fr. Pierre de Charentenay gives what can be described, for lack of an all-inclusive term, as a social-political-cultural-economic overview of the "Asiatic and Catholic Archipelago." As a long time observer of Philippine society and with his distinctive qualifications in the social sciences (most notably as President of the Jesuit Faculty of Centre Sèvres, Paris and as Editor-in-Chief of *Etudes*), Charentenay is eminently qualified to provide this wide-ranging analysis. The volume is clearly meant for those attempting an initial, in-depth understanding of the Philippines while having much to offer to those more familiar with, and immersed in, the country's realities.

Charentenay conducts his investigation by positing the existence of "fractures" between the country's colonial past and the exigencies of local identities and cultures. He begins with a compact but serviceable historical background of the country. To his credit, Charentenay does not attempt an exhaustive chronicle. Rather, drawing from reliable Philippine social histories and historical reflections (de la Costa, Sturtevant, Nery, etc.), he gives a sufficient preview of the colonial influences that have contributed to the "hybridization" of the Philippine nation. This in turn serves as the context in which fractures transpire: the primary one between the colonial and the local, and the

other fundamental fractures stemming from it. Examples presented by Charentenay include the social upheavals preceding the first EDSA revolution, the continuing economic travails of large portions of the populace, the political scandals spawned by graft and corruption, moving down to the uniqueness and the contradictions behind local linguistic expressions and religious devotions. He develops these through vignettes or mini case studies drawn from his extensive observations and travels throughout the archipelago.

Religion plays an important part in Charentenay's analysis, for he sees Filipino Catholic faith at the nexus of the hybridization process that has been both a boon and a bane for Philippine society. As the most lasting legacy of the Spanish colonial empire, Catholicism is a seminal influence in the formation of the nation's long-standing but also evolving traditions, norms, and values. And, as a permanent fixture in current social and cultural life, the institutional Church continues to provide the definitive (if not unchallenged) moral compass for this vast Catholic nation.

The volume is therefore particularly effective when Charentenay is able to narrate how the various forces of history converge to push fractures to the breaking point, with the Catholic Church playing a crucial role in (or in some cases, defaulting from) unleashing movements that can help resolve the conflict. In his extensive study of the 1986 EDSA "People Power" revolution ("EDSA I"), for instance, he traces how the dictatorial Marcos regime represents the transmogrification of inequitable power arrangements that originated from the earliest days of the Spanish colonial occupation. As the Marcos regime came to a head with the aspirations for freedom of a long oppressed nation, Charentenay recounts how the Catholic Church and civil society were able to challenge the dictatorship and help restore democratic institutions. However, precisely because the inequitable power interests that gave rise to the dictatorship have been so well-entrenched, the revolution ends up as an unfinished one. In the succession of presidents from Corazon Aquino to Benigno "Noynoy" Aquino III, the fragile democracy continues to be fractured in various ways, with the Catholic Church revising its modes of social and political engagement accordingly.

Charentenay takes these same forces and demonstrates how the persistent economic inequalities besetting the nation are in continuity with the inequitable power arrangements challenged, but not completely overthrown, by EDSA I. Surveying the vast problems of economic distribution and urban blight, he concludes that security of land tenure and stability of employment are the two "keys of development" for economic equity. He also enhances his narrative in this section with various first-hand experiences in impoverished communities and institutions catering to the poor, including post-Haiyan Tacloban, the New Bilibid Prison in Muntinlupa City, and the Philippine General Hospital in Manila.

His exposition, however, hits a bit of a snag with the somewhat ill-fitting chapter on hybridity, where Charentenay attempts to further expound on the thesis he has borrowed from de la Costa. He jumps from national historical developments to the workings of the Filipino psyche, but does so neither thoroughly nor incisively enough to give justice to the complexities of such phenomena. A short section on linguistic nuances in choice Filipino expressions (e.g., *bahala na, pakikisama, hiya*) gives glimpses of the more in-depth analysis that can be done in this regard, but is undertaken too fleetingly to add substance to the discussion. An extended treatment on nepotism and political dynasties is also included, but this analysis may have been better served by being integrated into his earlier sections detailing the restoration of democratic institutions after Marcos.

Charentenay begins to right the ship with his chapter on the recent "pork barrel" scandals in the Congress and Senate, where various legislators were charged with misappropriating the Priority Development Assistance Fund allocated for their priority projects. His narrative is a bit weighed down by details which even the ordinary Filipino familiar with the issue will find hard to follow. However, the chapter forwards the analysis of hybridity/fractures by showing how Philippine governance is caught between what he describes as two competing "logics": the demands of effective and professional governance on the one hand, and the accommodations made to political culture on the other. Charentenay ends his narrative by showing how the two main actors in the Philippines' march towards

democratization and stability—the Church and civil society—have responded to the challenge of bringing peace and development to the nation in the midst of continuing fractures. In the "associative dynamism" of civil society, and in the "exuberance" of local religious practice, he sees untapped resources for further mobilizing adherents for the work of social justice.

In his conclusion, Charentenay identifies how Philippine society has to continue working towards a functional differentiation between the personal sphere of relationships and the public sphere of accountability, especially in politics and governance. Nationalist leaning historians and social scientists may find Charentenay's conclusions a bit patronizing, especially in the light of the "damaged culture" discourse. But his work is offered not just as a critique of flaws and faults, but also as an identification of promise and potential. His analysis is well worth considering as the Philippines moves forward under the Duterte administration.

# CONTRIBUTORS

**Reginald Alva, S.V.D.,** is a Catholic priest belonging to the Society of the Divine Word. He teaches at Nanzan University, Japan, and is also involved in pastoral and renewal work in the Catholic Church of Japan. He has a licentiate in Biblical Theology and a doctorate in Theology (Spirituality) from Pontificia Università San Tommaso D'Aquino, Angelicum, Rome. His major publications include *Mary and the Catholic Charismatic Renewal Movement* (New Delhi: ISPCK, 2012), *The Spirituality of the Catholic Charismatic Renewal Movement* (New Delhi: Christian World Imprints, 2014), and *Spiritual Renewal in Japan: The Journey of the Catholic Charismatic Renewal Movement* (New Delhi: Christian World Imprints, 2015).

**Enrico C. Eusebio, Jr., S.J.,** is associate professor of Canon Law at Loyola School of Theology. He served as Dean of LST from 2010–2014 and as Vice President for Academic Affairs from 2014–2016 while concurrently serving as Director of the Theology and Ministry Program of the School of Humanities of the Ateneo de Manila University. He was appointed in 2011 as judge at the Diocesan Tribunal of the Diocese of Novaliches, Quezon City, and as Defender of the Bond at the Metropolitan Tribunal of Manila in 2014. He obtained his licentiate degree in Canon Law from the Pontifical Gregorian University (Rome) and his doctoral degree in Canon Law from the Pontifical Salesian University (Rome).

**Joseph B. Johnson** is an instructor at the Department of Theology, Ateneo de Manila University, where he teaches the course "Marriage, Family Life, and Human Sexuality in a Catholic Perspective." He holds the degrees of Bachelor of Arts in Catholic Theology (Seton Hall University, 2009); Bachelor of Arts in Theology and Religious Studies and Sacrae Theologiae Baccalaureus (KU Leuven, 2011); and Master of Arts in Society, Law, and Religion (KU Leuven, 2014). He is currently pursuing the degrees of Master of Arts in Canon Law and Juris Canonici Licentiatus as a distance learning student. He is currently

writing a thesis on the role of the diocesan bishop in Roman Catholic and Philippine Independent Church canon law.

**James H. Kroeger, M.M.,** has served mission in Asia (Philippines and Bangladesh) since 1970, working in parishes and the education-formation apostolate of seminarians, catechists, and lay leaders. Currently, he teaches Christology, Ecclesiology, Missiology, and "Asian Theology" at Loyola School of Theology, East Asian Pastoral Institute, and Mother of Life Catechetical Center in Metro Manila. He has written extensively on Asian (FABC) and Philippine theology, mission, interfaith dialogue, and on the Second Vatican Council. His recent books include: *Telling the San Jose Story: Historical Perspectives* (Manila: San Jose Seminary Alumni Association); *Asia's Dynamic Local Churches* (Manila: Claretians); *Becoming Missionary Disciples* (Manila: PMS); *A Vatican II Journey: Fifty Milestones* and *Walking in the Light of Faith* (Manila: St. Paul); and *The Gift of Mission* (Maryknoll, New York: Orbis Books).

**Leo-Martin Angelo R. Ocampo** completed his Master of Arts degree, Major in Theological Studies at the Loyola School of Theology, Ateneo de Manila University, in 2015. He graduated from the same university in 2007 with a Bachelor of Arts degree, Major in Philosophy (Pre-Divinity track) while undergoing formation in San José Seminary. Previously, he had taught Christian Life Education at Xavier School in San Juan and worked in Mindanao with youth volunteers, indigenous peoples, and municipal leaders as Program Coordinator of the Companions of Assisi for Peace Volunteer Program and Program Assistant of the Public Private Partnership for Peace, Justice, and Development Program of Assisi Development Foundation. At present, he teaches Theology, Philosophy, and Sociology at the Pontifical and Royal University of Santo Tomas where he is also taking up doctoral studies, major in Theology. Among his recent works are translations in Filipino of Pope Francis' encyclical *Laudato Si'* and apostolic exhortation *Amoris Laetitia*, published by Claretian Publications with permission from Libreria Editrice Vaticana.

**Roberto E. N. Rivera, S.J.,** is Director of Southeast Asia Rural Social Leadership Institute (SEARSOLIN) in Cagayan de Oro City, Philippines. As Assistant to the Jesuit Provincial Superior for Social Apostolate, he coordinates a network of Jesuit institutions doing direct engagement with, and in support of, the poor and marginalized sectors in the Philippines. He obtained his Ph.D. in Sociology from the University of Notre Dame, Indiana, U.S.A., taught Sociology and Anthropology at the Ateneo de Manila University, and worked as Research Associate of the John J. Carroll Institute on Church and Social Issues (ICSI).