

THE HOUSE OF GOD

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N- 98

THE NEW RITUALS OF INFANT BAPTISM AND ORDINATIONS

SUMMARY

Expected for several months, the new ritual for the baptism of infants was promulgated in Rome by a decree of the Congregation for Divine Worship, dated 15 May 1969. As requested by the Conciliar Constitution on the Liturgy, this ritual is "adapted to the real situation of infants".

This is the first time in the history of the Western liturgy that there is a baptismal ritual for children. Until now, the questions, exhortations and exhortations to profess the faith were addressed to the children themselves, who were at a loss to answer. From now on the minister of baptism will enter into dialogue directly with the parents and godparents. This frees us from a rather fictitious situation, and the parents, on whom the human and Christian growth of their child will depend to a large extent, are called to assume their full responsibility.

The coming into force of this new ritual therefore implies a whole pastoral approach: in order to be able to sincerely profess their faith, parents will often have to make a "long journey" in catechetics, which may require considerable time.

Moreover, the very structure and the formularies of the new ritual will make us rediscover all the richness of a baptismal theology which the Fathers of the Church had abundantly developed and which had become annoyingly narrow over the centuries

Several aspects of this theology of baptism have been studied in recent issues of *The House of God*, as we recall on the back cover. The present book presents the new ritual. Father L. Ligier gives a clear and precise analysis, while explaining the various choices that were made. Brothers J.-B. Molin and G. Becquet present the baptismal celebration of the Word, which will seem to many to be an innovation, whereas it is quite traditional. Furthermore, Father Reinhard drew attention to the pastoral problem posed by non-Christian parents who ask for baptism for their children: this is a problem which does not only arise in mission countries

The second part of this issue consists of a dossier on the new ritual of ordinations. Already, in number 94, we published the Constitution < Pontificalis Romani > by which Pope Paul VI promulgated this new ritual, as well as a brief article in which Father Roguet indicated its dominant features. The five studies that you will find here amply demonstrate how much reform was necessary, while at the same time highlighting the new ecclesiology, in conformity with the teaching of Vatican II, which is expressed in the texts and the rites. And no doubt we will have to return to this question when this new ritual has been widely used and has given rise to reactions

Finally, we publish the recent "Instruction on the Translation of Liturgical Texts for Celebration with the People", an important and open document which should not go unnoticed

An insert in this issue contains a questionnaire. We hope that many of our readers and friends will respond: if the celebration of the liturgy requires participation of the faithful, the writing of a liturgical review also requires the full, conscious and active participation of its readers. We thank them in advance.

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THE NEW RITUAL OF INFANT BAPTISM

QUAST FOUR and a half years after the close of Vatican II, the Consilium responsible for applying the Constitution on the Sacred Liturgy has published, with the approval of Pope Paul VI, the new ritual for the baptism of infants. This latest achievement, which is in addition to the previous ones, was requested by the Council. The Constitution stipulated: "The rite for the baptism of infants shall be revised and adapted to the real situation of the very young. > The work remained to be done. The work remained to be done, but it is now complete.

Yet it took more than four years. In keeping with a tradition of the baptismal liturgy, the Consilium seems to have wanted, despite the pastoral urgency, to begin the revision of baptism with the rite of adults. In fact, this preliminary step was understandable. By giving priority to the adult ritual, it was a matter of favoring the Missions and of obeying the Council, which asked that the catechumenate of adults be "restored, distributed in several stages >. Such a restoration, necessary for the missionary pastoral⁹, postulated in fact the preliminary revision of the rite. It was therefore with this in mind that the Consilium should begin its work on the ritual of the sacraments. Thus it would be able to deal with the problems raised by the liturgy this sacrament The children's ritual which is offered to us today will have benefited from this experience.

But in demanding that the baptismal liturgy of the very young be adapted to their real condition, the Council was asking for more than the simple revision of a pre-existing rite: there was still no ritual conceived and carried out for them. The ministers had to make do with a substitute for the adult liturgy. From then on, the execution of the article of the Constitution became a laborious undertaking: it was a question of innovating as much as revising This is how the question in practice. In order to understand it, a brief historical overview is necessary, which will help to situate the problem and to perceive the scope of the new ritual.

HISTORICAL RECORDS

Indeed, although for more than thirteen centuries the great majority of Christians have been baptized shortly after birth, the celebration of infant baptism had not yet developed into a proper rite. Until children were welcomed at the doors of the church, questioned, baptized and anointed, apparently like grown-ups, capable of hearing, responding and actively participating in their initiation. Such neglect, masked only by the institution of sponsorship, was explained by history

The origins.

For centuries, the initiation of infants was not a separate matter from that of adults. Admitted to baptism since apostolic times, children received this sacrament mixed with the grown-ups. If they were unable to answer the questions, their parents or godparents did it for them. This uniform practice had the advantage of being expeditious, and the original community mentality had no objection to it. The practice continued well into the 6th century. not until the beginning of the 17th century, with the official publication of the first Roman ritual of Paul V (in 1614), that an appropriate baptismal liturgy was established, which received the name '*Or do baptûmi paruulorum*'.

This first ritual of infant baptism was undoubtedly a step forward. If we think of what baptismal discipline was the 4th and 5th centuries, the golden age of the catechism, the last stage of which was celebrated throughout Lent, a very long way had been travelled: baptism was now received in a single ceremony. Enormous simplifications had been made.

It would be unwise, however, to claim that they were all introduced because of the children, in order to adapt the ritual to their increasing numbers and conditions not certain, for example - although it is now fashionable to affirm it - that it was because of the inability of small children to answer questions about the Apostles' Creed that the Roman Church adopted the brief baptismal formula: *Ego te baptizo in nomine Patrie et Filii et Spiritus Sancti*. Everywhere else, even after this reform, the baptismal liturgy continued to question the children their godparents; and the interrogations on the Symbol, even when superseded by the new formula, were not in the least suppressed or adapted, as they apparently should have been if the concern for the little ones had been the reason for the change. In fact, from the very beginning, the new formula *Ego te baptizo* belongs to the baptism of adults as much as to that of children. This is evident in any case in the East, where the use of the formula is older than in Rome. is during the initiation of adults, in the homilies of

St. John Chrysostom and Theodore of Mopsuestis to the catechumens, that it is first widely attested in the public liturgy⁴.

As for the pre-baptismal rites, which came from the catechumenate of adults, they lost nothing of their importance or their number when infant baptism became widespread. contrary, they were even multiplied and strengthened.during the quadragonal meetings, in which the children who were becoming the majority day by day participated, it was no longer possible to be satisfied with a catechetical teaching which these little onesincapable of receiving; it was therefore necessary to multiply the ritual celebrations The number of "scrutinies" increased from three to seven, and the "tradition" of the Gospels was added to that of the Apostles' Creed and the Our Father. In short, the pre-baptismal rites multiplied rather than being limited and simplified. And the general liturgical framework retainsits tripartite structure: entry into the cnléchuméat, marked by the first prebaptismal rites; preparation of the catechumens, marked by most of the prebaptismal rites; celebration of the sacrament

More than the desire to adapt the liturgy to reality, it seems to have been theological and pastoral reflection which, by bringing outthe essential, forced the baptismal ceremonies to be brought togetherin a continuous celebrationin the abundance ofbaptismal and prebaptismal rites, scholastic analysis easily distinguished the fundamental elements of the sacramental structurethrough the New Testament and the secular practice of the Church, theological reflection had recognized that the necessity of baptism reaches children as well as adults⁵.Finally, the pastoral ministry, alarmed in the Middle Ages by the high frequency of infant mortality, added that < the danger of death is always to be feared for children > - This having been said and accepted, there was only one more step to take to conclude. Since toddlers are not exempt from the general law and their lives are practically always in danger, there is no longer any right to defer[†].

On the liturgical level, this conclusion was reflected in the following obvious and necessary consequence: the traditional practice of baptizing infants only on the feasts of Easter and Pentecost, like adults and with them, and then the practice of arranging the celebration of the sacrament in three discontinuous stages, were both to be abandoned, at least in cases of danger to life Moreover, the directive given by the teachers, who taught that the baptism of infants should no longer be postponed, would

4 JOHN CHRYSOSTOM, *Eight Unpublished Catecheses*, Cat. n, 26, ed. A. WENOER, S. C. 50, pp. 147-148; THEODORE OF MOPSESTIS, *Catechetical Homilies*, XIV, 15, ed. TONNEAU-DEVRESSE, pp. 431-433.

in itself make its way. It would first lead to the rule of baptism conferred as soon as possible, *quam primum*, as the Council of Florence in 1442 would stipulate. It would then make indispensable the creation or generalization a simple rite which, celebrated at once, could be repeated as often as necessary and which could be further abbreviated in case of danger of death

This convergent set of theological and pastoral postulates provoked adjustments, which were partly due to the fact that the new system of theological and pastoral postulates was not yet in place.

6. Saint THOMAS, *Summa Theologiae*, III^a, qn. 68, art. 9.

7. *Jb.* art. 3, *in corp.* and ad 1^o.

8. *Jb.* s. 3.

9. *Jb.*, art. 3, ad 1^o.

U. DENZINGER-SCHONMETZEH, 1349.

This was particularly noticeable in the course of the 13th century. Castellani (1523) and Cardinal Santori's *Ritual of the Sacraments* (1584), to the simple and continuous celebration of the first official Roman ritual, published by Pope Paul V in 1614.

Observations on the previous ritual -

Nevertheless, in spite of this achievement, it was not until Paul VI and Vatican II, that is, three and a half centuries ago, that we obtained a ritual of infant baptism really lived up to its name despite its promising title, that of Paul V brought only an apparent rather than a real satisfaction: far from being adapted to the true condition of the child, it was still only a ritual of adult baptism, compressed and here and there abbreviated. Nothing could be easier than to realize this, since it is still this baptismal liturgy of Paul V, which, slightly revised in the course of the centuries, and then adapted to the new Canon Law, has remained in use until now.

From the very first words: "N..., what do you ask of the Church of God? >it is clear that the child is still being treated as an adult. It is he who is questioned to the end. Before the water rite, he is supposed to profess his faith himself. course his godfather who does this and who represents him throughout the liturgy. But the godparents never have a real dialogue with the celebrant where, questioned for themselves, they feel personally concerned: they never do anything but speak in the name of the child they represent. This role, of course, is not devoid of accuracy or truth. As long as the baptism of the little ones was only an episode in the middle of an adult baptism, the style of a godfather speaking by proxy did not detract from the tone of authenticity of the whole dialogue. But

everything changes the day there are only children and their godparents. From beginning to end, the questions and answers take on the compassionate tone of fiction, which deprives the dialogue of the required spiritual tension. This is serious, especially when the liturgical climax of the profession of faith comes. Despite the nobility of the words, the rite loses the emphasis of seriousness and depth necessary for the first encounter of God and man, of families and the Church of Christ.

On the other hand, when one reflects on the schema of this ancient ritual, one must agree with the liturgists who, like M. Righetti, found in it the three principal times of the adult ritual. In fact, the three parts, celebrated successively at the doors of the church (n** 1-9), in the church (n" 10-16), and finally in the baptistery (n" 17-26) corresponded respectively to the entrance of the adult into the catechumenate, to the rites of the catechumens spread out over the time of Lent, and finally to the sacramental act reserved in the past for the Easter Vigil

Hence the repetition of words which was detrimental to the movement and the inadequacies which could not fail to surprise. One of the most apparent was the recitation of the Apostles' Creed which opened the second part. Far from being a reminder of the surrender of the Creed, which the catechumens had to recite before the community, it was not suitable for very young children, incapable of memorizing a text and proclaiming it. Above all, it duplicated the profession of faith in the third part, which had the same content, a central place, an apparent Trinitarian structure and a more appropriate interrogative style. The same must be said of the exorcisms. They appeared at the end of the first part, at the doors of the church, and returned in the second; this weighed down the movement of the celebration. Forming a useless doublet, they were all the more difficult to understand as contemporary mentality was already raising reservations about their tone and style. Also, the renunciation of Satan, brought closer to the last exorcism, exaggerated its importance, while this inopportune proximity compromised its own value. It would have been better if it had remained next to the profession of faith which it would have supported, remaining with it in the sacramental part of the celebration. The liturgy of baptism would have gained in movement and positive value.

Let us summarize these few observations. If we disregard secondary rites such as those of salt and saliva, which, together with the first exorcism, delayed the movement of the first part of the ancient ritual, is essentially the second that was the most questionable. Made up in fact of the recitation of the Apostles' Creed, a pure doublet, the Our Father and the renunciation of Satan, both of which could find more functional

places, it retained only the anointing of the catechumens and the exorcism, which was unfortunately doubled and disputed by that of the first part.

These brief remarks, which are not intended to critique a memorable liturgy but to explain the request Vatican II, will shed light on the changes introduced by the new ritual published today by His Holiness Pope Paul VI.

STRUCTURE OF THE NEW RITUAL

Let us now turn to the structure of this document. Whether the baptism is celebrated by a priest, a deacon or a catechist, whether it involves a single child or several, or even a large number, it always presents the same order. This, in its tripartite arrangement, recalls the valuable plan of Paul VI's ritual, but each of the three new sections is lightened and then ordered around a central theme. The second section, the one was precisely problem, is profoundly modified and renewed. Finally, a final rite has been added, which not only concludes, but situates the sacrament received in relation whole of Christian initiation.

1. The rite of welcome.

As the name suggests, this first part is essentially the welcoming of the child and his or her family. It takes place either at the entrance to the church as before, or at the place where the families gather and await the arrival of the celebrant and ministers.

The term welcome, which defines this initial act, is to be taken full sense of the word, interpersonal, social and religious. The rite itself is addressed to the parents and godparents no less than to the children. It goes from the former to the latter, in order to focus on them, without ever forgetting, however, the family that is there.

Centered on the welcome, whose dimensions it seeks to express by ritualizing them, this first part must be free of any overload. Several secondary rites have therefore disappeared. That of the salt seemed more folkloric than significant; that of the saliva, unseemly; as for the exorcism, it is inappropriate at this beginning of the celebration. Moreover, the pre-baptismal rites had to be reduced to a minimum so that the gathering could focus on the essential rite of water.

The initial dialogue.

Once these simplifications have been made, the welcome is able to express itself: this is achieved first of all through a dialogue, which ends in a rite. The dialogue, prepared by the irreplaceable moment of direct contact, wants to be both true and functional.

His major concern is truth, which rules out artifice and convention. After the initial contact, the celebrant asks the first question that brings out the innuendo: "What name have you chosen for your child?" > This question, which is not at all trivial on the day of the baptism, could not be avoided. For, even if the child does not have to be addressed directly, he must be treated in person. Only the statement of his name by his parents makes it possible to establish him as such from the outset.

The dialogue then resumes and continues at the initiative of the minister. In order to better ensure the truth of the dialogue, which is essential at this early stage, the celebrant allows the responses to be spontaneous. In our time, when adults are expected to assimilate their faith personally, it is necessary that parents, on the day of their children's baptism, express in their own way what they expect from this sacrament. The nuanced range of their responses - as in the time of the Fathers the multiplicity of names given to Baptism - will, moreover, help to full expression to the baptismal mystery.

Being true, this dialogue is also functional. That is to say, taking into account all those who will intervene in the celebration, it places them in their place from the outset and seeks to have them say the essential. Thus, as it is the Church that the celebrant represents and as the children will be baptised in the faith of this Church, it is before the Church that parents and godparents are each placed in their role. The parents first, who are reminded of their mission as educators in the faith. Then the godparents, who are auxiliaries to the parents. To the former it is

10. Or: < What name *do you give* your child? >

stated that the purpose of education in the faith is to lead, through the practice of the commandments, to that indissoluble union of love of God and neighbor which Christ taught

Signing.

One rite, only one, concludes this dialogue. It is the ancient signing. As is fitting at the end of this first part, it is treated as an expression of the community's welcome of the little ones. To receive them, in fact, the

Church can do no better than to mark them a first time with the cross of Christ, her Lord. But here this traditional gesture is renewed in its meaning and execution. As the accompanying words say, it is intended to signify the joy of the community, which welcomes these little ones into the circle it forms around them. The signing is also intended to be a common gesture between the celebrant and the families, which is new. The parents, seeing their little ones signed by the minister in this way, will be happy to see them taken in charge by the Church. But, invited to sign them in their turn, they will learn to make their own gestures of willingness into acts of the Church and their attitudes as educators into a willingness to lead to Christ.

It is quite remarkable - and this is why it should be emphasized - that it is the signing, free from any other gesture, which has been retained as the only rite in this first part. From the outset it reveals the meaning of Christian initiation. Indeed, from the pre-baptismal rites to the anointing of Confirmation, this initiation has no other aim than to configure man to Christ and to lead him to the ultimate perfection of the first consignment. The conferring of the "seal", to which the reception of the signature precludes, is indeed the common, albeit progressive, effect of baptism and confirmation.

2. The liturgy of the word.

Then the congregation, introduced, is invited to listen to the word of God and to pray. This liturgy of the word is not an all-purpose solution, but an original feature of the new ritual for the little ones. Its importance must be stressed.

Meaning of the liturgy of the word.

Two reasons seem to have motivated this innovation. To satisfy the objections recalled above⁵, it was necessary to remove the Apostles' Creed and the Our Father; second part of the ritual; then, to bring the renunciation of Satan to the vicinity of the profession of faith, with which it is in a dialectical position. The exorcism and the function of the catechumens became the only witnesses to the previous structure. Was this sufficient? On the other hand, one could not think of attaching them to the third part, for their presence would have obscured the primordial value of the sacramental act, which must remain in the foreground. The second part, thus reduced, became too poor: it had to be enriched.

⁵ See above, p. 12.

imperative arguments of a theological and pastoral nature demanded that before the celebration of the mystery the faith of the community be awakened and that a movement of prayer prepare for the sacramental rite. In fact, many families no longer see the baptism of their children as anything more than a sociological and external rite: it was necessary that the very context of the celebration bring them face to face with the demands of prayer and faith required by the sacrament.

The urgency was all the greater because baptism, more than any other sacrament, deserves the title of sacrament of faith. This is one of its names. This is undoubtedly true of the liturgy for adults. But the liturgy for the very young cannot be an exception: for only the faith of the Church - represented concretely by that of the assembly, the parents and the minister - authorizes the baptism of children who are frankly incapable of any personal commitment. Before introducing the sacrament, therefore, a time of presentation and awakening of the faith. The new ritual obliged itself to do this, since it would give the faith of the Church an explicit and functional importance at the sacramental moment.

Word of God and prayer.

It was even more fitting that this awakening of faith should be accompanied by prayer. Baptism is in fact a sacrament, that is to say, an act in which, through the ministry of the Church which develops its symbols and speaks to man, it is God who silently accomplishes and sanctifies. Nevertheless, it is obvious that in the celebration of baptism, as in priestly ordination, a time of prayer must prepare the assembly to welcome this divine action and to recognize its prerogatives of transcendence, gratuity and sovereign liberality. In this way, the families, raising themselves through prayer above the immediate sociological context, will be ready to receive the gift of God and, in this way, will be initiated into the Christian meaning of sacramental action. In this regard, the monition which introduces the celebration of the word in the rite of baptism administered by catechists is quite significant.

Readings.

The faith of the community will therefore be aroused and nourished by one or two readings, commented on by a homily. The texts proposed, belonging primarily to the New Testament, normally relate to baptism; however, not exclusive: some assemblies may need the fundamental themes of the kerygma.

The reading will then inspire the homily, always brief, which, before leading to prayer, can profitably offer everyone a time of silent reflection. Only on the basis of an interiorly assimilated profession of faith that the sacrament will be more fruitfully celebrated

Common prayer.

As for the common prayer that follows, it borrows the model of the universal prayer restored by Vatican II. Like the homily, it will be short. It will seek to express the aspirations suggested by the readings, the needs of the families and the graces of the sacrament. In order to make it authentic and appropriate, the new ritual offers several forms and suggests that the celebrant be careful to adapt them. Finally, in order to conclude the common prayer with more vivacity and impetus, the ritual ends it with a movement of invocation. The Blessed Virgin, St. Joseph, St. John the Baptist and the Apostles are invited to turn to the assembly; then the patron saints of the children, those of the parish and of the local church¹.

Exorcism.

It is after this prayer, sustained and urgent in spite of its brevity, that comes the exorcism followed by the anointing of the catechumens. In this new place, the two rites will gain by being spiritually prepared; for its part, the prayer of the assembly will find the benefit of ending with an intervention by the celebrant and leading to an action. This double advantage is not negligible for the balance of the celebration.

The exorcism has been abbreviated, no doubt, but has been retained in the new baptismal ritual. Indeed, the child, however innocent of personal faults, does not arrive at baptism neutral: he is marked, in his own way, certainly quite different from that of the adult, by the evil which historically affects our humanity. There could therefore be no question of suppressing exorcism, but it was important to adapt it. If it were not to put in doubt the fundamental value of the creature coming out of the loving hands of God, it was necessary to exclude the direct method of challenging Satan: this would have given the impression that the Church treats the very young like the possessed of the Gospel. However, it could not be forgotten that, according to St. Paul, every man is prisoner of darkness under the empire of sin as long as he does not belong to Christ. There was, therefore, in this universal condition common to both child and adult, the basis for a prayer of exorcism expressing the need for redemption. So it was done. This exorcism

of a deprecatory form, coming after the common prayer, may still surprise some unchristian circles: it will not offend the faithful. Rather, it will help them to understand the real, present and future condition of children who, while now passing into the kingdom of Christ, will nevertheless later have to struggle to remain attached to him. The sacramental graces with which baptism will equip them.

12. Possibly also from the diocese.

will be useful to them one day, as their lives will also be marked by struggles

The anointing of catechumens.

In this context, as in the earlier ritual, the Function of the Catechumens, barely separated from Exorcism, takes on its full meaning. For even if the rubric admits that, for particular reasons, some Episcopal Conferences decide to omit it and replace it with the imposition of hands, it is intended to preserve, by giving it a substitute rite, the importance it had in the tradition very ancient and ecumenical, because, unlike the post-baptismal anointing of the Holy Chrism proper to the Latin liturgy, it is common to Rome and the East. Linked to the exorcism, it is rich in meaning. The exorcism spoke of the hold of evil and the human condition of struggle: the punishment of the exorcism comes by its symbolic value to remedy it with the strength of Christ. The exorcism asked that the little ones, freed from sin, become temples of the Holy Spirit: Function occurs as if to consecrate these dwellings of God.

The second part can thus be completed. While it is essentially a liturgy of the Word, it is not devoid of action. And the rites it contains prefigure the effects of the sacrament that is to be celebrated. It prepares the mind admirably for this sacramental part

3. The celebration of the sacrament.

Since baptism is the sacrament of water, made life-giving by the operation of the Spirit, this third part takes place in the baptistery or, if necessary, in the sanctuary. It is there and at that moment that the mystery is accomplished.

Its liturgy has been rejuvenated and adapted. The novelty lies first of all in the way in which the ablution of water is prepared and framed so that its sacramental value is manifest and its celebration adapted to children. It is therefore the rite of water, its preliminaries and its environment that must be considered, even if it means passing quickly over the complementary rites that follow it.

The blessing or consecration of the Baptismal Calf.

The ritual of Paul VI owes its first innovation to Vatican II. In the Constitution on the Liturgy it was in fact stipulated that outside the Easter season baptismal water could be blessed during the celebration of baptism itself. The new ritual thus opens the sacramental part with this blessing, which the Latin liturgy had hitherto reserved for the Easter Vigil

This acquisition may be for reasons of hygiene, - which will recommend it in hot countries. It has two other advantages. The first, of psychological and pedagogical nature, is not negligible. By exposing this grandiose rite to the eyes of the congregation at the moment when the essential act is about to take place, the liturgy makes from the outset that the sacramental mystery will be nothing other than a divine intervention manifested in the symbol of water. Attention is thus awakened. Everyone listens and looks. Water, in its transparent simplicity, is placed before all at the heart of a divine mystery.

To this pedagogical advantage is added an incomparable spiritual benefit. Repeated for each baptism, this blessing will give the baptismal rite a "eucharistic" framework: the baptismal celebration will come closer to the liturgy of the Mass. In its style and themes, this consecration of water belongs to the genre of the epicletic blessing. In the mode of commemoration and thanksgiving it first recalls the divine gesture of salvation, constitutive of the sacrament. Then, taking the tone of invocation, she invites God to sanctify this water "so that every man who will be baptized, buried in death with Christ, may rise with him to life". After the time of thanksgiving for the economy of salvation, the call to the Holy Trinity is the prelude to the Trinitarian invocation which, in the indicative mode, will seal the act of baptism by the sign of consecrated water.

To enable the community to better grasp the resources offered by this innovation, the new ritual presents three models for the blessing of water. The first, identical to the Easter Vigil form, grants the

13. *Constitution on the Sacred Liturgy, art. 70.*

The other two are more sober and simpler, associating the acclamations or calls of the congregation with the consecration pronounced by the celebrant. The other two are more sober and simple, associating the acclamations or calls of the assembly with the consecration pronounced by the celebrant. This intimate participation in the priestly prayer inaugurates a new style, intended to give more intensity to the celebration. The action, having reached its climax, postulates a close

interference of the assembly and the celebrant.

Renunciation of Satan and profession of faith.

Then come the questions of the families: renunciation of Satan and profession of faith. As mentioned above, these acts, weakened in the previous ritual, are now reinforced by a return to tradition. The renunciation of Satan and the profession of faith, once again brought together, are situated one in relation to the other in dialectical counterpoint, like the back and front of the same religious adherence.

Moreover, this antithetical and complementary rite is renewed by its context. Placed between the blessing of water and the sacramental ablution, it recovers in this environment something of its primitive importance. It is known that for centuries baptism was conferred by the triple immersion, which followed the three answers of the catechumen to the questions about the symbol. These, therefore - interrogations and answers - constituted, as the technical language would have it, the sacramental form of baptism; they were equivalent to our present formulation: "I baptize you in the name of the Father and of the Son and of the Holy Spirit." Let us not say that they take over this function today. The new ritual takes nothing away from the value of the usual words: "I baptize you in the name of the Father, the Son and the Holy Spirit. But it must be affirmed that the questions on faith have become, by the effect of their place, the preparation and the commentary of the sacramental words.

Monition and profession of faith.

Their importance is underlined by a final innovation. These questions are in fact preceded by a monition which gives the parents' profession of faith a place which has become functional. This monition, whose fixed terms removed from the initiatives of adaptation, is intended not only to enlighten the parents on their future responsibility as educators, but also and above all to warn them of the meaning of their profession of faith. If they are invited, by renouncing sin and the devil, to proclaim their faith, it is because the children they present can only be baptized in the faith of the Church. It is therefore necessary that this faith be proclaimed according to its universal dimensions, since it is above all that of the whole Church, the Bride of Christ; but it is also important that it be assumed as such by the parents and the assembly. This is the meaning of this monition.

The consequences are immediate. Since it is the faith of the Church that is at stake and not that of the little ones, the questions and answers can take on a new style. Parents answer for themselves about the faith

they profess and in which they will have to raise their children. Instead of being satisfied with a factitious proxy answer, they will make a statement that commits them. Hence a new tone of seriousness and authenticity in the dialogue

Moreover, as a result of this new orientation given to the questions, the practice of infant baptism is further justified. Since children are enveloped in the faith of the Church which brings them to Baptism, there is no doubt that they can receive the fruits of the sacrament, even though they are still incapable of believing and adhering personally. This is the meaning of the celebrant's monition, briefly sketched out.

, this change is not intended to deny the legitimacy and value of the previous usage. Indeed, great minds like St. Augustine and St. Thomas have recognized that parents answer for their children: a natural and spiritual bond unites them. This is true. But was it inconceivable that the rite should one day come to express in plain language the argument by which the same Augustine, accepting this mode of questioning, legitimized the practice of infant baptism? Why not mention briefly in the celebration the role of the Mother Church, which, strengthened by her fidelity to Christ, begets her sons to the faith? If it is difficult today for parents to commit their children in advance, since experience has caused them too many disappointments, it is possible to ask them about themselves. They will answer about the faith they have received from the Church and which illuminates their own lives. Assumed and proclaimed by them, this faith which has regenerated them in the sacrament can also engender their children in the life of God and become their own faith.

The Rite of Calf.

Here the sacramental rite of water takes place, illuminated by the usual words which have become familiar to all. Their evangelical simplicity, their sobriety which cuts short any possible disputes, their use even in the East (in the active as well as in the passive form), all these facts forbade expecting anything new here.

However, the rite is not without innovation. Indeed, immersion, which had been abandoned in practice for centuries and had even disappeared from the rubrics, has regained its rightful place. The *Preliminaries* of the new ritual recall its antiquity. And we can foresee that it will be re-established here and there, especially in mission countries. Its symbolism expresses in no uncertain terms the burial and resurrection in Christ.

Whatever this already important restoration may be, in the end it is above all through its environment and through a more active participation of the assembly that the water rite is renewed.

First of all, it is closely linked, as if by a double knot, to the questions

of the covenant rite. Indeed, no sooner have the parents and godparents finished their profession of faith, than it is taken up by the minister and the assembly: < This is our faith. This is the faith of the Church which we are proud to proclaim in Christ Jesus our Lord. Then, once this song of adhesion is over, the minister introduces the rite of ablution with a final request addressed to the parents, which brings up the theme of the faith of the Church: "Do you want N. to be baptized in this faith of the Church that we have just expressed together with you? Thus the baptism of the youngest is indeed the sacrament of faith. It is to the faith of the Church, in fact, that it owes the immediate fruits of salvation.

A final innovation underlines the presence of the sacramental mystery, necessary to ensure that unfolding of the rite of water did not turn into a spectacle - always charming, certainly, with its unexpectedness and tenderness - but that it remained a celebration in which the congregation participated through prayer and song all the more urgent as the number of baptisms often lengthens the rite and relaxes the attention, and even more so the prayer. To this end, the new ritual proposes a choice of acclamations, biblical hymns and troparia, which will express the faith of all and contribute to giving the celebration the prayerful and Easter colour that it deserves

Complementary rites.

As for the complementary rites, intended to underline and diffract by their varied symbolism the present and eschatological effects of baptism, they have hardly been touched. Moreover, it is at this very point in the celebration that the rite of *VEffeta*, the maintenance of which is left to the discretion of the Episcopal Conferences, has been transferred. As for the other rites, they have remained as they were before; only their formulas have been renewed and enriched, may regret this discretion.

The most significant case is undoubtedly that of the anointing of the Holy Ghost. The new ritual has retained it in its traditional form of anointing of the < top of the head >. And the accompanying formula is modified and completed. The text of the previous ritual did not sufficiently assure the meaning of this anointing: it has therefore been enriched by specifying the value of chrismation in relation to the anointing of catechumens and to confirmation. Fortunately, the doctrinal theme was found in advance. A Latin tradition, from Tertullian to Hugo of St. Victor, commented on post-baptismal chrismation by referring to the royal priesthood of the baptized. Such a doctrine of the priestly dignity of Christians had become one of the pillars of the theology of the laity according to Vatican II; there was only one more step to be taken in giving it a

liturgical expression. The post-conciliar liturgical commission quickly took this step. Henceforth, in the liturgy of baptism, the anointing of the Holy Chrism will express the participation of Christians in the function of Christ, their baptismal priesthood and their aggregation to the Church.

This innovation is a definite enrichment: it was desirable that the liturgy of baptism express in some way the priestly dignity of the newly baptized. The means chosen is even skilful, since the rite of chrismation makes it possible to evoke the function of Christ. However, it is necessary to

The question is whether this ability is not illusory. The historical and liturgical status of post-baptismal chrismation lacks the solidity and universality to admit this strengthening of the rite. After the baptismal ablution the Eastern Churches know no other anointing than that of confirmation, which they have given by the simple priest. In the Latin Church the chrismation of the "top of the head", granted to the priest and distinguished from that of the forehead reserved for the bishop, does not fail to present some obscurities in its origins. In order to dispel them, the "Roman" origin of the *Apostolic Tradition* of Hippolytus has to be historically certain, and its rite and formula of chrismation would have to be perfectly consistent with our own. One must also close one's eyes to the complex practice of the Latin 4th and 5th centuries until the day when the decision of Pope Innocent Ist, assuring the bishop the privilege of Puncturing the Forehead (in 416, DS 215), had succeeded in imposing itself.

Finally, in addition to these historical and ecumenical complications, there is a liturgical and literary difficulty. The parish priest who administered baptism and confirmation in succession made the following troubling observation from the outset. The last words of the postbaptismal chrismation, "*te linio oleo salutis in eodem Christo Iesu Domino nostro in vitam aeternam*" were found, stripped only of their ancient deprecatory style, in the catechumens' declaration of Function: < *Ego te linio oleo salutis in Christo Iesu Domino nostro in vitam aeternam*, > The only difference was, besides the change to the declarative style, the change from *chrismate* to *oleo*, then *Veodem Christo*...., which was also an argument. As for the first three lines of the same chrismation, "*Deus omnipotens, Pater Domini nostri Iesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, qui que dedit tibi remissionem omnium peccatorum*", they were found identically, in spite of a slight adaptation, in the first oration of the liturgy of confirmation! In these conditions, what remained of the words of our chrismation? Apparently, nothing. It will be admitted, however, that the formula for the anointing of the catechumens was

inspired by that of the post-baptismal chrismation and that the words which accompany the latter were earlier: from this point of view they enjoyed priority must be recognized that these words bore in their text the literary sign of a more than occasional connection with confirmation. This attachment was sufficient to undermine the thesis of the distinction between post-baptismal chrismation and confirmation. How the specialists who worked on the new ritual have closed their eyes to this difficulty? We will not fail to^M.

In short, one wonders whether, with regard to post-baptismal rites, especially Chrismation, the reform of infant baptism has not been too generous, omitting to make necessary or opportune suppressions

4" Conclusion of the rite.

The previous ritual did not provide for a conclusion. Local customs had to fill this gap, the new ritual has provided for it.

As the liturgical center of this conclusion he determined the symbolic place of the altar. The choice could not have been better. Baptism is in fact only the first stage of an initiation which must end either in the sanctuary for confirmation, or at the altar for the Eucharist. therefore fitting that the rite of baptism for the very young should find its conclusion at the altar. Parents will thus understand that the Christian initiation of their children, although begun with Baptism, is not yet complete and that it must be perfected by the two sacraments of Confirmation and the Eucharist. A brief monition by the celebrant warns them of this.

14. These three arguments, the absence of a post-baptismal function in the East, the obscurity of its origins in the West, and the literary formulation dependent on the oration of confirmation, suggested that this rite should not be emphasized or reinforced. Some may say: it would have been better to suppress it. This solution would have had the advantage of simplicity and clarity, dear to the Council. Moreover, there were considerable arguments in favour of it, which the Liturgical Commission could not ignore. Several countries of the Far East have serious reservations against any anointing, since the symbolism of this rite, interpreted according to local traditions, constitutes in the majority of cases a misunderstanding or even an error. Would it not be better, therefore, for the universal Latin liturgy to be satisfied with the anointing of confirmation alone and to suppress at least post-baptismal chrismation? in this age of ecumenism was it not appropriate to spare the separate Churches of the East? For them, in fact, when the priest anoints the baptized with the holy chrism, he is not only giving a sacramental which develops the meaning of baptism, he is actually giving the sacrament of confirmation. How, then, shall we succeed in legitimizing in their eyes the meaning of this post-baptismal chrismation, which we have just hardened when we are already having difficulty explaining it to ourselves?

Then the assembly is invited to say the Our Father on behalf of the

newly baptized, which the liturgy of the catechumenate taught to adults and which they had to recite before their baptism. Moved and adapted, this prayer of the sons of God, for which the previous ritual provided only a formal recitation, becomes - what it should ^{res ter} be - a prayer of Eucharistic meaning. It proclaims first of all the thanksgiving of the community for the sanctification of the children, constituted as sons of God; it also announces the day when these newly baptized, now grown up and admitted to participation in the Eucharist, will be able to invoke the Lord's name of Father for the first time before the Church

Finally, before dismissing the community, the celebrant blesses it in the name of the Holy Trinity. By the sacrament they have received, the children are now sons of the Father and brothers of Christ: they have therefore received their share of the heavenly blessing. It is fitting that this blessing should extend to the parents and friends who have presented them to God. The celebrant then extends his hands over the congregation in a threefold invocation. In accordance with an ancient tradition, which reserves for the mothers at the time of their resurrection a blessing of their own, the celebrant first addresses the mothers present: he asks God that they remain constantly in thanksgiving for the child who has been entrusted to them. Then he passes to the fathers; and he addresses his third blessing to the whole community present

Then, after a hymn of thanksgiving such as the Magnificat, the assembly retires. And the parents, carefully carrying the treasure that has been entrusted to them, return home.

CHARACTERISTICS OF THE NEW RITUAL

. It would be premature to judge this new baptismal ritual at this time. Only pastoral use will make it possible to discern its value, its defects and its limits. However, it is not impossible to identify the characteristic aspects of it now.

Functionality.

The first is perhaps the attention to clarify the place and role of each person and to take this into account in the course of celebration. According to the previous ritual, everything apparently took place between the minister and the child. Now, besides the children and the minister, the parents, godparents and the congregation are entitled to be effectively present: they are named and have a functional place

Of course, although the little ones are no longer questioned as they were in the past, they are still in the front row. Their names are asked

and given. They are always spoken of, they are wrapped in attentive and sacred rites: they are signed, anointed and baptized. The problems posed by their age have at last been recognized; and they have received their solution, which is new. The difficulties created by their number have led to the proposal of several forms of rites. Finally, while refusing to question them, the new liturgy has not disavowed the tradition of addressing them: for the words spoken to them do not always await a response from them; they often have no other intention than to express the grace of which they are the object and the wishes which the Church forms for them. Inscribed in the hearts of all mothers, 1* "*incipe, parue puer.*", of the fifth Eglogue belongs to all traditions.

But, around the children and for them, the parents take on an unusual importance. Especially the mother, whose presence is desired and which the rules of the *Preliminaries* wish to favour. From the beginning to the end of the celebration, the parents intervene at the main moments; they make the official request for the baptism of their child, sign it on the forehead, renounce Satan and pronounce the profession of faith; they hold the little ones on the font, carry their candle and receive their own blessing. Then, but after them, come the godparents, who participate in their office, ready, as the celebrant says, to "help the parents to exercise their responsibility". They therefore accompany the parents and respond normally with them.

Finally, an < assembly > represents the people of God that is the Church, in its universal dimension. It is there at the opening to express with the celebrant the welcome of the

children in the Church. She participates & in the liturgy of the word, especially in the common prayer. Eventually she intervenes in the blessing of the water. At the time of the sacramental rite, she ratifies, after the celebrant, the profession of faith which proclaims the faith of the Mother Church; she launches acclamations and songs when the children pass one after the other through the rite of water which assimilates them to the dead and risen Christ. Finally, before receiving a blessing of their own, the congregation participates in the prayer of the Lord's Prayer, to give it its Eucharistic impetus and ecclesial dimension.

Flexibility and adaptability.

Since the functions of the various parties are thus specified down to the last detail, the celebration becomes more complex; it therefore requires adaptation and flexibility. Indeed, the effort to adapt has been pushed to the maximum. This desire is evident everywhere. If several rites are proposed, it is because the celebration must lend itself to the

number of children. Three *Ordines* are proposed, depending on whether there are several children, one or a large number. Moreover, in the course of each of these *Ordines*, the wording of the words seeks variety as well as the necessary fixity. There is scarcely a monition whose wording is rigorously determined. For all the others, though a text is offered, the rubric signals to the celebrant by the words *<his vel similibus verbis >* that he may make adaptations. Elsewhere, in the dialogue between the celebrant and the parents, the generally fixed formulas offer points of departure for adaptations. As for the biblical readings, seventeen have been added to the four basic texts. Four types of common prayer are offered; their intentions can also be changed, enriched or adapted later. Three forms of consecration of the water and four for the final blessing are presented. The responsorial psalms, acclamations, hymns and troparia are even more numerous. Finally, if we refer to the *Preliminaries* and take into account the rubrics, it will be noted that the use of this particularly studied ritual awaits the final adaptations, which the Episcopal Conferences and the bishops will have to make before it can be used in the parishes.

Cuchological variety and doctrinal richness.

The previous ritual only imperfectly expressed the biblical and theological meaning of baptism. From this point of view it could not stand comparison with the sumptuous and prayerful Eastern liturgies. In the Roman ritual of the past, only the exorcisms were developed with an unfortunately untimely exuberance. On the other hand, the meaning of the anointings was not specified; the rite of water received no commentary and was carried out without being illuminated in the light of Pauline or Johannine theology of baptism. Finally, apart from the rite of covenant - that is, the renunciation of Satan and the profession of faith - there was nothing to commemorate the biblical preparation for this sacrament.

Today this situation is reversed. The time of indigence is over. The biblical and natural symbolism of the elements is evoked by the various blessings and consecrations of the baptismal water. The Pauline doctrine of baptism is also vividly manifested here. In its various aspects, both present and eschatological, the grace of the sacrament is expressed either in the common prayer, in the acclamations and hymns which surround the water rite, or in the complementary rites. The role of the Holy Spirit is itself indicated several times. Finally, if we take into account the responsorial psalms, the acclamations, hymns and troparia, as well as the new readings and formulations, we will recognize that the theological sites of this new ritual are numerous. From now on, it can be estimated that this baptismal liturgy, without losing any of its brevity, is not inferior in richness to any of those of the

East. The only difference - which explains the brevity of the rite - is that this richness is never imposed or wasted: it is only offered to the minister's options. It is up to him to use it according to the needs, capacity or desires of the families, without sacrificing anything of the necessary sobriety. The Roman liturgy thus wishes to retain its traditional sobriety.

We must therefore pay tribute to Vatican II, without whose boldness the undertaking of this new ritual would not have been realized, and to His Holiness Pope Paul VI, who, bringing to completion the work begun by Paul V, wished to bless and approve this work. Let us not forget also the great number of liturgical, pastoral and liturgical researches which prepared it.

May this new baptismal ritual be appropriate to the real situation of the little ones and satisfy pastors and parents. Through its symbols, its rhythms and its words, it is Christ and the Church his Bride who come closer to the children and their families, the Paschal Mystery which finally manifests its indefectible presence and its fruitfulness.

Louis LIGIER, s.j.

THE CELEBRATION OF THE WORD IN THE NEW RITUAL OF INFANT BAPTISM

LHE new ritual of infant baptism includes, after short welcoming rites, a celebration of the Word. In this article we would like to explain the reason for it, briefly present the texts, and finally say a word about the homily, the psalms and common prayer which complete this celebration of the Word.

WHY READINGS

The presence at baptism of a liturgy of the Word is so contrary to our habits that many, priests and faithful, will no doubt be surprised.

A little history.

Yet this is not as new as it may seem. There are antecedents even in our recent Western tradition. French and Spanish rituals prior to the Roman ritual of Paul V (1614) usually included a Gospel reading as soon as one entered the church, before the *Creed* and the *Our Father*.

1. In France, this reading was usually Mt 19:13-15 ("Let the little children come to me"), parallel to Mk 10:13-16 which is text 13 in our lectionary. Anglicans and Lutherans, as well as the Roman rituals of Castello and Santori, have the same text. On the other hand, in almost all of Catalonia and in Toledo, Mt 11:25-30 ("You have hidden this from the wise and learned, and revealed it to the little ones"), which is already found in the Ordo V of

in Germany and Great Britain, since such a reading is prescribed to this day in the *Anglican Prayer Book* and in the German Lutheran baptismal ritual. The practice is attested to as early as the beginning of the 12th century*.

The fact that this gospel reading took place at this point in the rite leads one to believe that it was substituted for the *expositio* or *traditio evangelorum* when the succession of scrutinies preparing for baptism definitively reduced to a single session³.

In fact, this *expositio* itself, a commented presentation of the beginning of the four Gospels which still appears in the sacramentaries of the 10th century⁴, was inserted in Rome in the 6th century^e just before the traditions of the Symbol and the *Pater*, precisely at the time when there were only infant baptisms. It was never intended for other than parents and godparents, whose concern the Church never ceased to show from the 6th to the 16th century.

The Roman rituals of Castello (1523) and Santon (1584-1612) had still retained the evangelical reading of the medieval rituals. It was perhaps out of a concern to lighten the rite that that of Paul V, following his first draft of 1592, had suppressed it. From 1614 to 1969, the interruption is notable, but not so considerable³.

In the liturgies of the East, the presence of biblical readings in the baptismal ritual is normal. They are sometimes found at the beginning of the ceremony (Syrians, Maronites and formerly Armenians), sometimes at the moment of immediate preparation for baptism (Armenians, Nestorians, Copts,

Martine (*Pontifical of St. Lucian of Beauvais*, which he attributes to the 11^e century). Valencia and Tortosa used Mt 28:18-20 (our text 11); cf. A. M[^]FRANQUESA, in *Liturgica* 13 (1958), p. 186 and J. M. SUSTAETA,

3 The Spanish text Mt 11:25-30 is borrowed from the ballot box Masses Cf. *Sacramentary of Gellone*, n^o - 530 and 2247; *Ordo Rom.* XI, ed. ANDRIEU, no. 31; *Romano-Germanic Pontifical*, ed. VOGEL, XCIX, 111; *Sacr. of Fulda*, ed. RICHTER-SCHONFELDER, n^o* 2648; *Sacr. of Sens*, edited by A. NOCENT, in *Miscellanea liturgica Lercaro*, II, Rome, 1967, p. 698, n- 41. The choice of Mt 19 and Mt 28 probably represents a greater effort to adapt to the particular case of children.

4 Cf. A. NOCENT, *op. cit.* pp. 649 ff. The texts can be found in the *Gelasian Sacramentary*, ed. MÖLHBERO, n^o - 299-309, and in NOCENT, {tp. 723-733 (with references to other witnesses and indications of their variants).

Ethiopians), sometimes after this one (Armenians and Byzantines). There is always a minimum of two readings, but sometimes three, four or even more; frequently there choice between several texts

Not at all unheard of in liturgical history, the presence of biblical readings in the renewed ritual of infant baptism results first of all from the formal will of Vatican II, that "amore abundant, varied and appropriate reading of SacScripture be restored in sacred celebrations"⁵ >.

No sacramentalization without evangelization.

But intrinsic reasons utmost importance for this establishment or restoration

Our contemporaries often see the Church as a distributor of sacraments, and not primarily as an evangelizer, < mother and teacher of faith >. Yet there can be no sacramentalization without an evangelization that precedes and accompanies it. The ambiguity of the sacramental gesture, which is always a human gesture with multiple possible meanings, must be removed; and this is why it becomes a sacrament only if it is accompanied by the word which indicates its meaning. But the sacramental word, it will be said, is the few words which accompany the essential gesture and make it sacramentally valid: < This is my body >, for the Eucharist; "I forgive you your sins > for Penance; and for Baptism: "I baptize you in the name of the Father, of the Son and of the Holy Spirit. > It is easy to show that this determiner itself remains very indeterminate, if it is not inserted in a whole context. It is only in reference to the whole Word-revelation, to the whole Gospel teaching transmitted by the Church, that these "sacramental" words take on their meaning.

Moreover, the subject's faith must be awakened or revived. Since the sacrament has its objective meaning only in the context of Christian revelation, when it is received by a conscious adult*, it presupposes in the person who receives it not only faith in Jesus Christ and in his Gospel, but also faith in the Church as the actual sacrament of Christ, and in the value of the link to Christ the Saviour of the sacramental acts which are accomplished in and through her. Otherwise, even if a sacramental act were validly performed, there would not be that cooperation with grace and that conscious, active and fruitful participation which, according to the Second Vatican Council, an authentic liturgy requires.

Here we have the double justification, objective and subjective, of the

THE CELEBRATION OF THE WORD#

proclamation of the Word of God in the course of any preparation for the sacraments, and particularly of the last preparation, that which immediately precedes the sacramental act and in a way becomes one with it. The Church does not sacramentalize until after she has evangelized; and she must evangelize again in the course of sacramentalization. Vatican II recalled that all the sacraments are "sacraments of faith, which they not only presuppose, but also nourish, strengthen and express"⁶.

The particular case of baptism.

But baptism is in a very special way the "sacrament of faith". This is clear for that of adults. It is also clear for the baptism of children. Since Saint Augustine, it has been explained many times

Although the Church baptized children probably as early as apostolic times⁷, these were always children from Christian families or backgrounds^M. Even at the point of death, St. Thomas Aquinas considers it forbidden to baptize a child of non-Christians^s. It took the inflation of *Y ex operato* and a narrow way of understanding the "outside the Church (and the sacraments) no salvation" for

⁶ SLC, s. 59.

⁷ Cf. J.-Ch. DIDIER, *Faut-il baptiser les enfants? La réponse de la tradition*, especially pp. 9-73.

This practice was introduced in the last few centuries.

For a long time, Christian parents who wished to have their newborn children baptized had to present them at the scrutinies"; and the number of these scrutinies, which in Rome was three at the time when adult baptisms still predominated, had been increased to six (seven with the morning session on Holy Saturday) in the sixth century, precisely when only children were to be baptized and only their parents prepared a long time, apart from the danger of death, the dates of baptism for children were the vigils of Easter and Pentecost, when the parents heard the long readings intended to remind them of the meaning of baptism by placing it in the paschal mystery and in the whole plan of salvation

From the moment when baptism was given at any time¹ *, and without any particular preparation on the part of parents and godparents, there was a great risk that many people would ask for it for their children as a simple traditional religious rite without any precise link to the mystery of Christ.

In its Pastoral Preliminaries to the Rites of Infant Baptism, the new Roman Ritual sets things straight: No. 2 reminds us that the Church, which has baptized infants from the earliest centuries, baptizes them *in her own faith*, proclaimed by their parents, godparents and the whole audience.

16. From apostolic times onwards, baptism was conferred on adults only with certain provisions, which in many cases implied a period of preparation. But it is the *Apostolic Tradition* of Hippolytus which provides us (around 215) with the earliest attestation for Rome of a very strictly organized catechumenate. From the end of the 4th century the last phase of this catechumenate was enclosed within the limits of Lent, with in particular three great sessions of exorcism called scrutins. The presence of children at the scrutiny is attested, shortly after 500, by the letter of the deacon John to Senarius (PL, 59, 403).

17. The obligation of scrutiny in principle still existed in the 15th century in the rite of Aquileia and Venice; cf. [G. VALE] *Il rituale Pontèra seconda il rito di Aquileia*, 1931, pp. vii-vm and 9 sq. Reduced at the beginning of the century to a single ceremony on the Saturday before Palm Sunday, *Vofficium pucrorum* was often neglected by parents; in 1499, the parish priest of Gradisca cited his parishioners for neglecting to bring their children to be baptized, despite the announcement and the ringing of bells.

18. St. Thomas presents as general the custom of baptizing infants at birth, but this seems to date from only a century or two before him (11th-12th century), and there were still exceptions which lasted quite a long time.

But this link between baptism and faith is expressed in the rite itself, which, from one end to the other, is now a confession of faith.

From the beginning, the priest reminds the parents that they will have to educate their children in the faith (no. 2); the sign they make on the child after the priest is presented as the sign of Christ our Saviour (no. 3); the third formula of blessing the water (which was the most used of the three during the experiments) reminds them that the children are baptised in the faith of the Church (no. 12); this is also reiterated by the monition to the parents before the profession of faith (n. 13), as well as the question to the parents just before baptism (n. 16); and the whole assembly joins in the profession of faith which the parents and godparents make in their own name and no longer in the name of the children (n. 15)

The formula for the presentation of the candle speaks of perseverance in faith (n^o 18) and it is again mentioned in the final blessing (n 20).

All of this helps us to understand why the rites of baptism of little children are henceforth preceded by a liturgy of the Word, whose *raison d'être* and procedure are explained in the Pastoral Preliminaries (no. 17):

The celebration of the word of God... has as its aim, before the accomplishment of the mystery, to develop the faith of the parents and godparents, and to obtain by common prayer that the sacrament may bear all its fruits. This celebration therefore includes: the reading of one or more passages from Sacred Scripture; a homily, followed by a time of silence; the common prayer; in conclusion an oration in the form of an exorcism which introduces the anointing with the oil of the catechumens or the imposition of the hand

This liturgy of the Word will take place either in the baptistery or in the church; and during this time the children may be taken to a separate room, as long as parents and godparents do not have to stay there to guard them¹⁹.

After the eclipse of a few centuries of Christianity, when it was assumed that the faith of parents was sufficiently penetrated by the Christian mystery through weekly attendance of services, we find a proclamation of the

Word of God during the final preparation for the sacrament that immediately precedes it. From now on, the faith of the participants and especially of the parents will be nourished at least by a commented reading, and according to the opportunity, by a substantial liturgy of the Word comprising two or three readings with intercalary songs and always a homily

Far from rendering an earlier preparation useless, the existence of this liturgy of the Word will make it even more necessary, for it will be its crowning achievement, just as the liturgy of the Easter night requires, in order to be understood, participation in the "training" or "exercises" of Lent

LECTIONARY TEXTS

The new ritual for infant baptism includes a liturgy of the Word, for which texts are proposed. It remains for us to present these texts.

First of all, we note as a characteristic an extreme flexibility. In fact, after indicating some twenty pericopes, the ritual adds: others may even be taken if this is desired by the parents or useful to the faithful. It is desirable, of course, that the baptismal meaning of these texts, or the primordial character of their message in the whole of the data of the faith, if not clear by itself, should be clearly shown in the homily

The new Roman ritual first presents four Gospel passages which it considers to be the principal texts on infant baptism; and in the appendix it mentions eight other pericopes from the Gospels, six from other apostolic writings, and three from the Old Testament. Here is the list in the usual liturgical order: Old Testament, Apostle, Gospel

- | | |
|---------------------|-------------------|
| 1. Ex 17:3-7 | 4. Romans 6:3-5 |
| 2. Ez 36:24-28 | 5. Rom 8:28-32 |
| 3. Eze 47:1-9 4- 12 | 6. 1 Cor 12:12-13 |

20. These are the very expressions of the celebrant's monition before the renewal of the baptismal covenants during the Easter night; *exercilations*, rendered in French as *entrainement*.

21. The texts 11^a 12, 13 and 15 are those that the Roman ritual places first.

THE CELEBRATION OF THE WORD#

- | | |
|-------------------------|--------------------|
| 7. Gal 3:26-28 | 14.Mk 12:28 5-34 a |
| 8. Eph 4:1-6 | 15.Jn 3:1-6 |
| 9. 1 Pet 2:4-5 -f- 9-10 | 16.Jn 4:5-14 |
| 10.Mt 22:35-40 | 17.Jn 6:44-47 |
| 11.Mt 28:18-20 | 18.Jn 7:37 5-39 a |
| 12.Mk 1:9-11 | 19.Jn 9:1-7 |
| 13.Mk 10:13-16 | 20.Jn 15:1-11 |
| | 21.Jn 19:31-35 |

We will group these texts by theme, which may help us, if we want to do several readings, to choose them in relation to each other, either to deepen a single theme or to present complementary themes

The theme of Skin, source of life.

First of all, there is the theme of "water, source of life", which recurs in the three Old Testament texts and in four of the Gospel of St John. As an exergue to their presentation, we might recall the words of Gregory of Nyssa in his sermon for the feast of the Epiphany (which in the East is traditionally the feast of the waters):

Do not despise the sacred bath, and do not let the daily use of water make you underestimate its value; what it does is great and its effects are marvelous... The Old Testament, before the incarnation of the Lord, multiplied the images of our regeneration. It did not use explicit statements, but revealed the divine benevolence in figures. As the Lamb was prophesied and the cross foretold, so baptism was foretold in word and deed.

1. *Water gushing out of the rock in the desert*: Exodus 17:3-7 (text 1) This water which God gave his people to drink, through

22. On this theme, cf. LEON-DUFOUR, art. *Water*, in VTB, col. 235- 240.

23. Cf. A. HAMMAN, *Le baptême d'après les Pères de l'Eglise*, Paris, 1962, pp. 156 and 159.

24. While the Byzantines read the Exodus pericope at the first Vespers of the Epiphany, it was the parallel account of Numbers (though with a shorter formula from Ex 17:2 interspersed in place of verses 3b to 5, and more relevant to the accompanying Gospel) that the ancient Roman liturgy read, in preparation for the Gospel of the Samaritan woman, at the ballot on the Friday after the third Sunday of Lent, and before that at the first great ballot through Moses, after the liberation from Egypt and during the hard walk in the desert, is an image, in the form of a figure, of the grâcc which the Christian begins to live from his baptism, and which accompanies him during his difficult journey on earth

If we wanted to choose an apostolic passage from among the texts proposed by the lectionary for the baptism of infant extending this Old Testament pericope, we would have to take 1 Corinthians 12 (text 6), because of the ending: "We all drank from the same source: the Holy Spirit. > As a Gospel text, the one most directly related to this one is indicated by Roman

tradition: the conversation between Jesus and the Samaritan woman in John 4 (text 16), with its promise of the living water that Christ gives. But we can easily make the connection also with Jn 7 (text 18): < If anyone is thirsty, let him come to me >, and Jn 19 (text 21) on the water coming out with blood from the side of Christ.

2. *Pure water and a new heart*: Ezekiel 36:24-28 (text 2) This text is more complex and richer: the prophet, faced with the sinful situation of the people, longs for the coming of the Messiah who will inaugurate a new Covenant, in the Spirit, who will exert an interior influence, fruitful water. So it is certainly the aspect of a new heart and a new spirit that must be highlighted if we choose this passage to comment on the baptism that brings the children into the people of the new Covenant.

If we wanted to relate this passage to a text of the apostle before the Gospel, we would have to choose, it seems, Rom 8 (text 5): < predestined to be the image of his Son > or 1 Pet 2 (text 9): " holy nation >, or again a pericope which is not in our lectionary, but which is proposed here by the Syrians and our lectionary of the baptismal mass: Heb 10:15-24 which speaks of baptism by referring to a parallel text of Jeremiah on the Third Sunday Covenant itself (cf. A. CHAVASSE, in *Recherches de science religieuse*, 48 (1960), p. 228). The Nestorians use for baptism, and the Byzantines for the blessing of the water of the Epiphany, the text of St. Paul, 1 Cor. 10:1-4, which alludes to this miracle of the desert.

25. On the antiquity of their correspondence on the 3rd Sunday of Lent, cf. A. CHAVASSE, art. quoted in the preceding note.

26. Text read at baptism in the Armenian rite. It was read in the ancient Roman liturgy on the Wednesday after the 4th Sunday in Lent, together with the Gospel of the Blind Man. It is provided for in the future lectionary as one of the (optional) readings of the Easter night.

I will put my law in their hearts" (Jer 31:31-34).

Above all, this reading of Ezekiel 36 prepares and sheds light on the Gospel reading of Jesus' conversation with Nicodemus, Jn 3 (text 15): < being born again of water and the Spirit >. But we could also very well make a connection between this text on the new heart inspiring a walk according to the ways of the Lord, and those of Mt 22 or Mk 12 (texts 10 and 14) < the summary of the law " or again of Jn 15 (text 20) : " Remain in my love; keep my commandments."

3. *The stream gushing out of the Temple*: Ezekiel 47:1-9 -f- 12 (text 3). This is a poetic, rich, but difficult text, which the Taizé baptismal liturgy has also retained. The prophet always envisages the coming of messianic times, marked by an outpouring of the Spirit that will give birth to a new creation. The image he uses for this is that of the small source of the Kidron which comes out of the Temple of Jerusalem to form a stream that will flow into the Dead Sea. He says, the messianic times make it become a torrent in whose path everything will turn green again. Thus he prophetically announces the stream of grace that will flow out of this new Temple which is the Body of

Christ, delivered up for men in his glorious Passion, and into which the new Christian is incorporated.

It is directly from this passage of Ezekiel that a New Testament text is inspired which could be joined to it, although it does not appear in the readings directly proposed for the baptism of children: Rev 22:1-4: "The river of life flowing from the throne of God and of the Lamb, making the trees of life planted on its banks bear fruit every month. >

As for the Gospel pericopes, the passage from Ezekiel⁴⁷ could very well fit, without doing too much violence to the text, with either of the last two pericopes proposed in our lectionary: Jn 15 (text 20): < I am the vine... who abides in me... bears much fruit >; or Jn 19 (text 21) on the blood and water gushing from the heart of Christ on the cross.

4. *Christ's conversation with the Samaritan woman at Jacob's well*: John 4:5-14 (text 16). This Gospel pericope on the theme of living water is the classic text in the Roman liturgy for the first major catechumenal ballot - before baptism. It does not only and primarily announce purification, but living water flowing to eternal life, that is, the gift of divine life brought by Christ and which transforms those who are baptized into him. The rest of the story of the Samaritan woman, not retained in the reading of the ritual, shows that it is entirely abaptismal catechesis, with in particular this: the one in whom the source of living has begun to flow is made an adorer of the Father and professes his faith in the salvation wrought by Christ

We have already pointed out the correspondence of this page with the Old Testament pericope on the water from the rock (text 1) and with the Pauline text 1 Cor 12 (text 6).

5. < Rivers of living water will flow from his heart: John 7:37 6-39 a (text 18). Throughout the Old Testament living water is a symbol of God as the source of life. In this sense, Christ, in the conversation with the Samaritan woman, gives himself as Messiah God. But the source of living water, which was expected in the Messianic times, was also understood in relation to the Holy Spirit. It is this second aspect that John highlights here.

The previous text and this one could be read in sequence, which would bring out the relationship of water to Christ and to the Spirit in baptismST.

Obviously, as well as the previous one, it will agree with the Old Testament pericope on the water from the rock (text 1) as well as with Ezekiel 47 (text 3) and with the Pauline text 1 Corinthians 12 (text 6), and also with another text of St. Paul which does not appear in our lectionary, but which is read at baptism by the Syrians and Copts, and which is proposed in our lectionary for the baptismal mass: Titus 3:4-7.

6. *The healing of the blind man*: John 9:1-7 (text 19). This is the classic text of the Roman liturgy for the second great catechumenal poll. The allusion to the baptismal pool is very clear in verse 7: < Go wash in the

27. Cf. O. CULLMANN, *Les sacrements dans l'évangile johannique*, Paris, 1951, pp. 51-52. However, see another interpretation, perhaps better, supported by F. M. BRAUN, *L'eau et l'Esprit*, in *Revue thomiste*, 49 (1949), pp. 5-15 and by H. VAN DEN BUSSCHE, *Jésus, l'unique source d'eau vive*, in *Bible et vie chrétienne*, 65, pp. 17-23. Finally, see P. GRELOT and J.-P. AUDET, <From his belly will flow rivers of water". *La citation scripturaire de Jean 7, 38*, in *Revue biblique*, 66 (1959), pp. 369-374 et 379-386.

Pool of Siloam (this name means: Sent) > However, the choice of this text is not intended to show in baptism mainly a purification, but above all an illumination²⁰: the light is, in the Old Testament, a sign of the divine presence. A particular manifestation of this was expected in the messianic age. Jesus, by opening the eyes of a blind man to the light, manifests his divine messiahship and his mission to bring people out of darkness (i.e., death) into light (i.e., into divine life). Through baptism, it is a transformation of man that is effected

The formula for the presentation of the candle will wish the newly baptized <to go forward in life as children of light"

We could precede the reading of this pericope with that of 1 Pet 2 (text 9), because of its verse 9: "He has called you out of darkness into his marvellous light", and with these the best Old Testament text would undoubtedly be Ezek 36 (text 2) "pure water, new heart".

7. *Water and blood flowed from the side of Christ on the cross: John 19:31-35 (text 21)*. The mention of the "blood" shed by Jesus is full of meaning in biblical language. It means that Jesus really died, that he gave <his life " and established a new covenant (see Mt 26:28) between men and God. As for the water, in view of what has been said about its symbolism in connection with text 2 (see above), it can evoke here the spiritual fruitfulness of Christ's sacrifice. This is why, as well as a plunge into water, baptism is above all a plunge into the paschal mystery. It derives all its value of salvation from the blood of Christ, that is, from his glorious Passion, from Christ's passage to the Resurrection through death (see Eph 1:7), which he himself so often calls a baptism (Mk 10:38-39; Lk 12:50).

This text is mentioned in two of the formulas proposed for the blessing of the water. The one for the Easter Vigil mentions without further ado the fact reported by the evangelist. But the second formula adopts the patristic interpretation the birth of the Church from the side of Christ in the mystery of his redemptive death: "So that the Church might be born in the mystery of your death and resurrection, you let water and blood flow from your open side. It is in the water of baptism and the blood of the Eucharist that the Church, born on the cross of Christ, continually gives birth to new children to God.

We have already pointed out how well all the Old Testament texts in our lectionary fit in with this Johannine pericope (text 1: water from the rock*;

20 See this word in VTb.

text 2: the new heart; text 3: water from the Temple)

As a Pauline text, the easiest relate to this one would probably be Rom 8 (text 5), because of its last verse: < He did not withhold his own Son, he gave him up for us all"; but also Rom 6 (text 4): < Baptism, diving with Christ into death." In the Catholic epistles we would find two other passages; one already quoted above Heb 10:15-24 where it speaks of the blood of Christ and the water of baptism which bring one into the new Covenant; the other, read by the Copts, is even more directly related to the Gospel pericope: 1 Jn 5:5-13: "This is he who came by water and by blood: Jesus Christ Thus there are three to testify: the Spirit, the water, the blood. >

The theme of water thus appears to be part of the

34. We know the importance that Cullmann gives to this episode for the interpretation of the whole Gospel of St. John. Cf. O. CULLMANN, *op. cit.* pp. 81-83; cf. also J.-M. LAGRANGE, *op. cit.* p. 499; L. BOUTER, *Le quatrième évangile*, Tournai-Paris, 1956, p. 228; J. WINANDY, *Le témoignage du sang et de l'eau*, in *Bible et vie chrétienne*, 31, pp. 19-.

35. The theme, common among the Fathers of the 4^e century is well expressed by St. JOHN CHRYSOSTOM, *Cat. bapt.* 3, 17-19: < In the two sacraments, baptism and eucharist, which have their origin in the pierced side of Christ, the Church is founded; from this open side Jesus built the Church.... As a woman feeds her child with her own blood and milk, so Christ feeds unceasingly with his own blood those to whom he has given the life of the new birth."

36. A comparison already made by St. Cyprian; cf. J. DANIELOU, *Sacramentum futuri*, Paris, 1950, pp. 171-172.

37. On the correspondence of the texts on the water from the rock, the water from the side of Christ and the pericope 1 Jn 5:6-13, cf. F. M. BRAUN, *art. cit.* in *Revue thomiste* 49 (1949), pp. 15-30. The theme of life, new life in Christ, new life in the Spirit, is particularly important.

In the baptism of adults, another aspect must also be presented, that of water as a purifying element, in relation to conversion and to the baptism given by John the Baptist. But when it is a question of children, and without denying their belonging to the world of sin (sin in the < analogical > sense, to speak learnedly, that is in them original sin), it is not this purifying aspect that must be emphasized here, it seems to us, but the positive side, the water source of life, as all our texts invite us to do.

is the theme of life springing forth that particularly evoked in the first paragraph of the third formula (of your choice) for the blessing of the water (Ritual 48): "You who made the new life of the children of God spring forth in us on the day of our baptism. >

Moreover, the division that we make of the various pericopes of the lectionary into several themes being partly artificial, it would be quite appropriate to re-read the article by L. Beir-Naert which appeared in this review under the title "Symbolism of Water in Baptism" in order to make the link between the theme of water and those that we will study later as the fourth theme (Christian baptism) and the fifth (the One Body) >

The baptism of Christ.

A second theme presented by the lectionary is that of the baptism of Christ²¹.

The Baptism of Christ: Mark 1:9-11 (Text 12). This text is mentioned in the New Roman Ritual as one of the preferential texts²².

This passage gives the revelation that Jesus is Son, in the proper sense, of the Father and that on him rests the Holy Spirit. With the baptism of Jesus, God's plan to inaugurate new times that establish the Kingdom, in which a new people is constituted begins to be fully manifested. The Christian, in his turn, by his baptism is named

21 See the word *Baptism* in VTB, col. 84.

22 It is read at the Maronite baptism, and its parallel Mt 3:13-17 at 1* exit from the font at Armenian baptism.

< son > of the Father on Jesus Christ, is animated by the Spirit and called to a mission among the new people.

The Gospel episode is directly evoked in our formula for the blessing of the water at the Easter vigil: "Your beloved Son, baptized by John in the Jordan, received the function of the Holy Spirit," and in the second formula of choice: < Holy Spirit,... you consecrated Jesus as he came up out of the waters of the Jordan."

We could relate this text to those in the Old Testament that speak of water (texts 1, 2 and 3)

But if the emphasis is not on the fact of baptism itself, but on the manifestation of the Spirit and the word of the Father: <You are my beloved Son>, it is especially in harmony with two of St. Paul's passages that express likeness to Christ: Rom 8 (text 5): < those whom he foreknew he also destined to be the image of his Son > and Rom 6 (text 4): baptized into Christ Jesus... we are in communion with him.

If the lectionary indicates only one text on this theme, we know that it has its parallel in Mt 3:13-17 and that the same episode is also treated in their own way by Le 3:21-22 and Jn 1:29-34.

The order of the Lord.

As a third theme, we shall indicate the Lord's command concerning baptism. Under this heading we shall place two Gospel pericopes indicated as preferential by the Roman text of the ritual

The sending of the apostles to evangelize and baptize: Matthew 28:18-20 (Text 11). This is a very important text.

42. For the Fathers, it is Christ who, by descending into the waters, made them capable of engendering in divine life. But moreover, for Theodore of Mopsuestia, our baptism reproduces that of Christ: "You are baptized with the same baptism that Christ Our Lord received in his flesh... When the pontiff says, 'In the name of the Father,' he recalls the words of the Father, 'This is my beloved Son You, hear it of the filial adoption which is thus given to you. When he says: And of the Son, hear it of him who was present in the baptized, and know that he is the cause of your filial adoption. When he says, 'And of the Holy Spirit, remember him who came down from a dove and remained upon him By the invocation of the Father, the Son and the Holy Spirit you receive the grace of filial adoption... > (text quoted in A. HAMMAN, *L'initiation chrétienne*, Paris, 1963, pp. 138-140).

word of the Lord which commands all the activity of the Church in this area. It is itself certainly indicative of the established practice in the early community (at the time of the final writing of the first Gospel) of administering baptism reference to the Father, Son and Holy Spirit²³.

By the use of this formula the inspired author wants to translate the fact that the apostles baptize on the initiative of the risen Christ acting in them by his Spirit since Pentecost. He continues to do the same today through the ministry of his Church. This is what it is important to relive at each baptism.

This command of the Lord will be recalled in the blessing of the water of the Easter vigil, of which it will constitute the summit. It is here the analogue of the words of consecration at Mass. We also know that it is from this Gospel passage that our baptismal formula is borrowed: "I baptize you" (in the West and in Egypt) "Such and such is baptized" (in the Syrian East) "in the name of the Father, of the Son, and of the Holy Spirit", a formula which was substituted (or rather added) in the 6th century in Rome for the ancient formula of triple interrogation which now precedes the rite of water, whereas previously it had accompanied it²⁴.

It is quite obvious that the two axes evoked by this short pericope: < teach ", " baptize ", mean that it can be preceded by any of the Old and New Testament texts which speak of water (1^{*f} and 2' themes) or of the effects of Christian baptism (4' and 5^e themes).

2. *Nicodemus' conversation with Jesus: John 3:1-6 (text 15).* This text is as important as the previous one, since it contains Christ's peremptory affirmation: < No one, unless born of water and the Spirit, can enter the Kingdom of God > and it is taken from a set containing all the themes of a baptismal catechesis. We will retain especially the affirmation that it delivers of the necessity, for man, to be born not only to human life, but also to another life, the divine life, through the Spirit which is none other than that of the Risen One, who died so that everyone who believes, may have, through him, eternal life.

This is the pericope most frequently encountered in the liturgy of the Word of Baptism. We will find the expression < being born again of water and the Spirit > quoted in the blessing of the water at the Easter vigil (ritual no. 12), in the monition before the renunciation of Satan (n* 13), and in the formula for the anointing of the chrism (no. 17).

This pericope could be preceded by any text from the Old Testament or the apostolic writings which speaks of water²⁵ or of the Holy Spirit. Four

usedthesacred writersAt first they give it as being conferred "in the name of Jesus" (Acts 2:38), that is, requiring above all faith in him (see note 31 above), which of course also presupposes faith in the Father and the Spirit. Then appear texts which emphasize more strongly the place of the three divine persons (cf. e.g., 2 Cor 13:13; 1 Cor 12:4-6). Finally, at the very end, Matthew uses the formula properly trinitarian, whose use, at the end of 1st century, is confirmed by the Didache (VII, 1, 3) which also speaks of baptism in the name of the Lord (9, 5). This formula certainly reflects, in a catechetical condensation, what was practiced in the liturgical ritual at the end of the apostolic age; cf. W. THILLING, in *Assemblées du Seigneur*, n° 53, pp. 30-32.

24 In the East, the formula is older; cf. R. BEHAUDY, in *L'Eglise en prière*, 3rd ed. (1965), p. 539, and especially in *Assemblées du Seigneur*, n° 42, pp. 23-30.

25 Commenting on our passage, St. JOHN CHRYSOSTOM said: < But, it will be said, what has this (baptismal) generation in common with what happened among the Jews? Tell me rather, I pray you, what is not related to it: the creation of the first man, the formation of the woman drawn from his side, barren women becoming fruitful; and all

texts are therefore particularly appropriate: those we quoted above (p. 42) in connection with John 7.

Christian baptism.

This is already the Christian baptism^{4*} that was presented in the text previously analyzed, which described it as a new birth by the Holy Spirit. The lectionary also offers us two apostolic pericopes and one from the gospel which take us further into the mystery of baptism, but which are also more difficult texts.

1. *Baptism into the death and resurrection of Christ :*

Romans 6:3-5 (text 4) This text is rather difficult for us to present, because it is only really intelligible if baptism is done by immersion (something always provided for in our ritual, but which comes up against rather great practical difficulties) to get his teaching across. Saint Paul refers to the image of baptism, in the literal sense of this word which means < to dip, to immerse, bathe >. And he makes a comparison: in baptism one is plunged into a pool in order to come out transformed, just as Jesus was plunged into the tomb in order to come out spiritualized by the divine omnipotence. So it is with the baptized person: plunged into the pool as an old man, he emerges as a new creature, already participating in the world of the Resurrection which is that of Christ with his Father⁸⁰.

This fundamental text of St. Paul, paralleled in Col. 2:12 and 3:1-13, is quoted in the first and second formulas for the blessing of water.

As a corresponding Gospel text, we could take the account of Christ's baptism (text 12), or the conversation with Nicodemus (text 15), or again, in accordance with a parallel already made by Saint Ambrose⁸¹, the episode of Christ's pierced heart (text 21), but we could also bring the one we are going to speak about immediately, even before tackling the other apostolic pericope

2. *Faith in Christ and relationship with the Father: John 6:44-47 (text 17).*

This is a rather difficult text on what it means to become a disciple of Christ. No one here on earth knows the intimacy of the divine life of mutual friendship. That belongs to God alone. But, precisely, Christ is God, and to believe in him is to gain knowledge of these intimate relationships, that is to say, to live them. Through baptism, the Christian is made a disciple of Christ, which begins to introduce him or her into this relationship with the Father.

11 would fit in well with Rom 8 (text 5), even more so with Ez 36 (text 2),

that was wrought by water or on the waters... all this was a figure and symbol of the (baptismal) generation... {*Homilies on St. John*, 20, 2).

but especially with Baruch 3:9- 15 -|- 32 to 4:4, on the fountain of wisdom, a text from the ancient Easter Vigil which is one of those that this renewed celebration will offer among its choice of texts

3. *Chosen race and royal priesthood**: 1 Peter 2:4-5 -f- 9-10 (text 9). Although the word is not used in this text, we know that it is baptism that makes us the living stones from which the new Israel is built, to which the prophet Hosea was already longing. This passage from the first epistle of Saint Peter transmits a teaching from the baptismal catechesis. It is very important because it specifies several aspects of the life of the baptized person: he is constituted a member of a people (the Church) to fulfill a royal and priestly mission in the world. That is to say, whatever his activity, he must live it as a witness of the new Kingdom into which he has entered and by returning everything to God through a spiritual offering.

The end of verse 9 will be quoted in the first formula of the oration of exorcism (ritual n° 9): "You sent your Son... so that man, torn from darkness introduced into the admirable light of your kingdom. > Above all, the whole text will be evoked in the formula for the anointing of the Holy Christ (no. 17): "You who are now part of his people... may you remain forever the members of Jesus Christ, priest, prophet and king. >

The pericope would fit well with Ezek 36 (text 2) and the end of its verse 9 (on darkness and light) makes it possible to bring it closer to the gospel account of healing the blind man, John 9 (text 19)

The Unique Body.

This is another effect of baptism, already touched upon in the pericope we have just presented, 1 Pet 2 (text 9), but so particularly developed in the six texts proposed in the lectionary, and so important, that we thought it would be good to set it apart. Baptism makes the baptized the

- 52. This text was commented on by A. VANHOYE in *Assemblies of the Lord*, n° 43, pp. 19-29.

People of God, Mystical Body of Christ, where there is unity of all and equal dignity of all".

1. *God's love for those whom he has predestined to be the image of his Son*: Romans 8:28-32 (text 5). In this well-known passage, taken from chapter 8, which ends the dogmatic part of the Epistle to the Romans like a triumphal song, Saint Paul speaks of God's plan to call all men into his love. The Father reproduces the image of his Son in all those who follow him, that is, transforms them inwardly and progressively. The apostle expresses his unshakeable conviction that this bond with Christ is stronger than anything else.

The reading of this text would prepare one to better understand a phrase in the second form of blessing of the water (ritual n* 12) asking that every baptized person < perfectly resemble" the Son of God, repeated again to the children present, in the second final formula of blessing (ritual n* 20)

The pericope could be preceded by verses 14 to 17 of the same chapter. But, even without this addition, the link with baptism is obvious, which will make easy to choose one or other of the lectionary pericopes to accompany it

It fits well, for example, with Ezek 36 (text 2): "I will put my spirit in you"; and as a gospel, with the account of Christ's baptism: "You are my beloved Son" (text 12), but also with Jn 15 (text 20).

2. *Baptized into one body*: 1 Corinthians 12:12-13 (text 6). Saint Paul says that through baptism one is made a member of the body of Christ. He understands this not in the sense that by entering the Church one becomes part of the social body which it constitutes, like any visible society, but in the sense in which he perceived it in his vocation: the risen Christ lives, by his Spirit, in all the baptized who are thus, in an invisible, interior way, his members (< I am Jesus whom you persecute >; Acts 9:5). Christians are thus, through baptism, attached, even in their physical body, to the personal body of the risen Jesus, this whole constituting his mystical body. Whatever their origin, they are one people (see Eph 5:30; Col 3:15...).

53. See in the VTB the articles *Body of Christ*" col. 166-167; *Church*, col. 261-264; *People*, col. 824-826.

The third form of blessing the water will sing, "You who gather in your Son Jesus Christ all those who are baptized...that they may become one people." Our text directly prepares one to understand this formula.

Its last verse: < And all of us have drunk from the same source: the Holy Spirit > suggests that it be preceded by the Old Testament text on the water from the rock (text 1) and could be followed by Jn 19 (text 21)^M. However, the gospel pericope of the lectionary that would best fit the whole text would be Jn 15 (text 20): "Jesus the vine, whose branches we are. >

3. *Baptized into Christ, we are one in him*: Galatians 3:26-28 (text 7). This text is very similar to the previous one; however, it contains neither the mention of the Holy Spirit nor the comparison of the body, but that of the garment: < Baptized, you have put on Christ. > The garment" is a symbol of the glory to which man is destined. It will only be manifested at the resurrection. But every man is called to it from this world. And this is what he begins to experience through faith and baptism. Here again the image would be better understood if it were practiced by immersion. In fact, in this case, the catechumen strips himself of his clothes (image of the old man he is leaving behind, cf. Col 3:9-11) and receives a white garment on leaving (image of the rival Christ he has put on). Those who have thus put on the new man constitute with God a community < one > and nothing can separate them from Christ

The reading of this text²⁶ prepares directly for what remains in our country of the rite of vesture, and it will be explicitly quoted there (ritual n* 18).

Like the previous one, it could precede the Gospel of Jn 15 (text 20).

4. *One Lord, one faith, one baptism*': Ephesians 4:1-6 (text 8). In this hymn to unity²⁷, St. Paul shows the principles that make up the unity of Christians and draws from them the practical instructions to be lived in order to be faithful to them. The Body is < one > because it is animated by a principle

²⁶ See this word in VTB.

²⁷ This text is read at baptism by Maronites and Copts.

The Spirit is one because there is only one God. And the Spirit is one because there is only one God. Therefore there can be only one faith and one baptism. Let Christians therefore beware of discord, of divisions...

The gospel that would correspond best to him would be Jn 15, which we will now discuss.

5. *< I am the vine, you are the branches'': John 15:1-11 (text 20).* The word "baptism" is not pronounced in this text. But the reality of it is obvious, especially if we read it after any of the last three Pauline passages just mentioned. In the Old Testament the image of the vine* is used to designate Israel. By applying it to himself, Jesus gives himself as the new Israel. But he does so by giving details about this new community to which he is giving birth: he is the vine, that is to say the foot, the trunk, but also the body, that is to say the head and the members. As the vine, he bears fruit by giving his life out of love. As vine, all men are called to live in communion with him, and thus vivified by the love that unites him to the Father, they are called to bear fruit, which glorifies the Father.

The Old Testament text that would be appropriate before this pericope would be that of Ez 47 (text 2) with its evocation of trees with marvellous fruiting

We have already noted that it is in complete agreement with the texts of Saint Paul: Rom 8 (text 5) and 1 Cor 12 (text 6).

6. *The summary of the whole law: love God and neighbor: Matthew 22:35-40 or Mark 12:28b-31 or 34a (texts 10 and 14).* In his answer to the lawyer, Christ does not innovate by what he says about love for God and love for neighbour (both formulas are found in the Old Testament, see Dt 6:5 and Lev 19:18) but by the comparison he makes between them. He summarizes the Scriptures and reinterprets them by giving them their full meaning. He delivers what must be the essential motive of all the actions of his disciples: not to accomplish a law in a purely formalistic way, but to surrender before God and others. The baptized person is someone who loves with a love that mobilizes the whole person in his or her behavior toward God and others.

58. See this word in VTB.

The proposed model for the monition of welcome to the parents, which is still based on the one found in the ritual of Paul V, alludes to this Gospel pericope.

It could be supplemented by a text on Christ's own commands such as Jn 13:34-35 or 15:12-13 Or by reading before it as an apostolic text, a passage from the first epistle of St. John, for example 4:11-12 + 20-21.

It would be quite normal to precede this pericope with the one from Ezekiel which speaks of the new heart (text 2).

Christ and children.

Christ and the children : Mark 10:13-16 (Text 13) This Gospel pericope is presented by the Roman ritual as one of the four main ones. The characteristic feature of children in social life at the time of Christ was their total dependence on and respect for their teachers. Their role was to listen and learn. But it also happened frequently that they were presented to the rabbis for blessing. Here they are, but the disciples find the timing inappropriate as Jesus is about to leave for Jerusalem where he will suffer. Jesus stops, rebukes them, and blesses the children, marking the connection between these little ones (and those whomorally similar to them, albeit adults) and his passage to his Father, with the gift of life that this entails

We have already noted that this text was often read in the Middle Ages at infant baptism and is still read in the Anglican *Pra^er Book* as well as in the ritual of the German Augsburg Confession. But Tertullian testifies that it was used very early in the controversies about infant baptism. Moreover, the expressions it contains seem to be borrowed from the baptismal vocabulary of apostolic times. This can be seen, in particular, in the use of the word < prevent > which is found in baptismal contexts (Acts 8:36; 10:37; Mt 3:14). In any case, this text goes, in any case, in the direction of a justification of infant baptism⁰⁰.

59. In the text of Le 18:15-17, which has its parallel Mt 19:13-15, manae the final on the laying on of the hand; it is therefore less usable here

60. Protestant exegetes like J. Jeremias and O. Cullmann interpret it thus.

If one chooses to read it, the homily should emphasize that even before their baptism children are loved by God; through baptism they are admitted, even before the age of reason, to enter the Mystical Body of Christ and thus to participate already in the goods of the Kingdom. no question of making sentimental developments kindness of babies, and on the caresses of Christ towards them. Moreover, there is also an evangelical message to be drawn from this text concerning the adult participants: "To enter the Kingdom of God, one must welcome it as a little child. >

The reading of this pericope prepares directly for the gesture of the laying on of hands which will often be chosen by the celebrant instead of the anointing of the catechumens with oil, as the completion of the oration of exorcism after the prayer of the assembly which ends the liturgy of the Word²⁸.

28 See O. CULLMANN, *Le baptême des enfants et la doctrine biblique du baptême*, Paris, 1948, p. 3b. < The laying on of hands was precisely the gesture that accompanied the gift of the Spirit (in the apostolic age) The infants (Le 18:15), of whom the Gospel speaks, enter by virtue of this act into communion with Jesus. It is not yet baptism (it could not be baptism since Jesus had not yet died and risen...), but it is nevertheless right that, from the earliest times, this episode has been invoked to legitimize paedobaptism. The same exegete recalls that Calvin, who saw in this text "a shield against the Anabaptists," spoke of it as a true baptismal narrative.

THE CELEBRATION OF THE WORD#

If it is desired to precede this reading by that of an apostolic or Old Testament pericope, it chosen according to the orientation that the homily should give to the commentary on the text. If the homily is frankly pedobaptismal, the passages of St. Paul on the Mystical Body or of St. Peter on the People of God (texts 6, 7, 8 and 9) would be appropriate.

And if we are not afraid to read two Gospel texts in succession, we could add to this one or another of those we have mentioned as relating the Lord's order: Mt 28 (text 11) or Jn 3 (text 15).

THE COMPLEMENTS OF THE CELEBRATION OF THE WORD

The homily.

The new ritual obliges the priest to complete the readings with a brief homily, which should introduce the listeners to a deeper understanding of the mystery of baptism, and lead them to take on the responsibilities that flow from it with greater zeal, especially for parents and godparents. It is hoped that the above notes may be of assistance to the celebrants of baptisms in the preparation of their baptismal homilies.

The psalms between the readings.

The new ritual does not only propose readings; it also indicates psalms between these readings; these three psalms sing the happiness of having entered into the life of God and express the hope that it will last forever.

Psalm 22: the happiness of life with God,

This psalm is a song of gratitude of great theological and mystical density, as well as of fresh poetry. Its motive: to celebrate the happiness of intimate life with God while awaiting the messianic times (expressed by the two images of the "Shepherd" and the "Host") which will establish this life in a definitive manner.

It perfectly expresses the situation of the baptized person, wonderfully led by God, passed from death to life, and admitted to the feast of the Kingdom. The Christians of the 3^d to 5^e centuries, reading it, moreover, in a typological manner (water = baptism; anointing = chrism, etc.) had made systematic use of it at each baptism.

It is particularly appropriate between the texts that we have linked to the themes of water and Christian baptism.

Psalm 26: the confidence of the one who lives with God,

This psalm is a confident supplication. The ritual has kept only the trust aspect of it. Also the attitude of soul

62. It was sung during the procession that led the newly baptized to the church on Easter night to be confirmed and to participate for the first time in the Eucharistic banquet. CL J. DAXILOV, *Le psaume 22 et l'initiation chrétienne*, in *La Maison- Dieu*, n° 23, pp. 54-69, and *Le psaume 22 et les étapes de l'initiation*, in *Etudes d'exégèse judéo-chrétienne*, Paris, 1960, pp. 141-162. Two images dominate this song: the Temple and the Face of God (i.e., intimate life with him) and three words: light, contemplate ("savor", says the Jerusalem Bible) and see. It is the psalm of < illumination >, that is, of the salvation and life brought by Christ to the baptized. Like the previous one it ends with a longing for this happy life to last forever.

It fits very well between texts 9 (the chosen race called out of darkness into light) and 19 (the blind man born), and also fits with all the pericopes connected with the theme of the ubiquitous Body.

Psalms 33: the happiness of life with God.

This psalm sings of the blessings received by those who live in the covenant, that is, their happiness in living with God. The ritual offers only excerpts, leaving out the verses that call for commitment and are therefore more applicable to adults than to children. The climax is in the verse "taste and see how good the Lord is" (verse 9). The life into which the baptized person enters is a life that does not eliminate trials but gives true happiness: salvation granted by God

A great psalm of Christian initiation and Eucharistic communion, it is particularly appropriate between texts developing the themes of Christian baptism, the One Body, and Jesus and children

The common prayer of gathering.

is known that a common prayer of the assembly (called the Universal Prayer at Mass) normally concludes any liturgy of the Word

While it must start from the concerns and needs of those participating in this liturgy, it must also plant its roots in the texts that have just been read.

The new ritual for infant baptism cannot give anything more than very general indications for this prayer. The rubric of No. 7 indicates that it is to be used in the

The intentions can be chosen at will, taking into account especially the concrete wishes of the parents. However, *ad libitum* formulas are proposed, above all to show how the common prayer can be inspired by the readings given previously

The congregational prayer ends with an invocation of the saints; and its concluding priestly oration is at the same time a prayer of exorcism over the

child to be baptized, ending with a ritual gesture which is, at the choice of the celebrant, an anointing or an imposition of the hand.

The choice of readings, the choice of intentions for the congregational prayer, and even the choice of certain gestures: the new ritual is therefore extremely flexible.essential is that the priests have understood the importance of each of its parts, the meaning of each of its gestures, and the literary genre of the various spoken elementsconstitute it

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Note on the pastoral necessity of a rite of welcome for children in North Togo

Let us consult the register of baptisms of the parish of Bombouaka, in North Togo. From 1959 to 1961, in Bombouaka alone, we find 34 children baptized, 18 of whom were of pagan parents. From 1964 to 1967 we had 33 children baptized, but only 5 of these children were of pagan parents. These figures clearly indicate a change of direction in pastoral work. Whereas in the past we used to baptize practically all children, provided their parents asked for it, today we generally refuse baptism to children who will grow up far from a Christian environment.

Bombouaka is a parish in the diocese of Dapango, a diocese with a population of 280,000, of which more than 240,000 are pagans, 35,000 Muslims and 3,200 Christians. The diocese is therefore in the early stages of evangelization. The first missionaries focused on the evangelization of adults, and the first Christian communities, formed of baptized adults, date back to 1953.

But from the very beginning there was the problem of the baptism of the children of pagans. About thirty years ago, the first mission in the north of the country was established at Bombouaka, near an important chiefdom: there could be a definite advantage for the future of evangelisation. And the chief, who remained a pagan, asked that the children of his wives be baptized. This chief felt the weakness of animism and, if he refused, would he not turn to Islam? The Father agreed: if the chiefdom became Muslim, little by little the country would follow.

Similar situations arose with other chiefs, other notables, other more advanced characters (former soldiers, civil servants, etc.), all of them pagans, but

who saw baptism above all as a sign of social promotion. And little by little the custom was established to baptize all the children whose parents asked for it.

But we have not been unaware of the dangers of such a course

of action. More often than not, children baptized in this way are brought up outside of any Christian community; very few are educated as Christians, go to catechism, and receive the sacraments of Confirmation and the Eucharist. Some of these children are unaware that their parents had them baptized as infants.

We have therefore been led to be rather severe, and in practice we have often had to refuse baptism, because we think that we cannot baptize little children if we have no guarantee that these children will be brought up as Christians (cf. Canon 750, n° 2), catechized, led to the Eucharist

Moreover, it is necessary to see this: we are a young Christianity; the social environment is not Christian enough to bring the child towards God and develop his faith; and in the future a Christian environment without consistency (would all baptisms were accepted) would delay and compromise the serious implantation of the Church. The same problem arises for the children of certain Christians who have returned to animist rites and no longer practice

But, by being too severe, we realize that the climate of sympathy and benevolence has deteriorated. And this is quite serious. Nor should we be blind to the progress of Islam.

On the other hand, there is a positive element in the approach of parents, even pagans, which must be taken into account. Of course, pagans do not know what baptism is, strictly speaking, that it is an adhesion of life to Christ, a passage through his death and resurrection. But they know that the Christian way is a reference to the one God whom they worship. They know that the one who is committed to this Christian way must adopt a certain number of customs: habits of prayer, conversion of morals... and thus renounce certain customary ways of doing things: rites, moral life. In practice, the pagan who wants to baptize his child takes a step that is often religious in nature, and that cannot be left unanswered.

But baptizing all these children is not the solution since in fact in most cases baptism was not followed by Christian formation, and the baptized have lost all contact with the Mission

We thought that if these children could receive the equivalent of the first rites of the catechumenate, by which the Church would already take charge of them, there would be a possibility of not losing sight of them, and of catechizing and baptizing them after the age of reason. On the other hand, the Christian community would feel committed to these children, because in a certain way the Church has taken on the responsibility of leading them to baptism. In doing so, we act with more pastoral prudence. We do not risk giving a sacrament whose richness will be totally untapped by the parents; and furthermore, if the desire for baptism remains strong in the

parents, at the age of reason the children will be taken care of without difficulty by the already firmly established institution of the catechumenate for children and adolescents.

We had therefore written a note in the summer of 1965, proposing a duplication of the baptismal ceremony. Then a year later we sent to the Consilium for approval a draft of a preparatory ritual for baptism. This rite referred explicitly to the baptismal ritual that the child would receive later, after the age of reason. This rite was more than a simple blessing, it manifested that the child is very concretely committed to the Church, and oriented towards a baptism to be received later. The response of the Consilium was not long in coming, positive in substance. However, given the difficulty of having a new rite approved, it was proposed that we take as our basic text the rite of entry into the catechumenate of the ritual of adult baptism, with the possibility of adapting this text to our situation and our requirements. This we did. We were experimenting when we received a letter from the Congregation for the Doctrine of the Faith, signed by its Prefect, saying that after examining our letter of 1965, the Commission of Cardinals had "decided to continue the study of the question, while maintaining the present practice according to the common norms." > We therefore stopped all experimentation.

And now the draft ritual for the baptism of infants provides for a rite of welcome which, in certain regions, especially in mission territories, could no doubt be celebrated separately depending on pastoral requirements.

We are therefore going to enter into the time of setting up this rite, with the pastoral work that this implies; first of all, a psychological preparation of the parents concerned: after having refused baptism, there is a current to be reversed so that this rite is desired; at the same time, it will be necessary to examine carefully the situations for which it would be good to reserve this rite. Finally, but less urgently, and only after the ritual has been in use some time, we must see if the rite of welcome needs to be reworked, and adapted to local needs and customs. But the important thing is that this rite of welcome exists.

Pierre REINHARD, o.f.m.

Bombouaka, 27 November 1968.

THE NEW ORDINATION RITUAL

LHE new ordination ritual deals only with the ordination of deacon, priest and bishop a departure from the earlier Roman Pontifical. But this major innovation merely endorses the renewed vision of sacred orders which had been prepared by Pope Pius XII's Apostolic Constitution *Sacramentum Ordinis* (November 30, 1947) and which was expressed with all due precision in the Constitution *Lumen Gentium* of the Second Vatican Council. Even more than an implementation of the conciliar Constitution on the Liturgy, the new *Ordo* is the liturgical expression of the chapter on the Constitution *Lumen Gentium*, as is clearly stated in the Apostolic Constitution *Pontificalis Romani recognitio* of 18 June 1968, by which Pope Paul VI promulgated the new rite. It constitutes an important fruit of Vatican II.

As a prelude to the studies which will be devoted to the ordination of deacon, priest and bishop respectively, some reflections are given here on the general options which have been taken in the drafting of the new ritual. These options concern especially the vocabulary adopted, the place chosen in the Mass for the celebration of the sacrament and the identity of structure of the three ordinations. But it is perhaps appropriate to emphasize first that a radical distinction has been made between the sacred orders of diaconate, presbyterate and episcopate and the various non-hierarchical ministries on the other

The three holy orders

By treating the three sacred orders separately, the new ordination ritual is in line with the oldest Roman tradition. The Veronese Sacramentary (6th century) and the Gregorian Sacramentals have no other ordination formularies than those for bishops, priests and deacons. The Roman ritual for the minor orders of subdeacon, acolyte and lector, described in the *Ordo* 34 (mid-8th century), is of a simplicity that borders on poverty¹⁸. These orders were moreover

¹⁸ OR 34,1-3, in M. ANDRIEU, *Les Ordines romani du haut Moyen Age*, III, Louvain, 1951, pp. 603-604.

conferred in private, while the diaconate and the priesthood could only be given in public: *Quando et ubi libitum fuerit, us que in subdiaconatus officium ordinantur. Diaconi vero et presbyteri numquam nisi in publica ordinatione*¹⁹.

The influence of the Frankish countries was to be detrimental to a sound theology of the sacrament of order. The liturgy of ordination elaborated by the author of the *Statuta Ecclesiae antiquae* was to pass into the sacramentaries in the form of ascending degrees of orders, from the ordination of porters to that of the bishop. The *Missale Francorum* (7th century) and the early Gelasian already testify to this order. The Gelasian sacramentary goes even further, linking the ordination of the subdeacon to that of deacons and priests: *Or do qualiter in romana sedis apostolicae Ecclesia presbyteri, diaconi vel subdiaconi eliyendi sunt*. We are on the way to inserting the subdiaconate among the major orders.

A final step was taken by the Roman-Germanic Pontifical (mid-10th century). The ordination of the bishop no longer followed that of the priests, but preceded the consecration of a king and the coronation of the emperor: the bishop became a feudal lord²⁰. It should be noted however, that the Roman tradition never endorsed such an aberration. In adopting the essentials of the Mainz Pontifical, the Roman Pontifical of the 12th century placed the consecration of the bishop after the ordination of the priest. The ritual of ordinations was now substantially fixed for eight centuries.

As can be seen, the decision to promulgate a rite decision on the order of ordination for deacon, priest and bishop in the aftermath of Vatican II did not result from the establishment of an order of priority in the work of the Consilium, but from a firm intention to dissociate the three sacramental orders, common to the universal tradition of the Church since the apostolic age, from the other ministries related to the particular needs of the Christian community according to the diversity of regions and times

Ordination and Consecration

The new rites are entitled *De Ordinatione diaconi, presbyteri et episcopi*. It was traditional to speak of the ordination of a deacon and a priest, but of the consecration of the bishop. The expression was adopted by the Conciliar Constitution *Lumen Gentium*: "The Holy

¹⁹ OR 36, 4, in M. AXDRIEU, I. c., IV, Leuven, 1956, p. 195.

²⁰ C. VOCEL, *Le Pontifical romano-germanique du 10^e siècle*, I, Vatican City, 1963; ordination of priests and deacons, n° 20-37; consecration of the bishop, n° 194-245; blessing of a king, n° 246- 263; coronation of the emperor, n° 263-267.

Council teaches that the fullness of the sacrament of Orders is conferred by the episcopal consecration" (art. 21). In proposing to call the rite which confers the episcopate an ordination, the *Consilium* does not intend to contradict the teaching of the Council, but rather to highlight certain fundamental aspects of the sacrament which the Council itself emphasizes normal, in fact, that the rite by which one accedes to "the fullness of the sacrament of Orders" should be called an ordination, like those which confer its first and second degree the identity of the vocabulary adopted underlines the internal unity of the sacred hierarchy Finally, the expression further insinuates the collegiality of the episcopate: through episcopal ordination the elected person accedes to the *Ordo episcoporum*.

If we wish to refer to tradition, we shall see that the two terms are juxtaposed in the liturgical sources, the word *ordinatio* covering the whole rite and *consecratio* being applied in a more restricted manner to the prayer which follows the imposition of hands.

The *Apostolic Tradition* deals with the ordination of the bishop, priest and deacon: *Episcopus ordinatur electus ab omni populo; cum autem presbyter ordinatur... diaconus vero cum ordinatur*²¹ ... Hippolytus understands the word ordination in the technical sense of reception into the hierarchy by the imposition of hands (*xeiporoveiv*), for he refuses to use it for a lector or a subdeacon: the first is instituted (*xa6iora0a*), the second is only appointed (*ovopdteiv*)

The Verona sacramentary, which is the oldest source of the Roman ritual of ordinations, gives as respective titles to each of the three forms: *consecratio episcoporum, benedictio super diaconos, consecratio presbyteri*^T.

The *Missale Francorum* is of great interest because, although it does not give a global title to each of the rites, it does characterize the various formularies which compose them. Thus, with regard to episcopal ordination, we find the following titles: *exhortatio ad populum cum episcopus ordinatur, orationes et preces de episcopis ordinandis, collectio sequitur and consecratio*, the consecration consisting of the great Roman prayer *Deus honorum omnium*. The Gelasian sacramentary entitles the whole: *Orationes de episcopis ordinandis*, similarly reserving the title *consecratio* for the prayer *Deus honorum omnium*^{*}. As for the Gregorian sacramentary, it also applies the term consecration to the three prayers properly consecratory, giving as general titles: *benedictio episcoporum, oratio ad ordinandum presbyterum, orationes ad ordinandum diaconum*^{1 *}. Finally, this is the language of the old papal *Ordo* entitled *De ordinatione romani pontificis* (6^{*} century), which specifies that after the book of the Gospels has been opened on the head of the chosen

one, *episcopus Ostiensis consecrat eum pontificem*²².

would therefore be in keeping with tradition to say that deacons, priests and bishops are consecrated by the laying on of hands and the prayer that follows it during the rite of their ordination.

The place of the rite in the Mass

According to the Pontifical, the entire ordination of the deacon and the essential part of those of the priest and bishop took place between the epistle and the gospel of the Mass. But the ordination of the priest had important complements.

The episcopal consecration had its prelude before the beginning of Mass and its conclusion after the *missa est*. Clearly, there was a need to reorganize the whole set of rites and make each ordination a coherent whole.

While the *Apostolic Tradition* describes the ordination of the bishop immediately before the oblation, without alluding to a possible liturgy of the Word, Roman *Vrdo of the ordination of the pope* places it before the singing of the *Gloria in excelsis*: it is the newly ordained pope who intones the hymn and from that moment on takes the presidency of the celebration. But, as early as the middle of the 8^e century, sacred orders were conferred in Rome between the epistle and the gospel, presumably to allow the new deacon to fulfill his function by singing the gospel²³.

In the Byzantine Rite, the ordination of the bishop takes place before the Liturgy of the Word, that of the priest at the beginning of the offertory and that of the deacon after the conclusion of the anaphora.

The idea of inserting the three ordinations between the liturgy of the Word and the Eucharist, as was done for baptism, confirmation and marriage, was not immediately. Some feared that it would introduce a certain monotony into the general order of the Roman liturgy; others regretted that the ordination of deacons should not precede the reading of the Gospel. However, the reasons given for celebrating the other sacraments after the proclamation of all the readings and at the end of the homily seemed all the more decisive in view of the fact that a set of readings appropriate to ordinations was proposed: the hearing word of God is indeed the best immediate preparation for disposing the ordinands to receive the sacrament in

22 OR 40, in M. ANDRIEU, les *Ordines romani*, IV, p. 297,
23 OR 34, 5-13, in M. ANDRIEU, *loc. cit.*, III, pp. 605-606.

faith

The identity of structure of the three ordinations

According to the oldest witnesses, the ordinations of the deacon, the priest and the bishop took place in an identical manner: silent prayer "for the descent of the Spirit" (*Apostolic tradition*), laying on of hands, and a consecratory prayer by the presiding bishop. In Rome, in the middle of the 8^c century, the silent prayer was replaced by a monition of the bishop, followed by the litany during the prostration of the pontiff of the ordinands; after the consecratory prayer, the newly ordained are admitted to the bishop's kiss and they then exchange this kiss with those of their order.

It was in the Frankish countries that a set of more visual rites was added to these fundamental elements, no doubt made necessary by the fact that the people no longer understood the Latin language: the handing over of the book of the Gospels, the chalice and the paten containing the bread and wine of the sacrifice, the imposition of the ring and the tradition of the crosier, the anointing of the hands of the priest, the hands and the head of the bishop, and the solemn vesting in the presence of the assembly. As the Middle Ages progressed, the doublets multiplied, the symbolisms degraded and we arrived at the Pontifical of William Durand (f 1296), which was to govern ordinations to this day.

What option was the Concilium going to take in the revision of this ritual? We had to simplify. But how far should the pruning of parasitic branches go? Since ordinations could now be celebrated entirely in the language of the people, should we not return to the central core: invitatory, litany, imposition of hands, consecratory prayer, kiss of peace? Such a liturgy would certainly have been welcomed in many countries. Feared, however, that it would appear too impoverished to the eyes of many, too intellectual, not very expressive. It was therefore considered essential to retain the anointing of the head of the bishop and the hands of the priest, as well as the presentation of the objects of worship and the vesting; but care was taken to introduce a real sobriety into these secondary rites, giving the maximum scope to the essential actions. Finally, the three ordinations were given an identical structure, so as to show in them the three degrees of the same sacrament.

The initial rites.

The initial rites consist of the presentation of the chosen one, the bishop's address to the people and then to the ordinand, and then

interrogation

The pontificals prior to that of William Durand did not contain forms for the bishop's address to the ordinands, but only the juridical statement of the functions of each order. It was from this that the bishop could construct an exhortation at will. This freedom of the bishop has been restored: the three formularies introduced in *YOrdo* are introduced only as models of exposition of the mystery of the priesthood and the functions of the bishop, the priest and the deacon: *his uel similibus verbis*. The text of the allocutions completely redone in the light of the Constitution *Lumen gentium*. Its value, recognized by all, is not without difficulty. Many feel that these newly developed texts speak more to the clergy and faithful of our time than the ancient consecratory prayers. It would be regrettable if the quality of a lesser formulary were to diminish the impact of the essential one.

Only the consecration of the bishop used to begin with an interrogation, which dealt with the intimate disposition the chosen one towards his pastoral mission and the orthodoxy of his faith. However, the finale of the priest's ordination partially echoed this with the profession of faith and the promise of obedience, and several pontificals of the Middle Ages contained a real interrogation of the future priest, either before or after the bishop's address: *Vis pres-byterii gradum in nomine Domini accipere? - Volo... Vis episcopo tuo ad cuius parochiam ordinandus es, obediens et consentiens esse secundum iustitiam et ministerium tuum? - Volo*

From now on, all three ordinations will include such an interrogation. That of the bishop remains the most developed. The promise of obedience has been introduced not only in the interrogation of the priest, but also in that of the deacon, with special reference to the ordination of permanent deacons.

Consecratory rites.

If the Roman Pontifical had retained the essential rites, which we find in the ancient sources, it was not without having weighed them down somewhat with overloads. The concern was to bring them back to their original form.

Thus, first of all, the invitatory *Oremus, fratres carissimi*, which preceded the litany in the consecration of the bishop

14. G. VOGEL, *Le Pontifical romano-germanique*, I, pp. 29 and 31. that it came after it in the ordination of the deacon and the priest. From now on, in accordance with the Ordo 34^u, the invitatory will always precede the liturgical prayer. During the litany the particular

invocations for the ordinands *Ut hos clectos* will be said by the cantors and not by the bishop: this dramatization introduced by Guillaume Durand "broke the flow of the prayer and gave excessive importance to a secondary element. The litanies concluded by a prayer of the bishop, which, according to Roman tradition, immediately preceded the consecratory prayer

The imposition of hands had undergone several modifications: while for the ordination of the priest it had retained its original majesty (imposition of hands in silence by the bishop and all the priests present), in the consecration of the bishop it was now done practically only by the three consecrators, and William Durand had imposed a concomitant formula *Accipe Spiritum Sanctum*²⁴. In the ordination of the deacon the imposition of the bishop's hand had been transferred to the middle of the consecratory prayer by the Pontifical of the Curia of the 13th century²⁴, and William Durand had also given it a concomitant formula *Accipe Spiritum Sanctum ad robur*²⁵.

According to the new rite, the imposition of hands will be done for the three orders in silence and immediately before the consecratory prayer with which it forms an organic whole

The consecratory prayer had taken the form of a preface in the 9th century, which it had not had before, as can be seen from the sacramentaries. The earliest witness to this innovation is Hincmar of Rheims, describing his own episcopal consecration, which took place in 845. The earlier practice was restored to prevent the ordination prayer from becoming a sort of double of the Eucharistic prayer. However, in order to preserve the appropriate solemnity, it may be sung in the tone of the preface. The unfortunate innovation introduced in 1950 by the Congregation of Rites, prescribing that the bishop interrupt the chanting to say the main phrase of the consecratory prayer, has obviously been removed

Explanatory rites.

The explanatory rites have been simplified, and the formulas that accompanied them have been either suppressed or radically modified in order to remove all the medieval allegorism that has become incomprehensible to the

The vesting of deacons and priests is now done in silence and is no

²⁴ M. ANDRIEU, *Le Pontifical romain au Moyen Age, II: Le Pontifical de la Curie romaine au 13^e siècle*, Vatican City, 1940, p. 340.

²⁵ M. ANDRIEU, *Le Pontifical de Guillaume Durand*, p. 361.

longer performed by the bishop: deacons or priests hand over the stole, dalmatic or chasuble to the newly ordained. The rite is performed in silence, for if the liturgical vestment has an undeniable global symbolism, it would be artificial to try to find a particular meaning in each of the vestments of the sacred ministers

The anointing of the hands of the priest, now done with the Holy Chrism, and the anointing of the head of the bishop, which hitherto interrupted the consecratory prayer, are no longer the great moment which the prior chanting of the *Veni Creator* was intended to emphasize, but they highlight the dependence of the priesthood of the bishop and of the priest on the one consecrated one, the High Priest Jesus Christ: *Deus, qui summi Christi sacerdotii participem te effecit*, is said to the bishop; as for the priest he hears himself say: *Dominus Iesus Christus, quem Pater unxit Spiritu Sancto et virtute, te custodiat...*

The deacon and the bishop receive, as in the past, the book of the Gospels, and the priest the bread and wine. But to the latter the bishop no longer says: *Accipe potestatem offerre sacrificium Deo, Missasque celebrare*, for this power has been conferred upon him in the consecratory prayer; the bishop says only: *Accipe oblationem plebis sanctae Deo offerendam*.

As for the insignia of the episcopate, they are reduced to the ring, the mitre and the crosier; regrettable that the imposition of the mitre was introduced between the presentation of the ring and the crosier, because if these two objects have a precise meaning: *Accipe annulum, fidei signaculum, Accipe baculum, pastoralis muneris signum*, the mitre is not

21. *Variationes in rubricis Pontificalis romani* (20 February 1950) in AAS 42 (1950), pp. 448-455.

than a headdress. It would have been preferable to be content with putting it on the new bishop at the end of the Mass when he left.

It is obviously in the Eucharistic concelebration that the ordination of the priest and the bishop culminates. It is there also that the diaconal ministry reaches its summit in the service of the altar and the distribution of the blood of Christ.

Such is the general outline of the new rite of ordinations, which constitutes the first chapter of the *Pontificaleromanum ex decreto sacrosancti oecumenici Concilii Vaticani III instauratum, auctoritate Pauli PP. VI promulgatum*, as we read on the first page of the typical edition. This means that, in the Pope's thinking, the experimental stage is over. remains that "the Church, in matters which do not

THE NEW ORDINATION RITUAL#

concern the faith or the good of the whole community, does not wish to impose the rigid form of a single wording even in the liturgy"(*Liturgical Constitution*, art. 37).Therefore, after having appreciated all the possibilities offered by the new Ordo, the Episcopal Conferences will be able to reflect on the ways in which certain secondary rites can be more deeply inserted into the customs of their respective countries

Pierre JOUNEL.

THE ORDINATION OF DEACONS

Lhe definitive ENTRY INTO force of the new ordination rituals is an important event in the life of the post-conciliar Church. They of direct interest to candidates for ordination, to bishops and to local communities should enable them to celebrate in spirit and in truth essential acts of Christian life. They also provide specialists in the theology of ministries with material that can enrich their reflection. But to help the former to celebrate and the latter to work, the liturgist should provide them with the technical indications indispensable to discern the meaning and function of the newly proposed prayers and rites.

A presentation of the renewed form for the ordination of deacons should therefore have as its main aim to make the reader understand the way in which it has been constructed. Since it is a reform, it is important first of all to point out the reasons which made it necessary at the level of the life of the Church by briefly mentioning the change in the diaconate and then the general perspective of Vatican II on the liturgy. It is then necessary to examine closely the form which served as a starting point for the work of the Consilium, in order to look for the internal motives for the change and to have a point of comparison against which to assess the result. The information and criteria gathered in this first stage will make it possible to approach an analytical reading of the new form and to conclude with a brief look at some concrete problems of celebration

THE REASONS FOR REFORM

The mutation of the diaconate.

Even before speaking of the properly liturgical reasons, which alone would be sufficient to justify a reform of the ritual of

ordination of deacons, one cannot avoid first of all dwelling on the profound change in the diaconal ministry to which Vatican II gave the decisive impulse by restoring the diaconate as a permanent ministry in the Latin Church. Article 29 of *Lumen gentium*, which should be quoted here in full together with Article 16 of the Decree *Ad Gentes*, first of all put an end to the controversy about the nature of the diaconate by affirming that, although it is not priestly, the diaconate constitutes one of the degrees of the sacrament of Holy Eucharist. This position is at the origin of new theological research, which has recently been discussed here²⁶. With regard to the practical tasks of deacons, it was not possible for the Council, except in the liturgical sphere, to anticipate much about the future of a ministry which did not yet exist, which explains the relative vagueness with which *Lumen Gentium* leaves the ministry of the word and especially the charitable ministry attributed to deacons.

We know how important diaconal movement has become following this conciliar opening bringing together several hundred candidates. The first deacons have just been ordained in Germany, Latin America and Africa, while ordinations are expected in Belgium. In reforming what was to become the inaugural celebration of the commitment to the new diaconate, the experts of the Consilium had to express, within the limits of the present situation, the doctrinal dimensions and seek to meet as closely as possible the reality which the candidates for ordination are beginning to experience.

The transparency of the rites.

Shortly before the demands of the movement for the restoration of the diaconate began to be met, the Constitution on the Liturgy had set out in Article 21 the guidelines for a general reform of the Roman Rite which would enable the celebrations to express more clearly, with a view to facilitating the understanding and participation of the people, the holy realities which they signify. The translation of the ordination formularies into living language no longer made it possible to compensate, as in the past, for the lack of unity and the hybrid character of sets in which fundamental elements still valid and others outdated or ambiguous were mixed together, thanks to the Latin screen and the richness of the visual elements.

For the ordination of deacons, as for that of bishops and priests, it was necessary to try to discern the essential gestures and prayers and to appreciate in the historical avatars of the formulary what could be reused, so as to reconstruct for contemporary use a coherent and true

²⁶ Cf. *Bulletin on the Theology of the Diaconate*, in *La Maison-Dieu*, no. 96, pp. 106-114.

celebration which at the same time preserves the vital continuity with the previous generations. In order to understand the work done by the Consilium, we cannot dispense with this discernment and examine the formulary which was composed around 1293-1295 by the French bishop Durand de Mende and which was imposed on the whole Latin Church by Clement VIII in his printed Pontifical of 1595.

THE ORDINATION OF DEACONS⁴⁰

L TARU.VU I>13 SOinOS I *E L*ASaCC HmMULainE*								
Conduct of the rite.	vc 5- 6' s.	Gall G-	Ge ca 750	Mf ca 730	H ca 735	HB 10-	xiii 13' 8.	Dr 13- 8.
1. Call by the Archdeacon: <i>Acceding</i>							x	
2. Presentation to the bishop: <i>Pot- tulat.</i>			141				x	
3. Election by Fêvêque: <i>Auxi- liatite.</i>								
4. Address to the ordinanda : <i>Provehendi.</i>							x	
5. Litanies <i>(Ut hoc eledot by évêque).</i>			142					
6. Invitatory: <i>Commone volam.</i>			155				x	
7. a. Invitatory: <i>Oremat dilec- tiuimi</i> h. - <i>el precet not-</i>	949		x 150					
8. Consecratory Prayer:	918		151	25 h	4,1			
a. <i>VD</i>								
b. (<i>Adctlo qi</i>) <i>omnipotent De,</i> <i>honorum.</i>			152				x	
9. Hand Imposition:	951			23				
a. Before <i>Emitte.</i>					4,3			
h. <i>Accipe Spiritum. '</i>								
10.Tradition of the stole: <i>Accipe tlo- lam.</i>								x
11. Tradition of the dolmatics: <i>In-</i>								
12.Febangelary tradition: <i>Ac- dpe</i> <i>potatalenc</i>						w		x
13. <i>Eraudi</i> prayer.						(x)		x
14. Oration <i>Dne tanclae tpel.</i>			156			x		
		x	26		4,2			x

SOOT :

Dr = P. de Durand de Mende (Ed. Andrieu, *Le Pontifical Romain au Moyen Age*, III, Rome, 19-10).

Gall = Hypothetical Gallican form.

Ge = S. early Gelasian (E<L Mohlberg, Rome, 19G0).

*H = Gregorian S. *Hadrianum* (Ed. Lietzmann, Münster- in-W, 1921).

Mf s *Mitrâle Francorum* (Ed. Mohlberg, Rome, 1957).

Rg = P. Roniano-Gerninnique (Ed. Vogel-Ekc, Rouie, 1063).

V = S. of Verona (Ed. Mohlberg, Rome, 1956).

XIII = P. of the Roman Curia in the 13th century (Ed. Andrieu, *op. cit'*' 11, - Rome, 1910).

2. This table gives the earliest known evidence of the elements of the ancient formulary from the major published sources in history of the Latin liturgy. With some exceptions, such as for H, Ge and Dr, each column does not represent the complete formulary given by the cited source. It should also be noted that the rites and formulae thus identified chronologically may in fact be older than the manuscript witnesses. In the part of the table to the left of the double bar, the numbers referring to the editions allow us to observe the original order of the texts in their original collection.

To understand the old form.

If we look at the table on p. 76, where the sources from which the various texts and rites of the ancient formulary are derived are presented, we have before our eyes the result of seven or eight centuries of evolution of the Roman liturgy. If we limit the question to the history of the Pontifical, we can describe this evolution in four stages:

1. From the 6th century to Charlemagne, the sacramentaries and other Roman liturgical collections penetrated Gaul, met the local liturgy and finally mixed with each other

2. From the 9th to the 10th century, rubrics and textshad been separate until thenbegan to merge to give rise to missals, rituals, pontificals, etc., at the same time as a certain amount of creative activity took place A synthesis of the two movements was achieved around 960-962 in the Roman-Germanic Pontifical of Mainz.

3. From the 10th to the 13th century^e, the Roman-Germanic liturgy returned with the bishops of Emperor Otto's retinue to the devastated Rome of the Iron Age and was romanized bysuccessiverevisionsbecame the Pontifical of the Roman Curia of the 13th century

4. Towards 1293-1295, Durand de Mende redid the texts of the Pontifical and gave it the organization in three books that would make it so successful. The internal qualities of the work and its distribution by the nascent printing press explain why the post-Tridentine Pope Clement VIII imposed it on the universal Church with a few alterations.

The ordination of deacons has been influenced by the various liturgical collections and has undergone the consequences of this evolution. We must now follow its metamorphoses in order to shed light on its riches and explain its contradictions.

The primitive collection (6^e -8- century)-

The part of Table I situated to the left of the double bar corresponds to the period when the Roman liturgical books penetrated Gaul and encountered local customs. These migrations were to have a profound effect on the ritual of the ordination of deacons. The identification of the sources allows us to observe first of all that we are dealing with not one but two complete formularies, one Roman, the other Gallican, which the pious imagination of a Gallic scribe of the 6th or 7th century has linked to each other through the ambiguous title of the second *Ad consummandum diaconatus officia*.

Apart from an address to the people which has not been

THE ORDINATION OF DEACONS⁴⁰

retained (Mf 21), the Gallican form consisted of the invitatory *Commune votum* (Table I, no. 6), which very explicitly associated the people with the bishop for the consequential prayer *Domine sanctae spei* (no. 14). The Roman formulary of the *Benedictio super diaconos* is represented in Table I by three of its revisions (Ge, Mf and H). We must go back to the Verona Sacramentary to find the original structure. First of all we find in the *Veronense* the collect for the ordination mass *Dne Ds preces nostras* (V 948), which is very much influenced by the concerns of the consecrating bishop²⁷; Then comes the prayer of intercession of the assembly in favour of the ordinands, constructed in the manner of the solemn orations of Good Friday with an invitatory (5th 949) and a brief oration (5th 950); finally the great consecratory prayer with which the bishop accomplishes the ordination (5th 951).

When the Roman texts passed into Gaul, it is noted in the early Gelasian Sacramentary that the oration for the ordinands (V 950) has disappeared and that the ex-collection of the consecrator (V 948), which does not explicitly speak of the

²⁷ The interpretation given here of the oration *Dne Ds preces* (Ve 948) diverges from that proposed by B. KLEINHEYER in his work on the ordination of priests (*op. cit.*, p. 64, n. 193) and to which we shall return in the second part in connection with the litanies. To show that Ve 948 is indeed the collect of the ordination Mass, we can rely on three observations: 1° The first part of Ve 948 is rigorously parallel to the text of the oration Ve 942, which is unquestionably the collect of the Mass of the episcopal coronation. 2° The content of Ve 948 does not correspond to the prayer for the ordinands which the invitatory Ve 949 makes us expect. 3° If Ve 948 is indeed the collect of the mass of ordination, it is perfectly understandable that, unlike the other prayers of the *Benedictio super diaconos*, it does not find a parallel in the *Consecratio presbyteri* of the Leonian booklet of ordinations (B'e 952-954).

diaconate, has come to take its place. It thus became possible, in the case of the simultaneous ordination of priests and deacons, to make only one collective intercession of the assembly; but at the same time this prayer underwent a first alteration because the oration used (V 948) no longer corresponded to the intention stated in the invitatory. The two newly associated texts were soon to merge, as the *Missale Francorum* and most of the Gelasians of the 8th century testify, with the invitatory absorbing the oration, with the practical result of abolishing the typically Roman practice of distinguishing between the intercession of the people and the bishop's consecratory prayer, and aligning it with the Gallic practice, which, like most other rites, associated the people with the bishop in the consecratory prayer.

In Rome, meanwhile, the *Benedictio super diaconos* benefited at the end of the 6^c century from the liturgical reform of Saint Gregory the Great a few stylistic corrections that affect neither the content nor the plan of the great consecratory prayer (H 4:3-6), the Gregorian reviser essentially reworks the intercession of the people such a way as to make it suitable for use in the common ordinations of deacons and priests. The invitatory (H 4:1) is simply rectified, while the oration for the ordination (V 950) is reworked into the *Exaudi* - oration (H 4:2). This Gregorian form, used in Rome until the 10th century^e, also passed into Gaul with the sacramentary sent to Charlemagne around 785 by Pope Hadrian P^r. Through the mixing that followed, its variants contaminated the other Roman texts and the *Exaudi* prayer (n' 13) took its place alongside them in the new compilations.

In this picture of the avatars of diaconal ordination in the pre-Carolingian period, it remains to identify the liturgical-canonical rite of presentation to the people of the candidates chosen by the bishop. In Rome, around the middle of the 7th century, it took place at the beginning of Mass on Wednesday, Friday and Saturday of the Four Seasons, the day of the ordination. The *Auxiliary* Monition (n' 3) gave those who had objections to make against the bishop's choice the opportunity to express them. The clumsy witness to this usage is a brief *ordo* written in Gaul which was attached to the ordination forms of the early Gelasian Sacramentary (Ge 140-142). It now includes - coinciding with Gallican usage - only one pre-sentation of the candidates, in the ordination Mass itself, and it follows the brief silence which the *Auxiliante* monition leads to with a new form of congregational intercession, competing with the original Roman prayer (V 949-950), the *Kyrie eleison cum laetania*.

Secondary rites (9^c-13^c century).

The right-hand side of Table I allows us to observe, mainly in the 10th and 13th centuries, the appearance of a series of new rites, the origin of which can be sought on several levels at once: evolution of pastoral organisation, a shift in sacramental theology, a concern to make celebrations visually richer when the people no longer understand the language, the influence on the liturgy of the context of feudal investiture.

At the beginning of the 10th century, rites of vesture and blessing of the vestments appeared. All the solemn tradition stole, a typically Gallic diaconal insignia, for which the Romano-Germanic Pontifical collected two formulae which were remodelled by Durand (no. 10) and which speak significantly of the diaconal *ministerium*, while other similar texts speak of *officium*. A little later the rubric of *V Ordo Romanus XXXIV*, 10 is introduced into the Romano-Germanic Pontifical, which provides for the silent vesting of the dalmatic, the Roman diaconal insignia which doubles as the stole. In the 13th century, the Pontifical of the Curia proposed the allegorical formula *Induat te Dominas* to accompany this gesture which was taken up by Durand (no. 11).

At the beginning of the 10th century, a *traditio instrumentorum* was invented for the deacon, that of the gospel²⁸. The accompanying formula *Accipe potestatem*, very expressive of a mentality, comes from the Romano-Germanic Pontifical and is merely an aberrant imitation of the traditional formula of the chalice to the priest, who is charged with celebrating the Mass *pro viuis quam pro defunctis* (n° 12).

A probable indication of an evolution in pastoral organisation, the monition of election *Auxiliante* (n° 3) is preceded in the Pontifical of Aurillac (9^{*}-10^{*} century) by a dialogue of presentation of candidates to the bishop by the archdeacon, *Postulat sancta mater* (n° 2), where the question *Scis illos esse dignos?* is henceforth put to the person responsible for formation of the clergy and the government of parishes. Durand will find this dialogue in the Roman Pontificals, which in all likelihood will themselves have taken it from the only witness of the Roman-Germanic Pontifical which mentions it, the *Codex Alexandrinus 173*.

The last modification, whose significance seems theological this time, is that in the 13th century the silent imposition of hands, hitherto situated before the *Adesto* prayer (no. 8), was moved by the Pontifical of the Curia before the specifically episcopal passage of this blessing (*Emitte in eos*). Durand will add to this gesture a declarative

²⁸ The first to introduce this gesture at the end of the 9th century were the Anglo-Norman pontificals. Their formula is admirable: *Accipe istud uolumen evangelii, lege, et intellige, et aliis trade, et tu operé adimple* (*Pontificale Lanetense*, ed. DOBLE, London, 1937, p. 54).

formula in the taste of the day, *Accipe Spiritum* (n* 9), which is detrimental not only to the aesthetics but to the profound theology of the original Roman ordination. The very writings of the bishop of Mende show, moreover, how difficult it had become to discern the essential elements of ordination by the end of the 13th century. For the author of the *Rationale divinatorum officiorum*, the substance of the sacrament resides in the tradition of the stole and the gospel, and all that he gathers from the past or adds himself to the formulary out of a technical concern (call of the candidates, n* 1), out of a catechetical preoccupation (allocution *Provehendi*, n* 4) or by following the fashions which tended to be introduced since the 10th or 12th century^c (reduction to the preface of the *Adesto* prayer, n* 8, and triple blessing of the bishop in the litanies, n* 5), is no longer present in the rite except ad *sollemnitatem*.

For seven centuries neither the diaconate nor its form of ordination was to change. In freeing the diaconal ministry from its sclerosis, Vatican II at the same time set itself the task of reconstructing a coherent and true celebration of the ordination of deacons, with which the Christian people can feel consonant in thought and action, and which expresses as far as possible the still very theoretical reality of a permanent diaconate in the sacrament of Holy Orders. It is the result of this work which must now be presented.

6. *Diacono cum ordinatur traditur sub certis verbis stola et codex evangelii, quae res et verba sunt huius sacramenti substantia, caetera sunt de sollemnitate* (*Rationale divinatorum officiorum*, II, 9, 19).

THE ORDINATION OF DEACONS40

II. COMPARATIVE TABLE ²⁹	
A. OLD FORM	O. NEW FORM
<p>1. Appeal by the archdeacon.</p> <p>2. Presentation To the bishop by the archdeacon: <i>Postulate</i>.</p> <p>3. Election]>by the bishop: - <i>Auxiliante</i>^.<i>si quis.</i>^</p> <p>4. Address to the ordinands: <i>Provehendi</i>.</p> <p>5. Litanies.</p> <p>6. Invitation: <i>Commune votum</i>.</p> <p>7. Invitatory: <i>Oremus dilectissimi...</i></p> <p>- <i>el preces nostras</i></p> <p>8. Consecratory preface: <i>VD</i>.</p> <p>9. Imposition of the hand: - <i>Accipe Spiritum</i></p> <p>10. Tradition of the etolc: <i>Accipe stolam</i>.</p> <p>11. Dalmatian tradition: <i>Induat te Dns</i>.</p> <p>12. Tradition of the gospel: <i>Accipe potestatem</i>.</p> <p>13. Prayer: <i>Exaudi</i>.</p> <p>14. Prayer: <i>Dne sanctae spei</i>.</p>	<p>11. Call by the <i>deacon of office</i>.</p> <p>12. Presentation to the bishop by a - <i>priest delegate: Postulate</i>(C).</p> <p>13. Election by the bishop: - <i>Auxiliary</i>(C) and <i>response of the people</i>(N).</p> <p>14. Address to the <i>people and the ordinands</i> (N).</p> <p>16. <i>Commitment dialogue</i> (N).</p> <p>17. <i>Promise of obedience</i> (N).</p> <p>18. <i>Invitational: Oremus dil</i> (C).</p> <p>19. Litanies (C).</p> <p>20. <i>Oration: Dne Ds preces nostras</i> (C).</p> <p>21. <i>Laying on of hands in silence</i>(R).</p> <p>22. <i>Consecratory Prayer: Adesto</i> (R and C).</p> <p>23. <i>Silent vesting by priests or deacons</i>.</p> <p>24. <i>Song</i> (ps 83) (N).</p> <p>25. <i>Tradition of the gospel: Accipe evangelium</i> (N).</p> <p>26. <i>Kiss of peace</i>.</p> <p>26. <i>Song</i> (ps 146) (N).</p>

²⁹ On the right-hand side of this table, italics underline a change of rubric, the acronyms C (= corrected), N (= new) and R (= restored) indicate a change in the texts. The numbering that of the new *Roman Pontifical*.

THE NEW LITURGY OF ORDINATION

The structure of the new form for diaconal ordination is practically identical to that of the ordinations to the priesthood and to the episcopate. The parallelism was intended to underline the unity of the three degrees in the sacrament of Holy Orders. The only particularities of the ordination of deacons comparison with that of priests are the imposition of hands by the bishop alone and the tradition of the gospel book (Table II, B n° 20 and 24) The celebration begins directly after the Gospel. It has as its center the imposition of hands and the consecratory prayer. The election of the candidates: call, presentation, election (B n° 11-13). - 2. The bishop's address to the people and the future deacons (B 14). - 3. The public commitment of the ordinands: dialogue of commitment and obedience (B n° 15-16). - 4. The intercession of the assembly: invitation, litany, prayer (B n° 17-19). After the consecratory prayer (B 21), the silent vesting shows to the eyes that the ordination has been accomplished, while the tradition of the evangelium highlights one of the three dimensions of the diakonia which has just been conferred (B 22 and 24). The rite ends with the kiss of peace (B 25).

The liturgy of the word.

The new Pontifical for Ordinations contains a selection of thirty-one readings, followed by a collection of responsorial psalms, alleluia verses and acclamation antiphons. Many of the readings are common to all ordinations. Four readings are especially intended for deacons: the "moral to the deacons" from 1 Tim 3:8-13; the story of Philip and the eunuch (Acts 8:26-40), which introduces the theme of diakonia of the word; the account of the ordination of the Seven (Acts 6:1-7), whose diaconal character is debated by some exegetes, but which in any case points to the diakonia of charity; and the reading from Num 3:5-20, which makes it possible to evoke the diakonia of the liturgy by bringing together

8. The account of the sending of Paul and Barnabas on mission by the community of Antioch (Acts 13:1-5) seems to have been forgotten

the deacons of the Levites of the Old Testament in a text which shows the latter closely subordinate & Aaron and his sons, and wholly turned to worship.

Call, presentation and election of candidates.

The ordination takes place in the place that best favours the participation of the people, normally, according to ancient custom, at the bishop's see. It now takes place directly after the Gospel. There is no *Creed* or universal prayer, so as to allow the rite to be better inserted into the continuation of the liturgy of the word. The calling, presentation and election of candidates are elements of the old form, but revised and corrected for the sake of truth. As a simple monition of celebration, the calling is no longer done by a pseudo-archdeacon, but by the deacon of office (B n* 11). The presentation of the candidates (B 12) is entrusted to a priest delegated for this purpose. One naturally thinks of the person responsible for their formation, a partial heir to the pastoral functions of the archdeacon of the Middle Ages. To the question: "Do you know if they are worthy? answer henceforth takes into account the opinion of the people, solicited during the canonical publication of the banns and the consultation of those in charge: < According to the consultation of the Christian people and on the advice of those to whom it belongs to judge, I certify that they have been judged worthy of being ordained. This change in the presentation of candidates renders the former final of the *Auxiliary* election monition (B #13) unnecessary. Its disappearance, however, is not without importance, especially for the notion of vocation, since the election of the bishop no longer appears this time as a preliminary to the consultation of the people but as the conclusion of the dialogue which has just reported on this consultation and whose starting point was a request from the Church. The assembly present is invited to show its assent by responding *Deo gratias*.

The allocution of the bishop.

The bishop's address (B*14) is assimilated to the homily. It is foreseen that it should have as its object the diaconal office, but the text given by the Pontifical is not imposed; it is only proposed to the celebrant, who remains free to use it as he wishes.

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After this dialogue, each ordinand makes a promise of obedience in the hands of the bishop, using the *Promitto* previously required only of priests. This direct attachment to the bishop revives the ancient tradition of the diaconate. The relationship of the deacon to the priest, who, like the bishop, is part of the priestly order, remains vague in the *termin adjutorium*.

The intercessory prayer of the assembly.

The litanies now take the place of universal prayer. Some adjustments and corrections have been made to them, which simplify them considerably. They are preceded by an invitatory and followed by an oration. The threefold episcopal blessing at the chanting of the invocations *ut hos electos, which was* recently introduced and which risked misleading as to the real moment of the ordination, has been restored to the choir in accordance with the ancient usage. The text of the litanies themselves has been abbreviated and the rubric provides the addition of names of other saints whose memory would seem appropriate or invocations more suited to particular circumstances. To ensure the transition between the promise of obedience and the litany, an invitatory was necessary. The Gregorian Sacramentary invitatory (H 4:2) was taken up again, with its finale lightened. In order to conclude the litany in the manner of a contemporary universal prayer, it was followed by the ex-leonian collect *Domine Deus preces nostras* (V 948), formerly absorbed by the invitatory (A n° 7-8), and whose finale no longer speaks of election but of the blessing of the ordinands, which modifies its rhythm and meaning.

This new way of doing things calls for some observations of a historical and technical nature, which should not be overly burdensome, and which will be found in the notes. regards the celebration itself, it is regrettable that the text of rubrics 17 and 18 of the Pontifical is not marked some liberal flexibility found elsewhere in the formulary, especially in the indications concerning the litany itself. Since it was a prayer of the faithful, the formulas for the invitatory and the prayer could have been simply proposed rather than imposed, not only to allow for a better adaptation to concrete communities, but also because the content of the texts themselves is not entirely satisfactory. The invitatory *Oremus*

sacerdotalis et in profectum populi Christiani humili caritate explere? Vultis mysterium fidei, ut ait Apostolus, in conscientia pura habere, et hanc fidem secundum Euangelium et traditionem Ecclesiae verbo et opere praedicare?.. Vultis conversationem vestram exemplo Christi, cuius corpus et sanguinem in altari tractabit, indesinenter conformare?
justif^{pk} *TUa bene& ichoM sanctifica*" replaces "tua potius electione

dilectissimi does indicate the direction of the three invocations for the ordinands who come to the house.

12. It seems difficult to agree with B. KLEINHEYER (op. cit., p. 64, n. 193) that the invitatory *Oremus dilectissimi* (Ve 949) and the oration *Ds conlator* (Ve 950) originally framed the litany of saints. If we leave aside the question of the oration *Dne Ds preces* (Ve 948) studied above, we can present things as follows:

13. The ancient form of the collective prayer at Rome, which the solemn orations of Good Friday have preserved for us, is sufficient in itself to explain why the invitatory Ve 949 finds its natural complement in the oration Ve 950. It was the intercession of an assembly before the great epiclesis of ordination Vth 951)

14. In the liturgical field of intercession, the litany belongs to another literary genre than the Roman collective prayer. Only under Gelasius P^r (492-496) that a form of litany which was not yet the litany of the saints was introduced in Rome, where it came into competition with the Roman *Yoratio fidelium*. This has two consequences: on the one hand, the mixing of the Roman collective prayer with the litany is a hybridization, and on the other hand, to affirm that the ordinations included a litany from the beginning is to say that they are contemporary with Gelasius or posterior to this pope, which not all historians are ready to admit without further evidence.

15. We have no description of the rites of Roman ordination that is contemporary with the first eucological texts. No ancient sacramentary mentions the litanies in its ordination formularies, with the exception of the ancient Gelasian who, in his *ordo* (Ge 140-142), places them precisely after the monition of election before the ordination proper. As for the author of the formulary of the *Missale Francorum*, it would have been impossible for him to contract in a single invitatory Ve 949 and 948 if he had found between these two texts a litany of which he makes no mention

16. The foregoing observations lead one to believe that, far from being witnesses to the primitive order of the celebration, the *Ordines Romani* XXXIV 7-9 (8- c.) and XXXV A 22-24 (10- c.), in which the litany is seen to slip in between the invitatory H 4, 1- and the oration H 4, 2, mark on the contrary the stages of a hybridization which may well have taken place in Rome itself between the time when the Gelasian *Yordo* was drawn up and the time when the *Ordo* XXXIV was composed.

It should be noted that in the priestly ordination of the new Pontifical, the invitatory V. 952 and the oration V. 953 frame the litany if there are only priests to be ordained, but that they return to the ancient Roman structure (invitatory, *flectamus genua*, oration) if deacons have already been ordained in the same celebration.

It does not, however, introduce the meaning of the invocation of the saints in a celebration of ordinations, for example. As for the concluding oration, we have seen above that it is a collection expressing the concerns of the consecrating bishop and not a prayer gathering the intentions of the community as was the case-Gregorian oration *Exaudi* (H 4, 2) used by *YOrdo Romanus* XXXV. However, every cloud has a silver lining, for while it breaks the rhythm of the ancient text, its modified ending directs the mind towards the solemn moment of ordination.

The laying on of hands and the consecratory prayer.

One of the main aims of the reform was put back at centre of the ordination of deacons what is at its heart, namely the laying on of hands and the consecratory prayer. The custom of laying only one hand on the deacon was of fortuitous origin and had no theological

significance; the bishop would henceforth lay both hands on the deacon in order to underline in the same gesture the unity of the three degrees of the sacrament of Atradition since Hippolytus - (*Apostolic Tradition*, 8), the bishop is the only one to do this because the deacon is not like the priest ordained to the priesthood. The gesture is made in silence. The formula *Accipe Spiritum* added in the 13th century by Durand of Mende, which did not correspond to the form of the sacrament defined by Pius XII in the Constitution *Sacramentum Ordinis*, is suppressed. This very notion of form is, moreover, extended by the Apostolic Constitution which opens the new Pontifical, to the consecratory prayer in its entirety.

Thus restored to its unity, this prayer is also rid of its false air of preface. The text taken as a basis is that of the *Veronense* (5th 951) addition to a few textual corrections of detail, a series of substantive changes must be noted. With the exception of the deletion of a slightly prolix passage in which the celebrant relied on heaven to discern the dignity of the ordinands, these corrections are all due to the need to take account of the new diaconate. The Scope and Importance of Levitical Typology

13. *Forma autem constat oerbit eiusdem precatonis consecratoriae, quorum haec ad naturam rei pertinent, atque adeo ut actus valeat exiguntur: Emitte''. roborentur. (Pont. Rom. 1968, p. 10).* were diminished, the mention of the seven < deacons > of Acts was introduced, the list of virtues was revised, and the imitation of Christ the servant replaced the final allusion to promotion to higher orders, which was unsuitable for permanent deacons. Best to give here the original text of this consecratory prayer, underlining with italics the new passages and indicating the quotations and biblical references³¹. It has kept its development in three parts: evocation of God, epiclesis, blessing.

Adesto, quaesumus, omnipotens Deus, honorum dator, ordinum distributor officiorumque dispositor, qui in te manens innovas omnia (a) et cuncta disponens (b) per verbum, virtutem sapientiamque (c) tuam Jesum Christum, filium tuum, Dominum nostrum, sempiterna providentia et singularis quibusque temporibus aptandadispensas. Cuius corpus, Ecclesiam (e) tuam, caelestium gratiarum varietate distinctam suorumque connexam distinctione membrorum, per legem mirabilem compagis . unitam, in augmentum templi tui crescere (f) dilatarique largiris, sacri muneris servitutum trinis gradibus ministrorum nomini tuo militare (g) constituens, electis ab initio Levi filiis, qui ministerium tabernaculi tui *expletes* (h), hereditatem (i) benedictionis aeternae sorte perpetua possiderent. Sic in *Ecclesiae tuae exordiis apostoli filii tui, Spiritu Sancto auctore, septem viros boni testimonii delegerunt, qui eos in cotidiano ministerio adjuverant, ut ipsi orationi et praedicationi verbi abundantius possent instare, et illis electis viris per orationem et manus impositionem mensarum ministerium commiserunt.*

Super hos quoque famulos tuos, quaesumus Domine, placatus intende, quos tuis sacris altaribus servituros in officium diaconii suppliciter dedicamus. Emitte in eos, Domine quaesumus, Spiritum (k) Sanctum, quo in opus ministerii fideliter exsequendi munere septiformis (l) tuae gratiae roborentur.

Abundet in eis totius forma virtutis (m), *dilectio sine simulatione* (n), *sollicitudo* (o) *infirmorum ac pauperum*, - auctoritas modesta, innocentiae puritas et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant, ut suae castitatis exemplo imitationem sanctae plebis acquirant, et bonum conscientiae testimonium (p) praeferentesin Christo firmi et stabiles (q) perseverent.*quatenus filium tuum, qui non venit ministrari sed ministrare (r), imitantes in terris, cum ipso regnare mereantur in coelis*(s). Per.

14. ft. Cf. Wis 7:27; b. Cf. Wis 8:1; c. l'Co 1:24; d. Cf. Wis 14:3;

Rites of vesture.

Rather than persisting in the arbitrary allegorism practised by medieval liturgists, and in order to rectify their tendency to locate the substance of the sacrament in the tradition of the stole and the gospel, it was preferred to return to the Roman practice of silent vesting. This is no longer done by the bishop but by priests or deacons. The new role of the vesting is to make assembly visually aware that the ordination has been completed Psalm 83, which accompanies the vesting, is used to evoke the liturgical function of the deacon.

The tradition of the gospel and the kiss of peace.

In the tenth century the rite of the gospel tradition made the deacon the minister of the liturgical proclamation of the gospel. The Romano-Germanic Pontifical, with all its defects, expressed this clearly. making the deacon a preacher, as it was with the bishop. With the new formula, which is inspired by a passage from the old Gallican blessing of priests (Ge 148), the whole meaning of the gesture is changed to take account of the diaconia of the word which the Council attributes to the deacon and of the power to preach which, on the basis of the old Pontifical, canon 1342, § 1, of the Code already recognized

e. Col 1:18; f. Eph 2:21-22 and 4:16; g. Cf 2 Tim 2:4; h. Num 3:6-9; i. Num 18:20 and Josh 13:14 and 18:7; j. Acts 6:1-6; k. Ps 103:30; L Cf. Is 11:1-2; m. Cf. 1 Tim 3:8-12; n. Rom 12:9; o. Cf. Rom 12:11; p. Cf. Rom 2:15 and 9:1, 2 Cor 1:12; g. Cf. 1 Cor 15:58 and Col 1:23; r. Mt 20:28, Mk 10:45, Lev 22:27; s. Cf. 2 Tim 2:12 and Jn 12:26.

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15. The appearance of the handing over of the gospel to the bishop precedes by fire the introduction of the same rite in the ordination of deacons. For bishop, Fr. d'Aurillac (9*-10- s.) provides the formula: *Accipe hoc euangelium et ita doce populum tibi commissum docens eos servare omnia quaecumque mandavit Dns J. C., et baptiza eos etc.* In the new Pontifical, the gesture is accompanied by the words: *Accipe evangelium et oerbum Dei praedica in omni patientia et doctrina.*

16. It is known that canon 1342 § 1 is based on the diaconal sentence of the *De officiis septem graduum Isi don capitula*, an anonymous opusculum of the 7th century (?) which summarizes in seven sentences the mission of the different orders. In the Romano-Germanic P., where the text appears for the first time, it is simply said: *Diaconum oportet minis-trare ad altare et baptizare* (Rg XIV 5). It is only in the 13th century, in the P. of the Roman Curia (Ed. Andrieu, p. 337), that we see the term *praedicare* appear in the text which concerns the deacon,

Receive the Gospel of Christ which you have the mission to proclaim; be careful to believe the Word you read" to teach what you believe, to live what you teach¹⁷ .

The disappearance from the text of the wordpower"will be noted which rules out the idea of investiture by instrumental tradition This concern not to fall back into the medieval trap no doubt also explains why the tradition of the gospel was not placed immediately after the consecratory prayer, which perhaps helps to give it a little appendage-like quality. This is all the more noticeable since the *diaconia verbi* is the only one to benefit in this way from a gestural explicitation, a privilege which introduces into the expression of the diaconal reality an imbalance from which the *diaconia caritatis* suffers even more than the *diaconia liturgiae* which is called to be exercised immediately in the Mass. The ordination concludes with the singing of Psalm 145 and the kiss of peace by the bishop and the representatives of the diaconal college present, who thus welcome the new members of their order

The Eucharistic liturgy.

The new deacons immediately begin their liturgical duties by bringing the bread and wine to the bishop. One of them assists the bishop at the altar. He will be the minister of the chalice for communion while other newly ordained will help the bishop distribute the consecrated bread to the faithful. At Mass, if the Roman canon is used, a proper *Hanc igitur* is provided for those newly raised to the diaconate. The text is

whereas the sentence concerning the priest included it as early as the 10th century (Rg XIV 6). It is difficult on this narrow basis to decide whether in the case of the deacon the word *praedicare* meant preaching or simply proclaiming a liturgical reading, but before deciding this it would be necessary to clarify what resonance this word might have had in the first half of the 13th century,

a time of intense evangelical ferment when the preacher Francis of Assisi was invited to become at least a deacon. The *Rationale divinatorum officiorum* of Durand of Mende (*Lib.*, IV, 24 and 25) does not allow us to determine the question with certainty.

17. *Accipe Evangelium Christi, cuius praeco effectus es, et vide ut quod legeris credas, quod credideris doceas, quod do eue ris imiteris* (cf. *supra*, note 6).

taken up at the Mass of the consecration of bishops in the Gregorian sacramen- tary (H 2, 9):

This is the offering we present before you, your servants and your entire family, *especially for those whom you have made deacons*. We beg you, Lord, to accept this offering; *protect in them your own gifts so that they may make fruitful by your power what they have received from your grace*.

This discreet way of linking the event celebrated to the anaphora makes us hope that this will not be the end of the matter and that the possibility of celebrating a true ordination Mass with appropriate orations, preface and hymns will soon be given

SOME CONCLUDING REMARKS

Compared to the old form, there is no doubt that the new form for the ordination of deacons represents a considerable advance. Everything is focused on the essentials: the laying on of hands and the consecratory prayer. The simplicity of ordination of the Seven in Acts 6:5-6, the model for all ordination in Catholic theology, has been rediscovered. The words spoken are clear and the actions taken are true. The participation of the people, though small, is real. In concluding this study, two questions remain to be asked about the rite as a whole. On the one hand, one may ask whether the new form expresses in a satisfactory way the present reality of the diaconate, and on the other whether the internal rhythm of the ordination and its insertion into the Mass favour the technical success of the celebration.

Future deacons and priests-

To the first of these two questions, it seems that the answer is yes for candidates for the permanent diaconate and

M. - etiam pro hiis famulis tuis, quos ad diaconatus ordinem promovere dignatus es... et propitius in eis tua dona custodias, ut quod divino munere consecuti sunt, divinis effectibus exsequantur

Probably not for candidates for the priesthood, in both cases the necessary nuances, since no one can obviously prejudge the moral and intellectual dispositions in which candidates are ordained.

With this reservation, it can be said that the communities called to celebrate the ordination of permanent deacons will find in the new form a good instrument for their celebration, given the present possibilities. It is well known that the reality of the diaconate is still very theoretical, and no one could unjustly reproach the authors of the new Pontifical, who began their work in the immediate post-Council period, for having confined themselves to expressing the doctrine of Vatican II. The question will simply have to be reconsidered when the diaconate has unfolded its hidden potentialities in the face of concrete tasks.

On the other hand, the fact that ordination is now to be given priority to permanent deacons may not help those candidates for the priesthood who have hitherto passed through the levitical diaconate, the anteroom to the presbyterate, without too many qualms. Since their intention is not to exercise the diaconal ministry, it is to be feared that they will have more and more difficulty in finding a meaning to the corresponding ordination and that they will about the possibilities of accessing the priesthood directly without passing through the diaconate. This problem, as we can see, is not a liturgical problem, but a question of ecclesial discipline, because in law there is only one diaconate and one cannot blame the liturgists for having respected the truth of things restored by Vatican II.

The celebration.

For centuries, ordinations took their place in the Mass where they were celebrated without being organically inserted into it, and without the formulary of the Mass being in any way coloured by the event celebrated, except by the addition of an oration *pro ordinandis*. The new Pontifical provides a partial remedy for this state of affairs by providing materials for a liturgy of the word intended to prepare the assembly for ordination and to lead it to intercession. The suppression of the *Creed* and the universal prayer seems to have no other purpose than to permit the immediate transition from this liturgy of the word to ordination.

On reviewing the sequence of the rite (gospel, call, presentation, election, address, dialogue of commitment, *pro mitto*), one may wonder, however, whether the authors of the formulary went far enough in fulfilling their intention and whether, by following too closely the order laid down in the 13th century by Durand of Mende, they did not leave a hiatus by separating unduly from the gospel

the bishop's address which takes the place of the homily. The former address, addressed exclusively to the ordinands, had no reason to take into account a liturgy of the word alien to ordination. It had its natural place within the rite. The news is addressed to the whole assembly, first to the people, then to the ordinands. One cannot help thinking that it would find its proper place after the gospel. As the culmination of the liturgy of the word, it could at the same time unfold the great dimensions and demands of the diaconal ministry and celebrate the event of the day, thus giving a happy relief to the call which opens the ordination. The pastoral advantage would be increased by a technical improvement, since the whole celebration would be better balanced and its rhythm lightened. Perhaps the fact of having left each assembly free to choose between the readings of the day and those of the lectionary of the ordinations prevented the Consilium from moving towards a solution of this type? was not forbidden to raise possibility here

In any case, at the end of a work carried out with a care which deserves all praise, the form of ordination of deacons is now fixed for some years in the service of the Latin Rite Churches. The future belongs to the deacons whose ministry will be inaugurated and sacramentally founded this ordination

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19. Moving the address would obviously require & reorganizing the elements of the formulary that precede the intercession, so that together they form a rite of election. One could imagine, for example, the following order: 1. Appeal. 2. Presentation. 3. Dialogue of commitment. 4. Election by the bishop. 5. *Promitto.*

THE ORDINATION OF PRIESTS

IT is enough to look back over the history of the liturgy ordination to see that throughout this history there has never been a reform comparable to the one we are seeing. The rite of priestly ordination has developed progressively, from the simplicity of its origins to the almost impenetrable thicket of rites whose reform was decided by the Council³¹.

For some decades now, thanks to the sources and especially the liturgical books at our disposal, we have been able to follow this evolution. From the *Apostolic Tradition* of Hippolytus we know the state of the rite of ordination at the beginning of the 3rd century*. From the oldest sacramentaries* and Roman *Ordines*³² we know what the rite of ordination was like in Rome. The later sacramentaries⁸ and *Ordines*, as well as the early Pontificals⁸, which show the mixture of Roman and non-Roman elements in the ordination rite in the early Middle Ages for the countries north of the Alps, show us the further development of the ordination ritual. The Roman-Germanic Pontifical composed in Mainz in the middle of the tenth century is both the culmination of the evolution of the preceding centuries and the basis for further developments in Rome and outside Rome. The Roman Pontificals of the early Middle Ages show here and there an authorial hand; but the work William Durand, bishop of Meaux must be mentioned above all. At no time, however, can we speak of a reform in the sense in which we understand it.

Similarly, in the following centuries, no one undertook a real reform. Neither the immediate precursors of the Roman Pontifical, of which the most important is the Pontifical of Piccolomini and Burckard (1485), nor the Roman Pontifical decided by the Council of Trent and edited in 1596 by Clement VIII, reformed the ritual of ordination. They correct and pass on, but the multitude of rites which had swarmed unchecked in past centuries remains unchanged. It was reserved to the present reform to carry out what had been neglected in this area for too long.

To show how much of a reform this really is, we will briefly recall at the beginning of each section of our presentation what the

³¹ On the history of the ordination rite see B. KLEINHEYER: *Die Priesterweihe im römischen Ritus. Eine liturgiehistorische Studie*. Trierer Theologische Studien, 12, Trier, 1962.

³² Ed. M. ANDRIEU: *Les Ordines Romani du haut Moyen Age*, 5 vols, Leuven, 1931-1961.

situation was before the reform; we will then indicate in more detail the result achieved by the reform; and finally, where necessary, we will conclude by expressing our wishes frankly.

In the first part we shall deal with the central element of the rite, i.e. the sacramental rite; a second part will be devoted to the supplementary rites, which make the sacramental rite explicit; a third part will comment on the introductory rites; and finally a fourth part will give some practical indications on the way in which deacons and priests may be ordained in the same liturgical action, on the celebration of the ordination Mass, and on the time and place of the ordination.

7. *The Romano-Germanic Pontifical*, ed. C. VOUEL and R. ELZE, 2 vols, Rome, 1963.

8. *The Roman Pontifical of the Middle Ages*, I and II, ed. M. ANDRIEU, Rome, 1938-1940.

9. *Le Pontifical romain du Moyen Age*, III, ed. M. ANDRIEU, Rome,

I. THE SACRAMENTAL RITE

Since the Apostolic Constitution *Sacramentum Ordinis* of Pius XII⁰, there was no longer the slightest doubt about the sacramental rite: it is the imposition of hands and the consecratory prayer which constitute the rite by which the sacrament of Orders is conferred, and not the presentation of the paten and chalice, as rubric of the Roman Pontifical seemed to imply, at least indirectly: < *Moneat ordinandos, quod instrumenta, in quorum traditione character imprimitur, tangant.* > A decree of the Congregation of Rites of 20 February 1950 had suppressed this rubric¹; furthermore, wherever after the consecratory prayer the newly ordained were still called *ordinandi*, it had changed this term to *ordinati*, thus drawing the very first consequence from the dogmatic decision formulated in the Apostolic Constitution *Sacramentum Ordinis*. But it does not seem that any thought was given to taking the reform further.

The situation before the reform.

There was an obvious defect in the course of the sacramental rite: the two constituent elements, the imposition of hands and the consecratory prayer, were separated from each other by two short texts which belonged to the introductory rite and had nothing to do with the sacramental rite, namely, the invitation to common prayer, i.e., to the litanies, and the concluding prayer of the litanies. This

THE ORDINATION OF PRIESTS#

disorder had arisen at the time when the rubrics in the *Ordines* had been progressively joined in the liturgical books to the texts in the sacramentaries: the rubric for the imposition of hands had simply been placed before the three eucharistical texts from the old sacramentaries. In practice, this meant that often the

10. 30 November 1947. Text in *Acta Apost. Sedis*, XL (1948), pp. 6-7.

11. *Acta Apost. Sedis*, XLII (1950), pp. 448-455.

12. Cf. *Romano-Germanic Pontifical*, XVI, 26-29; ed. C. VOOKL and R. ELIE, I, pp. 32-33.

The priests, who had gathered around the bishop after the imposition of hands, remained gathered around him only during these two prayers, and returned to their places before the consecratory prayer.

In the same vein, other defects must be pointed out. To the imposition of hands having sacramental value, another had been added in the rites after communion¹⁹. result of the combination of the old Roman ordination liturgy with the old Gallican liturgy, the Gallican prayer of consecration "*Deus sanctificationum omnium auctor*" had remained in the ritual alongside the Roman prayer of consecration, which was in no way justified³³. Finally, in the course of the work, some errors of copy had crept into the consecratory prayer, one of which constituted a real misunderstanding.

The situation after the reform.

These defects are now eliminated. The texts which belonged to the preparatory rites have been restored to their normal place. In this way, the imposition of hands by the bishop and presbyter and the consecratory prayer are no longer separated from each other, and they appear clearly again as the two elements which together constitute the one sacramental rite

³³ This juxtaposition is already found in the early Gelgian Sacramentary (ed. L.C. MOHLBERG, pp. 25-26, n^o 145-148),

That these two elements are closely related is also evident in the new ritual from the fact that the consecratory prayer is no longer separated from the laying on hands by an introductory dialogue. In the course of the development of the new ritual, the arguments in favour of both solutions were examined. For retaining the introductory dialogue was that the consecratory prayer has the character of a thanksgiving and can therefore rightly be introduced by a *Grattas agamus*. Other hand, it has been pointed out that ordinations always take place in the course of a Eucharistic celebration and that there is therefore a certain doubling of the introductory dialogue of the Eucharistic prayer, but this argument carries little weight. The testimony of history, unfavourable to the introductory dialogue, is not decisive either. What mattered most of all was that the imposition of hands and the consecratory prayer constitute a unity. Now, the invitation to prayer < *Sursum corda* >. *Gratias agamus* >. This would have dissociated these two elements of the sacramental rite. Moreover there was already an invitation to prayer in the preparatory rites. For these reasons, it seemed preferable to forego an introductory dialogue for the consecratory prayer.

On the other hand, it was necessary to repair the damage caused by the decree of the Congregation of Rites of 1950. "The < *verba, quae ad naturam rei pertinent* > represent only a part of the consecratory prayer, the whole of which constitutes the form of the sacrament. Henceforth these words will no longer be the object of special treatment, as has been the case since 1950 because of an incomprehensible tutiorism: they will be sung if the consecratory prayer is sung; they will be recited if it is entirely recited.

Among the corrections made to the text of the consecratory prayer, there is one which deserves special mention: the expression *secundis praedicatoribus* has re-established in place of the faulty expression *secundis praedicationibus*:

Before the reform

After the reform

Sint providi cooperatores ordinis nostri ; eluceat in eis totius forma iustitiae, ut bonam rationem dispensationis sibi creditae reddaturi, aeternae beatitudinis praemia consequantur.

Sint probi cooperatores ordinis nostri, ut verba Evangelii usque ad extremum terrae perveniant et nationum plenitudo, in Christo congregata, in unum populum Dei sanctum convertaturum

15. The introductory dialogue is attested for the first time by Hincmar of Rheims ; cf. M. ANDRIEU : *Le sacre episcopal d'après Hincmar de Reims*, in *Revue d'hist. ecclési.*, XLVIII (1953), p. 39. In the Roman books it is still missing in the 13th century (cf. M. ANDRIEU: *Le Pontifical romain du Moyen Age*, II, pp. 369 and 373).

16. This has already been observed by B. BOTTE: *Decree of the Congregation of Rites on ordinations*, in *La Maison-Dieu*, no. 25 (1951), pp. 134-139.

17. This expression was introduced by the Apostolic

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Constitution *Pontificalis Romani recognitio* (*Acta Apost. Sedis*, LX, 1968, pp. 369-373). The Apostolic Constitution *Sacramentum Ordinis* spoke of "*verba essentialia et ad valorem requisita*".

18. Cf. B. BOTTE: *Secundi meriti munus*, in *Questions liturgiques et paroissiales*, XXI, 1936, pp. 84-88.

The ecclesial and missionary character of the priestly ministry was clearly highlighted

Finally, it is sufficient to point out the suppression of the second imposition of hands, which was part of the rites after communion," and of the consecratory prayer of the old Gallican rite.

Appreciation and wishes".

The corrections to the sacramental rite are self-evident. No doubt some voices have already been heard criticizing what seems to them to be too timid a reform of the consecratory prayer (and also of other elements of the rite of ordination of priests). To this we must reply first of all that the bishops of the Consilium were bound by the prescriptions of the Conciliar Constitution on the Liturgy*. Things were not the same for the rite of episcopal ordination: there it was not possible to be content with reworking the consecratory prayer, and it had to be completely reworked. For the prayer of consecration of priests, one was not faced with a requirement of the same order; moreover, there was no solution as happy as for the consecratory prayer of bishops: it was not possible to take up again the prayer of priestly ordination of the *Apostolic Tradition* of Hippolytus as closely as one had done for that of episcopal ordination.

The consecratory prayer of the priests also follows a very clear plan. As it is constructed, the formulas of anamnesis, epiclesis and petition follow one another in a happy sequence. The priestly function described as a participation in the teaching function (< you gave the apostles of Jesus, your Son, companions in the teaching of the faith >), in pastoral function ("you communicated the spirit of Moses to seventy men full of wisdom, so that he, with their help, might more easily govern a numerous people >), and in the priestly function (< you transmitted to the

19. Cf. *infra*, n. 103.

20. SLC, art. 23: "Finally, innovations are not to be made unless they are really and certainly required by utility of the Church, and after having made sure that the new forms emerge from the already existing forms by a development that is in some way organic. Sons of Aaron all the graces given to their father, so that there might be enough priests to ensure the divine service and to offer the sacrifices >) relationship of the priests to the bishop also clearly expressed ("Grant me, O Lord, the helpers I need to exercise the apostolic priesthood") and on the other hand the close union existing between the priesthood and the episcopate (< ... the degrees of the priesthood and the functions of the Levites developed under the Old Law, in expectation of a new sacrament")

Finally - and this is worth noting - one should not expect a eucharistical text to develop a theology of the sacrament in precise terms, in the manner of dogmatic statements. And so one must accept that many of the statements about the ministry of priests in this consecratory prayer are expressed in allegorical language

Let us conclude with a question. Would it not be desirable that during the consecratory prayer, or at least at the moment when the words "*quae ad naturam rei pertinent*" are pronounced, the consecrating bishop and the priests who have laid hands with him should extend their hands over the candidates? The advantage would be obvious: the relationship between the laying on of hands and prayer would be brought to light. No need to dwell here at length on the question of what theological significance should be given to the laying on of hands by the presbyterate alongside that of the bishop. Let us only note that this question can only be clarified in connection with the question, which remains open, whether for the episcopal consecration it is absolutely necessary that the whole "college" say together the *verba quae ad naturam rei pertinent*.

n. EXPLANATORY RITES

The situation before the reform.

Cardinal Tommasi (f 1713) called the Roman-Germanic Pontifical a "*farrago diuersorum rituum*". This applies to the book as a whole, but also,

21. TOMMASI: *Opera omnia*, IV, p. 307. *mutatis mu while*, for each of its elements and thus for the rite of priestly ordination Romano-Germanic Pontifical, however, was still far from presenting all that thicket of complementary rites which we find, at a later stage of evolution, in the Pontifical of Durand of Mende. From one to the other, the whole set of rites after communion took shape. A critical and detailed study of this evolution shows that it was a series of misunderstandings - which we cannot set out here one by one - which led to the constitution of this second group of rites as such, as well as to the rejection of each of the elements in this group¹ *.

Among the many confusions, let us point out only this one: in the Romano-Germanic Pontifical, the description of the rite ended with the mention of the participation of the new priests in the distribution

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of the Eucharist¹³; when, in the 12*-13* century, a formula began to be pronounced to accompany the imposition of hands - as had been done up to that time for the ordination of bishops and that of deacons - a copyist carried over this formula: < *Accipe Spiritum sanction, quorum remiseris peccata, remittuntur eis; et quorum retinueris, retenta sunt* > in the free space at the end of the description of the rite, thus after the rubric relating to the distribution of communion. And what was to happen happened: another copyist made this addition, originally conceived as a indication that the said formula was to accompany the imposition of hands, into an independent rite and a second imposition of hands after communion¹⁴.

It was not only this group of rites rejected after communion that posed a problem. also the explanatory rites which immediately followed the sacramental rite: the tradition of the ornaments, whose importance had been increased by the manner in which it was performed and by the accompanying texts; the tradition of the paten and chalice, whose meaning had been rendered ambiguous by the accompanying formula; the function of the hands, which had been overloaded by the overly significant introduction of the *Veni Creator*, and which posed a question both in terms of the choice of material (oil of the catechumens), and in the

22. See B. KLEINHEYER I *Priesterweihe*, pp. 204-214.

23. *Romano-Germanic Pontifical*, XVI, 4; ed. G. VOGEL - R. ELZE, ' 74. Cf.

B. KLEINHEZER: *Priesterweihe*, pp. 208-211.

The way in which it was performed and also the text which accompanied it. There was therefore a fundamental reform to be made in this set of rites as well as in those which took place after communion. For it is quite obvious that the role of these rites is to bring out the sacramental rite, to make it explicit, to highlight it in the position it occupies, and not to obscure that position. No one will be surprised, therefore, that the work of reform began here.

The situation after the reform.

It is beyond doubt that the group of rites coming after communion was to be dismembered. Neither the particular blessing of the new priests: < *Benedictio Dei omni- potentis... ut sitis benedicti in ordine sacerdotali; et offe- ratis placabiles hostias pro peccatis atque offensionibus populi omnipotenti Deo* " >, nor the invitation made after ordination to study thoroughly *YOrdo Missae* before celebrating for the first time²¹ was justified any longer. The rather strange deployment of chasuble had already been abolished in the new

arrangement of the rite of concelebration. It was obvious that there should no longer be a second imposition of hands. The recitation of the Apostles' Creed, introduced because it was felt that the new priests were exercising their office for the first time, also to be abolished. Only the promise of obedience to the bishop, the kiss of peace, and the responsory < *Jam non dicam...* > but it was necessary to insert these elements in another place.

Even more important was the simplification of the rites directly related to the sacramental rite. It seems to us that the reform has restored a proper balance between the sacramental rite and the explanatory rites.

The climax is the handing over of what is necessary for the celebration of the Eucharist. This rite links the liturgy of ordination to the other climax of the whole celebration, which is the Eucharist. The ordained are no longer given just any chalice and paten, but the chalice that is to be used at this Eucharist and the paten laden with the bread that is to be consecrated (consequently the deacon of the Mass must prepare the chalice in advance). The formula accompanying the rite expresses this clearly: < Receive the offering of the holy people to present to God. Be well aware of what you will do, live what you will accomplish, and conform to the mystery of the Lord's cross. > The changes made to this formula, which previously gave the impression that it was only through this rite and not through the sacramental rite that the power to preside at the celebration of the Eucharist was conferred: < Receive the power to offer to God the sacrifice of the Mass, both for the living and for the dead", make it clear that an explanatory rite

The anointing of the hands prepares for the delivery of what is necessary for the celebration of the Eucharist. The formula which accompanies it: "May our Lord Jesus Christ, whom the Father has consecrated by his Holy Spirit and his power, keep you in order to sanctify the Christian people and to offer the Eucharistic sacrifice to God", is intended to make it clear that the anointing with blessed oil is the sign of the functioning of the Holy Spirit, which takes place at the time of the conferring of the order by the imposition of hands and the prayer. Above all, the rite is simplified by the fact that it is no longer introduced by the solemn invocation to the Holy Spirit "*Veni Creator*". And since the hands of the priests are no longer tied, it is now possible to actually hand over the paten and the chalice.

The presentation of the priestly vestments is even more simplified. As in ancient times, this rite is no longer the responsibility of the bishop: some of the priests present help the ordained to put on the stole and the chasuble, without pronouncing any formula. It goes without saying, as we have already pointed out above, that the

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consecratory prayer of the old Gallican liturgy, inserted previously between the presentation of the

29. The conclusion was borrowed & the ancient address for the ordination of priests: <Consecrandi..., >

30. Allusion to Acts 10:13.

31. We have drawn inspiration here from *Ordines Romani* XXXIV, 11 (ed. M. AN-DRIEÛ, JII, 606); XXXV, 26 (*ibid.*, IV, 39); XXXVI, 16 (*ibid.*, IV, 197); XXXIX, 23 (*ibid.*, IV, 285).

clothing and the function of the hands, could no longer find a place in the framework of explanatory rites.

Thus, the succession of rites - the vesting greatly simplified, the anointing of the hands also simplified, and the giving of the bread and wine more precisely explained- constitutes a real gradation and a good transition to the Eucharistic celebrations should also be mentioned that a song is provided for the first two explanatory rites as an example, Psalm 109 proposed, with the antiphon: < Priest forever after the order of Melchisedec, the Lord Jesus Christ took the bread and wine> The choice of this antiphon already prepares the most important of the explanatory rites, the handing over of the bread and wine, which can then be performed without an accompanying song. On the other hand, there will also be a song to accompany the concluding rite of the entire ordination liturgy, that is, the kiss of peace which the bishop and the other members of the presbyterate exchange with the new priests and which seals their welcome into the presbyterate by their father and brothers. Here we propose first Psalm 99 with the antiphon: < You are my friends if you do what I command you, says the Lord" >, then the familiar responsorial: "*Jam non dicam*^M ..." For both rites, both for the vesting and the anointing of hands and for the kiss of peace, other songs may be chosen.

Appreciation and wishes.

Simplification of the rite of vesture is to be welcomed also for the reason that it would be easy to modify the liturgy of ordination on the day the priest's liturgical vestments were changed, which is perfectly conceivable. For the anointing of the hands, the desire has been expressed on various sides for a formula which would state more clearly than the present one that the "spiritual anointing" is in the consecration itself. The fact that the *Veni Creator* is proposed as one of the

32. Cf. *Roman Breviary*. Feast of the Body of Christ, 2* antiphon of p--Vespers.

33. Cf. *Ibid*, Common of the Apostles outside of Easter Time, 3* antiphon of P -- Vespers and Lauds.

34. Originally, this responsory was an accompaniment for the kiss of peace (cf. B. KLEINHEYKH: *Priesterweihe*, pp. 211 ff.). In the rite used up to now, this hymn fulfilled an epiclesis function, as the function of the hands it accompanied showed only too well been preferable to follow the unanimous wish of the working group and that of the majority of the Council of Bishops, and to abandon the *Veni Creator* altogether. In practice, however, it is clear that the rites proceed more organically if another accompanying chant is chosen rather than the *Veni Creator*.

Some feel that the explanatory rites emphasize the cultic aspect of the priest's ministry too unilaterally. Opinions may differ on this point, but those who feel that too much emphasis has been placed on this aspect must ask themselves how the participation of the priest in teaching and pastoral function could have been expressed in the explanatory rites. There could be no question of giving priests the gospel book, which they have already received at their ordination to the diaconate. And how can the participation in the pastoral function of the bishop be expressed? In order to make a critical judgement, one must not forget that the reform decided by Vatican II had a definite starting point: the ordination liturgy as it had developed over the centuries.

m. PREPARATORY RITES

The question of the place of the ordination liturgy in the celebration of the Eucharist has been treated above (pp. 66-67) by Father Jounel. This is an important element in the preparatory rites, for it is not indifferent whether the ordination of priests takes place before or after the Gospel; nor is it indifferent whether the ordination is prepared by the whole liturgy of the Word or only by an oration. We shall deal here only with the preparatory rites belonging to the rite of ordination proper.

The situation before the reform.

The preparatory rites, though not as inadequate as the explanatory rites, were nevertheless arranged in a very unsatisfactory manner. A first problem was posed by the liturgical texts, and first of all by the two monitions: the one addressed to the community, and the one concerning the ordinands.

The monition to the community, which in its original form came from the old Gallican ritual of ordination of bishops⁹, had long since lost its proper function, owing to the subsequent development of the law relating to ordinations^{9*}. Since the change of the final formula, which at first called for acclamations expressing the approval of the people, and which later came to require the declaration of any

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impediments to ordination," the text lacked much unity. It could not be kept in this state.

In the same way, the address to the ordinands, which Durand of Mende had proposed as an example but which he did not want to make obligatory⁹⁹, had long been out of date. Practice had also long since recognised that in place of this talk a homily by the consecrator was necessary. And, in fact, this monition provided for in the ritual had become a doublet.

Another problem was the separation of the litanies from the two introductory and concluding prayers which should never have been separated

The situation after the reform.

The introductory rites can be divided into four groups.

First, the candidates are presented to the bishop. They are no longer referred to as "the deacons herewith", but as "Dix Freres herewith". As with the ordination of deacons, the rite was to be open, for cases where a candidate for the priesthood was not a deacon. - answer made by the person responsible for the formation of candidates to the question regarding the dignity of such candidates was modified to fit the current mentality³⁴. At the conclusion of the rite of presentation, the bishop declares his willingness to confer the priesthood on these men. The community greets this declaration with an acclamation, either by saying: < We give thanks to God >, or by another formula more in keeping with the mentality of the community. Here the tendencies of Articles 37 and 38 of the Constitution on the Liturgy are manifested

Then the bishop addresses the community and the ordinands. Normally the bishop introduces the celebration of the ordination with a personal address. The address which appears in the ritual is in no way obligatory, nor does it even constitute a kind of directive model for the bishop. The rubric which precedes it: < *Alloquitur populum... quod facere potest his verbis* " does not bind the consecrator to the substance of the proposed address, and certainly does not bind him to the form. Furthermore, legitimate, and even desirable, that the address be related to the readings of the Liturgy of the Word

³⁴ Until now the answer has been, "As far as it is possible to know, I know and attest that they are worthy to receive this office." The ritual questioning of < dignity " goes back to the Roman liturgy of late antiquity, in which ordination was preceded by a consultation about possible impediments. Cf. B. KLEINHEVER: *Priesferweihe*, pp. 47-52 and 110-111.

As for the text itself, it must be emphasized that it is directly inspired by what the Council has said about the nature of the priestly ministry³⁵. Starting from the universal priesthood of the people of God, based on the participation in the priesthood of Jesus Christ, it explains the ministry of the priest at the head of the community. The priest participates in the teaching, priestly and pastoral function of Jesus Christ, under the direction of the college of bishops. In the second part, which is addressed to the ordinands, each aspect of this participation is detailed, and future priests are instructed in the consequences which this participation will entail for them. On the whole, one of the qualities of this text is the biblical character of its language³⁶. If we compare it with that of Durand de Mende, we must recognize - in spite of the reservations we have already made - that its writing is more successful.

This address is now followed by an important rite, which may be called an "examination" after the ancient ritual of episcopal consecration. Only one element of this rite, the promise of fidelity to the bishop, was already known from the old ritual of ordination of priests: "Do you promise me and my successors respect and obedience⁴³?" It has been removed from the group of rites rejected after communion in order to resume the place assigned to it by its very nature and historical tradition. Indeed, this promise to fulfill one's ministry well is in its place as a prerequisite to ordination, and cannot be rejected among the concluding rites.

The Council of Bishops felt that it was not enough for this "examination" to focus solely on the behaviour of the future priest towards his bishop. Even more important than unquestioning respect and obedience is the expression of availability to serve the community. For this promise of loyal service to the people of God, the ancient rite of ordination of bishops provided a model. Candidates for the priesthood thus affirm, before the assembled community, that they will do their duty in the performance of their ministry, as pastors of the people, as dispensers of the mysteries of Christ, as heralds of the Good News, and also in their personal lives, which will be consecrated by ordination.

For the promise of obedience and respect to the bishop, the ritual indicates the manner of doing so that has been in use up to now³⁷, but it explicitly provides that Episcopal Conferences may choose another rite, and it is to be hoped many Conferences make use of this possibility.

35 Cf. *Lumen gentium*, 28; *Presbyterorum Ordinis*, 2 and 4-6.

36 This promise comes from the old High German priesthood ritual; cf. B. KLEINHEYER: *Priesterweihe*, pp. 148-150.

37 On this rite, said to be the *commendatio in manus*, et. B. KLEINHEYER: *Priesterweihe*, pp. 212-215.

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Step by step, the preparatory rites lead to the sacramental rite. The immediate preparation consists in the common prayer of the litanies, to which the bishop invites the congregation; and he himself will conclude this prayer of community with an oration to the ancient source the introduction and conclusion of the litanies have slightly reworked. The litanies themselves include several new elements. For the liturgy of ordination it should be noted that the invocations in favour of the ordinands are sung, like the others, by the schola and no longer, as in the past, by the bishop⁴.

Thus prepared by the prayer of the assembly, the sacramental rite that will consecrate the ordinands can begin

Appreciation and wishes.

Whether it is the preparatory rites or the explanatory rites, the community is directly involved and participates directly. This is a very clear improvement, which should be highlighted. It can be said that, from the point of view of community participation, nothing is left to be desired.

conceivable for a member of the community to intervene, as a spokesman, to ask the bishop to ordain these men; but then all the elements - presentation, postulation and election - would have had to have a different structure. Certainly, the question posed by the bishop, "Do you know if they are worthy?" is not fully satisfactory, since for him it is no longer a real question. But, on the other hand, it is good that once again at this point, before the assembled community, the suitability of the candidates for their ministry is explicitly affirmed.

The other elements: address, examination, prayer, follow one another in an organic way might have been conceivable that the bishops address, if inspired by the readings of the Mass, would take place immediately after the Gospel. But then the initial rite - the presentation of the ordinands - would not be followed by the other rites.

46. A special invocation for ordinands is attested for the first time in the middle of the 10th century for episcopal ordination in *the Ordo Romanus XXXV A, 7*: < *Tunc scola incipit laetantiam et in penultimo dicit: Ut fratrem nostrum... sanctificare digneris* >; cf. M. ANDHIEÛ, *Les Ordines Romani*, IV, p. 74.

seems more in place. The proposed order is therefore better, because by its structure and content it introduces the sacramental rite well

IV. SOME PRACTICAL REMARKS

The ordination of deacons and priests in the same liturgical action.

The typical edition of the Pontifical deals with this possibility in a special chapter. Up to now, the procedure was as follows: during the ordination of deacons, the candidates for the priesthood were called for the litanies, and all the other rites of priestly ordination, even those which normally precede the liturgical prayer, were not performed until afterwards. From now on the candidates for the diaconate and then the candidates for the priesthood are presented to the bishop in succession. The bishop gives an address which is common to both groups. Then the examination takes place, first for the future deacons, then for the future priests. The preparatory prayer is the same for both groups. Then the sacramental rite and the explanatory rites of the diaconate take place, with the exception of the kiss of peace. The sacramental rite of ordination of priests, because it is not immediately connected with the ordination of deacons, is introduced by a brief silent prayer of the assembly. After the explanatory rites for the ordination of priests, the entire ordination rite ends with the kiss of peace, given first to the new priests and then to the new deacons.

Let us make a practical remark which is absolutely necessary: it is no longer possible to ordain sub-deacons at the same time as deacons and priests. The ordination of sub-deacons can no longer be inserted organically into the course of the rites. Moreover, the ritual of ordination to the subdeaconate must be completely revised, as well as the ritual of the other minor Orders. And all agree that this reform must be radical.

The Eucharist of priestly ordination.

It should be noted that the new ritual foresees that, normally, other priests will be invited to concelebrate with the bishop and with those who have just been ordained. In this way, the welcome of the newly ordained into the community of the presbyterate is once again manifested. It would be appropriate for some of these concelebrants to have the task of handing over the liturgical vestments to the new priests. In any case, these concelebrants should give them the kiss of peace, immediately after the bishop.

The rubric clearly states that the proper *Hanc igitur* does not oblige one to take the Eucharistic Prayer I for the Mass of ordination.

Time and link of the ordination of priests.

We are not speaking here of the rubric stating that there is no longer any reason to prefer one day to another, but we want to draw attention to the new statement that "the ordination of priests should be done with the greatest possible participation of the faithful.

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Usually, at least in the larger dioceses, it was customary for large groups of candidates to be ordained once or twice a year in the cathedral. The participants were mostly family members and friends of the candidates. The candidates would then go to celebrate a Mass of premise in their home communities. But would it not be more meaningful to adopt another way of doing things? Since the essential purpose of the examination is to allow the candidates to affirm in the presence of the community that they are ready for ministry, should not this commitment be made before the community that the young priest will soon serve? Would it not make sense for the ordination to take place within that community, and for the new priest's first Mass to be concelebrated with the bishop and the priests of the local community?

There are certainly many cases where this would not make sense or even be impossible. But where it is possible, it seems highly recommendable. It is then that the rite would really be what it wants to be: the action which places a priest at the service of a community of believers.

. Bruno KLEINHEYER.

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LHE rite of bishop's ordination as it appeared in the Roman Pontifical developed between the 5th and 13th centuries, and largely outside Rome. The Leonian Sacramentary does not give us a description, but the prayers it gives suggest that it was a very simple rite, the essential part of which was the imposition of hands by the bishops present with a prayer of consecration. The first addition was the imposition of the book of the Gospels during the ordination prayer. This an ancient practice in the Patriarchate of Antioch, difficult to say when it was introduced in Rome, but it was practiced for the ordination of the pope, according to the *Liber diurnus*³⁸ : two deacons held the Gospel open on the head of the candidate. The same rite was introduced into Gaul, under the influence of the *Statuta ecclesiae antiqua**, but with a variation: the gospel was no longer held by two deacons, but by two bishops.

However, the Roman rite spread throughout the Latin world, especially in Gaul, and it took on new elements. The most spectacular is the anointing of the head. The ordination prayer alluded to the coronation of Aaron, which included two rites: anointing and vesting. The bishop, the high priest of the New Covenant, received a spiritual anointing, a gift of the Holy Spirit, and was clothed with the virtues he gives. It was only a symbolism; but the image brought back the material gesture, moment when the prayer said "*unguenti caelestis fluore sanctifica*", an anointing of the Holy Ghost introduced. A second anointing, that of the hands, was introduced by an error in the rubric. The custom had been introduced in Gaul of anointing the hands of priests, but it was foreseen that the one called to the episcopate not have received this anointing at his presbyteral ordination. In this case, a substitute was to be made. But by a bad interpretation of the rubrics, this anointing was extended to all episcopal ordinations. However, to avoid the exact repetition of the same rite, a difference was made: the hands of the priest would be anointed with the oil of the catechumens, those of the bishop with holy chrism. The rites of tradition of insignia also took a great development. Not only were they solemnly presented with formulas that gave their meaning, but they were blessed before being given to the candidate. The preparatory rites were also

³⁸ The *Liber diurnus* is a collection of formulas of the Roman chancery. The papal ordination ritual it contains has been included in the collection of *Ordines romani* edited by M. Andrieu in two forms: XL A and XL B. The older one probably dates back to the 6th century.

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lengthened: the bishop was subjected to a ballot inspired by the *Statuta ecclesiae antiqua*. Another change had also been made in the 12th century: the prayers originally said by the first consecrator were also to be said by the two "assistants"

The ordination of the bishop had become an interminable and complicated rite where the essential was drowned in the accessory. The essential, which is primitive and common to all the Churches, is the laying on of hands. It was somewhat overshadowed by more spectacular rites. The prayer of consecration was interrupted to anoint the head. Then came the tradition of the badges and ornaments, with their blessings. And even before the ordination, when the consecrator rose and pronounced the three invocations of the litany: "*ut hunc electum benedicere, sanctificare et consecrare digneris*", making a sign of the cross, one wondered if the ordination was not already done.

The reform of these rites posed a delicate problem: should we simply return to the primitive tradition and delete all the later additions, or should we retain these developments, which justified by a tradition that was largely thousands of years old. The radical solutions are perhaps the most logical, but they are not necessarily the best. The development of rites is in itself legitimate. It responds to a psychological need to better express through gestures and symbols what is contained in the essentials of an implicit religion. remove with a stroke of the pen all that has been added over the centuries would be to go against the very laws of life. The Roman Pontifical could not be regarded as an intangible monument which a thirteenth-century ceremonialist would have brought to perfection. A study of the earlier tradition showed, moreover, that on many points it had deviated from the true tradition. A superficial revision of the text was therefore not enough.

The commission in charge of the reform has chosen a middle way: to keep from the Roman tradition what can be kept or adapted without detriment to the essential. I say: kept or adapted, because certain rites, in themselves legitimate, can be distorted by the formula which accompanies them. For example, the anointing of the head is legitimate insofar as it is an explanatory rite of spiritual function conferred by the imposition of hands. It becomes equivocal if the formula suggests that the spiritual function is given at that time. The anointing has been kept, but the formula has been changed.

Let us now follow the main steps of the rite.

The presentation of the candidate.

The person elected is no longer presented by two bishops, but by

two priests who make the request, if it is a residential bishop, not in the name of the universal Church, but in the name of the local Church. This is a return to the truth of things and at the same time to an ancient usage. Some would have liked to see the people intervene. Here we come to a problem which is not liturgical but canonical. In the early centuries, in fact, the bishop was elected by the whole community, and generally within the community itself. Today, as the laity become aware of their responsibility in the Church, they are astonished that they have no say in the choice of the pastor of their diocese and that an elected official who is completely unknown to them and who comes from a completely different part of the country is dropped into their cathedral. The right of election by the cathedral chapter is provided for today only by virtue of the survival of a privilege, but it no longer belongs to common law. As for the right of presentation by government, this is a political clause which does not always suit Christians. In principle, it is the Pope who freely chooses the bishops. In practice, the Apostolic Nuncio plays a predominant role. He certainly consults, especially with the government. But neither the Christian people nor the diocesan clergy are consulted. One may regret this and seek a method of appointment that better responds to the aspirations of the people over time. But this is not a liturgical problem, and it was not within the competence of the commission in charge of the reform of the Pontifical

11 Moreover, election and ordination should not be confused. Even at the time when the bishop was appointed by popular election, this was distinct from ordination. The election was done by the local church. Once the election was made, the result had to be communicated to the metropolitan and neighbouring bishops, and it was they, and they alone, who made the candidate a bishop by aggregating him to their order and communicating to him the gift of the Spirit which came to them from the apostles. Even if we were to return to a system of election, there would be no reason to introduce into the ritual elements of election which could only be fictitious. If the election has taken place, there is no reason to renew it by a sham. If it has not taken place, which is the case at present, it would be inappropriate to ask people to show an enthusiasm that they may not feel. It would be both archaeology and legal fiction.

The allocution of the bishop.

The Pontifical contains allocutions for all ordinations except that of the bishop. The principal consecrator content to read a very short sentence from a small canonical treatise *De officio septem graduant*. Durand de Mende, who composed the allocutions for the other orders, did not see fit to do so for the bishop. However, it seems

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desirable, since presence of the people assumed, that we take advantage of the occasion to teach them what a bishop is. In the original plan, we had proposed that this address be left to the free composition of the first consecrator. It was the bishops themselves, members of the Consilium, who asked us to give a formula as a model.

The one we have proposed is a summary of the Vatican II doctrine on the episcopate. If it were not contrary to the usage of liturgical books, one could illustrate the text with numerous references to documents

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conciliar text. This does not mean that it is an intangible text. The principle of the bishop's freedom remains. However, the spirit in which the text was written should be safeguarded. The address must contain doctrinal teaching. Now, according to the experiences I have had, several allocutions freely composed by the consecrator were notoriously poor from the doctrinal point of view. This is not the time to praise the chosen one, to recount his career or to develop commonplaces on the situation of the present world. This kind of eloquence should be reserved for the banquet following the ordination. But in the liturgical act itself, let us think above all of instructing the people in the Church's doctrine on the episcopate. This is all the more urgent today because of the unfortunate confusion in this area.

The interrogation of the bishop.

The Roman Pontifical invokes an ancient tradition of asking the bishop to make commitments in the presence of his people. This is not an innovation of the thirteenth century, but it is difficult to say how far back this practice goes. All that can be said is that the form of this ballot was influenced by the *Statuta ecclesiae antiqua* and that it contains much that is now of historical interest only. We felt that this solemn commitment in the presence of the people would be of inestimable pedagogical value if the questionnaire were reduced to the essentials of the episcopal ministry. We have therefore composed a series of questions that are almost entirely new (only the one concerning the welcome of the poor and foreigners is taken from the Roman Pontifical), to highlight the pastoral role of the bishop.

The fourth question: "*Vis corpus Christi, Ecclesiam eius, aedificare et in eius unitate cum ordine Episcoporum, sub auctoritate successoris beati Petri Apostoli, permanere?*" an eminent German theologian asked me what this meant, given that the building up of the body of Christ is the work of the Holy Spirit. We have never doubted this action of the Holy Spirit, and moreover, in answering the first question, the chosen one undertakes to fulfil his apostolic mission only "*cum gratia Spiritus sancti*". On the other hand, St. Paul says, in Eph 4:11-12, that Christ established the apostles, prophets, evangelists, pastors and teachers "for the edification of the body of Christ. It is evident that the bishop, successor of the apostles, pastor and teacher, is well ordained for the edification of the body of Christ and that this must be the goal of his pastoral ministry.

We had intended this question to situate the role of the bishop in the Church in relation to his colleagues and the Supreme Pontiff. To commit oneself to work for the growth and unity of the Church under the authority of the Pope, the successor of Peter, is by the same token to commit oneself to submit to his authority. The formulation

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seemed complete and had the advantage of placing obedience to the pope in a theological perspective. However, I was told that this was insufficient and that a promise of obedience to the pope should be added. I still think that this addition is superfluous and adds nothing to the previous question. But we had no choice. So we added the question, "*Vis beati Petri Apostoli successori oboedientiam fideliter exhibere?*" One may wonder why we repeated the expression "successor of Peter", already used in the previous question, when the law of variation of style would have called for a simple synonym. The reason is quite simple: if one had written "*Summo Pontifici*" instead of "*beati Pétri Apostoli saccessori*", the formula would have been equivocal. It might have been thought that it was something new added to the previous promise, like the promise of allegiance which a vassal swore to his suzerain, whereas it is at most an explicitation of the previous question.

The laying on of hands.

In the Roman Pontifical, the principal consecrator and his two assistants would lay hands saying "*Accipe Spiritum sanctum*". Now all the bishops present lay hands without saying anything. We have returned to the ancient tradition. The idea has spread, and unfortunately it is rooted in many minds, that this plurality of consecrators responds to a concern for validity. We shall return to this in connection with the sacramental formula. This idea is completely false. The intervention of several bishops is explained by the fact that the ordination of the bishop is a collegial act of the order of bishops which adds a new member.

The laying on of hands is followed by the spreading of the book of the gospels over the head or shoulders of the chosen one. As I said earlier, this gesture is attested very early in Syria. It was introduced into Rome for the ordination of the pope, and then was generalized in Gaul by the *Statuta ecclesiae antiqua*, but according to these the gospel book was to be held by two bishops. We have returned to the ancient tradition: the gospel book is held by two deacons. As for the meaning of the gesture, it is not given by any formula. Only the Byzantine rite provides an explanation: the bishop must submit to the yoke of the Gospel. This is the only authorized commentary we have, and it is consistent.

The ordination formula-

Since the Apostolic Constitution of Pius XII *Sacramentum ordinis*, the whole of the great prayer said in the form of a preface was the sacramental form. However, a delicate problem was encountered. The Great Prayer, as it already appears in the Leonian Sacramentary, is a magnificent piece of eloquence, but its doctrinal content is rather poor, unlike those of the diaconate and the priesthood. It is built on a single theme: the bishop is the high priest of the New Testament. Aaron, the high priest of the Old Testament, was anointed with oil and clothed with the sacred vestments. In the same way the bishop is crowned by a spiritual anointing and by the adornment of the virtues. This symbolism is legitimate, but it is a little short, especially since the anointing has been materialized. The prayer is almost exclusively directed towards the liturgical role of the bishop. His pastoral functions remained in the shadows. This seems to have been felt as early as the Middle Ages, for we find, as early as the Gelasian Sacramentary, a long interpolation, a centon of biblical quotations, some of which have to do with the ministry of the apostles. However, these loose quotations were not sufficient to give a correct idea of the episcopal ministry. It was difficult after Vatican II to maintain a hybrid and unbalanced formula. Several solutions were possible.

First of all, an attempt could be made to correct the formula. It would have been necessary to shorten the Roman part which extends too far into the symbolism of Aaron and, on the other hand, to keep from the Gallican interpolation only what related to the apostolic ministry. I have never felt at ease for this kind of tinkering. One can slightly correct an old text while keeping its style and its physiognomy. But here it was necessary to cut to the quick, and the result of the operation would have been such that there would have been no more than a distant resemblance with the original. It would have been better to compose a new formula from scratch. Unfortunately, here too I do not feel very good. I admire a lot the priests, young and old, who believe they have a charisma for composing liturgical prayers, but I don't feel up to imitating them. And it is another thing to compose a prayer that the parishioners will forget like the Sunday sermon, another thing to compose an ordination prayer that will be repeated for centuries throughout the Latin Church. This is why I have proposed a third solution: to look in the tradition for a richer formula that deserves to be given pride of place.

The richest formula I had found in studying the rites of ordination is also the oldest, the one in the *Apostolic Tradition* attributed to St. Hippolytus of Rome. However, I was in a delicate position. I had just published my critical edition of the *Apostolic Tradition*, and I could be suspected of bias or of a desire to sell my edition. In this respect I was completely innocent, because at the time

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I did not receive a penny in royalties. And then one does not abandon with joy a formula as venerable as the Roman prayer which probably dates from the 5th century. It is understandable that my proposal did not receive a unanimous welcome from the outset. What argued in favour of Hippolytus' formula was, first of all, its doctrinal richness and clarity.

After reading the text, many Fathers were attracted, but others remained hesitant, some clearly hostile. What won the day was the ecumenical value of the text. It is not simply a dead text buried in old manuscripts. It is a rival text which, in derived forms, is still in use in the Eastern rites of Syria and Egypt. I provided the Fathers with a Latin version of these Eastern formulas, emphasizing everything that came from the *Apostolic Tradition*. It was clear that it was Hippolytus who had inspired these formulas and, at the same time, that the original was richer and clearer than the adaptations. However, despite some differences, there was a basic agreement, and by taking up the original formula, agreement of East and West on the theology of the episcopate was manifest. This was also the reason for the approval of the Supreme Pontiff, as he himself says in his *Apostolic Constitution*.

Once the formula was adopted, two questions remained. According to the Roman Pontifical, the assisting bishops, referred to in the later documents as *conconsecratores*, are to say all the prayers at the same time as the principal consecrator, with the exception of the blessing of the pontifical insignia. On the other hand, Pius XII had defined the form of the sacrament as the traditional great prayer; but he had designated a section of the text as containing the essential words required for validity. Two questions arose: should the prayer be pronounced by all the bishops and should a section of the text be designated as required for validity?

For the first question, I would have wished to return to the ancient tradition preserved in the East according to which one alone pronounces the prayer in the name of all. It is explicitly attested in Hippolytus, in the order of the *Liber diurnus* for the ordination of the pope, in the *Statuta ecclesiae antiquae* whose rubric had passed into the ancient sacramentaries and pontificals: "*uno super eum fundente benedictionem*". It was not until the 12th century that the present Roman usage appeared. Unfortunately, the idea has spread that the presence of several bishops, prescribed by the oldest documents, is inspired by the concern to ensure the validity of the ordination. It is not enough for the bishops to lay hands; they must also pronounce the sacramental form. The ordination of the bishop is no longer a collegial act; it is the synchronization of several consecrations. If one is invalid, or even two, the third will in all probability suffice. If, on the other hand, the form is pronounced by only one, there may be doubts as to its validity. It is quite obvious that such an idea is totally

foreign to the ancient and eastern tradition. 6th century and those made in the East are of doubtful validity? If we wish to apply the principle laid down by Pius XII in his Apostolic Constitution *Sacramentum ordinis*, that the rule in sacramental matters is not theological speculation or the particular tradition of a Church, but what is attested always and everywhere, we must give up this absurd idea that the intervention of several bishops was inspired by a scruple about validity. The ordination of the bishop is a collegial act of the order of bishops that aggregates a new member.

As for the designation of a section of the prayer as necessary for validity, this is equally foreign to the old tradition. It was justified, however, for the old Roman formula, which was very long; it is hardly justified with the new formula, which is very short. Besides, a liturgical text is not a magic formula. It must obviously express the meaning of the act and the intention of the minister. But one does not see how the accidental omission of a few words could lead to invalidity, provided that the general meaning is not altered. In the Eastern formulae, which are, however, rather long, no thought has ever been given to isolating essential words. I would therefore have wished for a purely and simply return to the old tradition: that the ordination prayer be said by the principal consecrator alone and that the whole prayer be left as a sacramental form without isolating any part of it.

It will be said that this would be problematic if there was an inadvertent omission. It seems to me that the case could be resolved according to general rules and common sense. It is clear that if the invocation of the Holy Spirit ("*Et nunc effonde...*" >) were omitted, it would change the meaning of the ordination; but if the words "*spiritum principalem*" inadvertently omitted, I do not see what difference it would make. Even more so if it is a phrase in the introduction. It is a question of common sense. Contrary, if you designate a part as essential, there is a double danger. The first is that the accidental omission of a word will create scruples. To take the example given above, if the words "*spiritum principalem*" are among the essential words, their omission, even accidental, may raise doubts about the validity of the ordination. On the other hand, if a part of the text is isolated as essential, it will be considered the only sacramental form required, and liberties will be allowed for the other parts of the text. By emphasizing one part of the text, one devalues the rest and sets the stage for those who want to adapt. God only knows what will become of this venerable text in twenty years or so. Fortunately I won't be around to see it.

In any case, both problems were solved in one fell swoop, by splitting the difference. It was admitted that it was absurd to have all the prayers said by all the bishops. However, one part of the formula, the part containing the invocation of the Holy Spirit, was designated as the essential part to be said by all the consecrators.

The anointing of the head.

The old Roman formula had a primer to introduce an anointing of the head by interpretation of the Aaronic coronation. The new formula contains nothing of the sort. The question has been raised as to whether this anointing should be retained under these conditions. We followed the principle that what could be kept or adapted from the Roman tradition was kept no reason to suppress a rite that had been practiced for ten centuries, provided that it did not take precedence over the essential rite of the laying on of hands. This was the case in the Roman Pontifical. The prayer of consecration was interrupted, the *Veni Creator* was intoned and the anointing was solemnly. Then the consecratory prayer was completed. An uninformed onlooker would think that this was the essential rite. This anointing could only be kept as an explanatory rite. This is why oh changed the formula: *<Deus qui summi Christi sacerdotii participem te effecit, ipse te mysticae delibutionis liquore perfundat et spiritualis benedictionis ubertate fecundet.>* The text underlines that the ordination is already done and that the anointing is only the symbol of the graces conferred by the imposition of hands.

As for the anointing of hands, it was simply done away with. The hands of priests were anointed with the holy chrism at the priestly ordination. There is no reason to renew this anointing for the bishop.

Traditions.

The traditions of the gospel, the ring, and the pastoral staff have been retained, and their meaning is easily understood; but oh has removed the blessings from the pontifical insignia. One does not see the necessity of a blessing. Are they not blessed by the fact that the consecrator gives them to the new bishop as insignia of his dignity? However, for those who consider a blessing indispensable, an acollective blessing of the pontifical vestments has been given as an appendix but it is to be said outside the ordination.

There was a problem with the mitre. The ring and the crosier have a traditional symbolism that is easy to understand. But what does the mitre mean? It is neither a helmet nor a crown. The symbolism proposed by the Roman Pontifical was properly ridiculous and, translated into living language, the formula would

have provoked smiles, if not laughter, with its allusion to the horns of Moses descending from Sinai: < *ut duobus cornibus utriusque - testamenti terribilis appareat*>. I attended an abbey blessing for which a new formula had been composed which spoke of the crown of thorns of Our Lord. I really don't see the connection. Besides, the mitre is not a proper episcopal insignia. It is a headdress of honor that was given to abbots and canons as well as to bishops. Since no precise meaning was found for this headgear, it was decided that the consecrator would impose it on the new bishop without saying anything.

Induction.

If a residential bishop is ordained in his own church (not necessarily in his cathedral), the principal consecrator invites him to take his place at the throne, or more exactly at the *cathedra*. But we do not possess a French word which answers exactly to this term. The word < *pulpit* > evokes the pulpit of truth placed in the middle of the church. As for the word < *throne* >, which is usually used, it rather evokes the idea of a prince than that of a doctor.

After this, the ordination ends with the kiss of peace given by the bishops to the newly ordained.

The Eucharist.

The rubrics advise, but do not require, that the ordaining bishops and the two assisting priests of the elect concelebrate. But there is nothing to prevent other priests, especially from the diocese, from concelebrating as well. We would have wished that, in all cases, it be the newly elected priest who presides at the Eucharist. But it seems that this posed delicate problems of precedence and that it made some of the ceremonialists lose their heads. Here too a middle way has been taken. The rubrics provide that if the newly elected priest is ordained in his own church, the principal consecrator may invite him to preside at the Eucharist.

The introduction of concelebration in the Roman Rite has simplified the complications of the Pontifical. The Mass continues as usual. When the Roman canon is used, a proper *Hanc igitur* is provided. At the end of the Mass there are two long-form blessings, according to Gallican usage, one for when the new bishop is the principal celebrant, the other for when the principal consecrator is the celebrant. But before this blessing, the *Te Deum* or an appropriate hymn is sung, and the new bishop walks through the church blessing.

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Conclusion.

I have briefly outlined the main rites of the ordination of the bishop. Along the way I have allowed myself some criticism. Others will be able to do the same. Nothing is perfect in this world. No secret that I was *relator*, that is to say, president of the commission in charge of revising the Pontifical of Ordinations, since the list of the different commissions was given to all the airlines that make us their offers of service. So I have a share of the responsibility which I do not deny. However, the decisions come from the Fathers of the Council. I will not respond to criticism by saying that everything that is good comes from me and what is bad comes from others. Good is due above all to my collaborators, whose names are no more secret than mine. Above all to Professor Kleinheyer of the Faculty of Theology in Regensburg, who was the tireless secretary of our commission, and to Bishop Lengeling of the University of Münster, whose help was particularly valuable in drafting the speeches inspired by the theology of Vatican II. We also benefited from the knowledge and experience of M. Vogel, professor in Strasbourg, M. Jounel, professor in Paris, and Fr. As for the late Bishop Nabuco, who died recently, his residence in Brazil prevented him from taking part in our work as much as he would have wished. It would be unfair, however, not to remember him. Many experts and bishops have made comments and suggestions which we have tried to take into account, without always being able to satisfy everyone. We have worked in the spirit of Vatican II, anxious to keep the authentic tradition of the Church, but also to give back to the rites their truth and their simplicity, so that they are accessible to the Christian people.

At a time when the priesthood is being questioned by many, the promulgation of this ritual by the Supreme Pontiff takes on a special value. Not merely a superficial adjustment of ancient rites, but an authentic teaching of the Church on the priesthood. Of course, it does not solve all the problems; but it provides a solid basis for further reflection. May this teaching be of benefit to all, bishops, priests and laity alike.

Bernard BOTTE, o. s.b.

THE PRAYER OF CONSECRATION FOR EPISCOPAL ORDINATION³⁹

L N June 18, 1968, the Apostolic Constitution *Pontificalis Romani recognitio* was promulgated, approving the new ceremonial for the ordination of deacon, priest and bishop. The most significant change brought about by this document is undoubtedly the introduction of a new consecratory prayer for the ordination to the episcopate.

The Roman document recalls the doctrine the Constitution *Lumen gentium* on the episcopate as the highest degree of the sacrament of order: "Through episcopal consecration is conferred the fullness of the sacrament of order, which the liturgical custom of the Church and the voice of the holy Fathers designate(s) as the supreme priesthood, the total reality of the sacred ministry. Episcopal consecration, together with the office of sanctification, also confers the offices of teaching and governing, which however, by their very nature can only be exercised in hierarchical communion with the head of the college and its members Tradition, which is expressed above all in the liturgical rites and in the usage of the Church, both Eastern and Western, clearly shows that through the imposition of hands and the words of consecration, the grace of the Holy Spirit is given and the sacred character imprinted, so that the bishops, in an eminent and visible way, take the place of Christ himself, Master, Pastor and Pontiff, and play his role¹. >

It is to better emphasize this doctrine of the Second Vatican Council that the form of the consecratory prayer for episcopal ordination has now been replaced by a new prayer, taken from a document of the beginning of the third century of our era, the

³⁹ Article published in *Au service de la Parole de Dieu*. Mélanges offerts & Mgr André-Marie Charue, Ed. J. Duculot, Gembloux, 1968 (Diffusion pour la France: Ed. P. Lethielleux, Paris), pp. 129-145, and reproduced with the gracious permission of the author and the editor

. 1. Art. 21, translated by Mgr Garrone in *Documents conciliaires* (Editions du Centurion), vol. 1, Paris, 1965, pp. 69-70,

Apostolic Tradition of Hippolytus*. Nevertheless, this ancient text has always been in use to this day, in a more developed form, in the liturgy of the Copts and West Syrians⁴⁰.

In the rite itself, this prayer follows immediately after the imposition of the hands of the consecrating bishop, and then of the other bishops, on the head of the chosen one. The text of this form dates back to a time immediately following the first two Christian centuries, the era of the Apostolic Fathers and the Apologist Fathers, successors of the New Testament writers. The antiquity of this prayer is revealed by a vocabulary and doctrine rooted in the earliest Christian tradition.

The commentary presented here is based on the version presented by Dom Botte in a recent edition of the *Apostolic Tradition*⁴¹.

Deus et Pater Domini nostri they are (Dan 13:42),
lesu Christi,

Pater misericordiarum et Deus
totius consolationis,

qui in excelsis habitas, et
humilia respicis,

qui cognoscis omnia antequam
nascantur,

God and Father of Our Lord
Jesus Christ

Father of mercies and God of
all comfort (2 Cor 1:3),

who dwells in the highest
(heaven) and looks upon the
lowly (Ps 112:5-6),

who knows all things before

⁴⁰ See e.g. *Dldache*, X, 2; *Martyrdom of Polycarp*, XIV, 1.

⁴¹ *La Tradition apostolique de saint Hippolyte*. Essai de reconstitution, Munster, 19u3, pp. 7-14. The Latin text is that of the new Pontifical.

Like all early Christian prayers, this one opens with an invocation. It begins with the beginning of the initial "blessing" of the Second Epistle to the Corinthians, and then continues with two relative propositions, one of which evokes in a psalmic locution the greatness and condescension of the Father God, the other underlines his foreknowledge, with the expressions of Susanna's prayer insupplementthe Book of DanielThis last statement prepares the development that follows, in which God's initial and eternal knowledge of the mystery of the Church is highlighted

This insistence on the foreknowledge of God is in line withthe sapiential books and the Pauline epistles.The Temple of Solomon was the image of the sacred tent that God prepared from the beginning (ἀν'ἀρχῆς) (Wis.⁹ " 8). On the other hand, St. Paul speaks of the hidden wisdom of God, which God predestined before the ages for the glory of believers (1 Cor 2:7).

tu qui dedisti in. Ecclesia tua normas (δρουνς) per verbum gratiae tuae
(διὰ λό-γου χάριτός σου)

<i>gai</i>	<i>praedestinasti</i>	<i>ex</i>
<i>principio</i> (ἀπ'ἀρχῆς)		you who gave the rules of your
<i>genus iustorum</i> (γένος δίκαιον) <i>ab</i>		Church by the word of your grace,
<i>Abraham,</i>		
<i>qui constituisti</i> (καταστήσας)		who predestined from the beginning
<i>principes et sacerdotes, et</i>		the race of the righteous
<i>sanctuarium tuum sine mi</i>		(descendants) of Abraham,
<i>nisterio</i> (ἀλειτούργητον) <i>non</i>		who instituted
<i>derequisti,</i>		chiefs and priests,
<i>cui ab initio mundi</i> (Ἀπὸ καταβολῆς		and did not leave your sanctuary
<i>κόσμου)placuit</i> (εὐδο- κήσας)		without service;
<i>in his quos elegisti</i> (ἠpedam)		(you) & whom it has pleased,
<i>glorificari :</i>		from foundation of the world

A theological preamble is developed in fourrelative propositions which set out God's planthe Church. First, God has given rules - for the organizationHis Church. These

were given by theword of his grace (διὰ λόγου χάριτός σου). The expression is peculiar to St. Luke: out of the mouth of Jesus come the words of grace, in his preaching in the synagogue of Nazareth (Le 4:22); in Acts, the word of grace is the preaching of the apostles, the message of salvation (Acts 14:3 - 20:32). The later text of the Apostolic

Constitutions develops this passage as follows: "(You have given the rules) through the coming of your Christ in the flesh under the witness of the Paraclete, through your apostles and through the bishops who, by your grace, are at our head" (VIII, 5, 3.)

From the beginning of the world (ἀπ'ἀρχῆς), God, who knows all things before they exist, predestined the race of the righteous (γένος δίκαιον) descendants of Abraham. This is doubtless the ancient Israel, devoted to the worship of the true God. But it must not be excluded that the race of the righteous is continued in the Church of Christ. For in early Christian literature the locution τό γένος των δικαίων denotes the Church. Thus, in the prayer of Polycarp, "God of all the race of the righteous who live in thy presence > {*Martyrdom of Polycarp*, XIV, 1). One speaks further about "the adversary of the race of the righteous" (*Ibidem*, XVII, 1). This expression is related to Abraham, the father of believers, who, because of his faith, was declared righteous before God. Commenting on the text of Gen 17:5 in the light of St. Paul's teaching in Rom 4:11, the author of *Barnabas' Letter* writes: "What did God say to Abraham, when he alone believed and his faith was imputed to him as righteousness? Behold, I have made you, (you) Abraham, the father of uncircumcised people who believe in God. > (XIII, 7)^T. Such is the race of the righteous, predestined from the beginning: 'God chose you from the beginning (εἶλατο υμᾶς ὁ θεός ἀπ'ἀρχῆς) for salvation > (2 Thess. 2:13) -.

For these descendants of Abraham God appointed chiefs and priests (ἀρχοντας...καὶ ἱερεῖς καταστήσας). The pair *rulers and priests* is frequent in the Old Testament, to denote the representatives of civil and religious authority -.

6. The term δρος may mean *limit* or *rule* (cf. B. ΒΟΤΤΕ, *op. cit.*, p. 7, note 3). We read in the *Philosophoumena* of Hippolytus: Ζεφυρί. νον, ἔνδρα...ἐπειρον των ἐκκλησιαστικῶν δρων "Zephyrin, a man...ignorant of ecclesiastical rules" (IX, 11).

7. On this application to the Church, see also HERMAS, *The Shepherd Similitudes*, IX, 17, 5, "They were rejected from the race of the righteous > (ἐξεβλήθησαν ἐκ του γένους των δικαίων).

8. However some manuscripts of the epistle have *Απαρχήν*.

9. Cf. e.g. Ezra 8:69; Ne 12:12; Am 1:16; Jer 30:3 and 31:7.

The institution of rulers and priests is signified by the verb καθιστάναι, to *establish*. Continuing the Old Testament usage, the New Testament writings employ the same verb. Thus according to He 5:1, Christ is *established* (καθίσταται) high priest by God. In the Church, deacons are *established* by the apostles (Acts 6:5), presbyters are to be *established* by Titus (Titus 1:5)⁴². The same verb is employed by the earliest documents of tradition for the institution of the successors of the apostles and bishops: "The apostles... established (κατέστησαν) the ministers of whom we have spoken, and afterwards laid down the rule that at their death other tried men should succeed to their offices. > (*I* Ept. of Clement*, XLIV, 2). According to Irenaeus of Lyons, Polycarp was established (κατασταθείς) a bishop by the apostles (Irenaeus, *Treatise Against Heresies*, Book III, 3, 4).

This institution of leaders and priests in the Old Covenant was intended to ensure the permanence of the worship service in the sanctuary: "Thou hast not left thy sanctuary without ministers of worship (ἀλειτοῦργητων). > This same provision must continue in the Church, which, according to New Testament theology, is the true sanctuary, the new Temple

From the beginning of the world (ἀπό καταβολής κόσμου), God has prepared the Kingdom for His elect (Mt 25:34). Three verbs used in the form express in the Gospels relations between God and Jesus: in this one the Father *was pleased* (Mt 3:17; Mk 1:11 at the baptism; Mt 17:5; 2 Pet 1:17 at the transfiguration; Mt 12:18 quoting Is 42:1); according to this last passage from the book of Isaiah, God *chose* Jesus (ὃν ἠρέ- τισα); finally in Jesus God *is glorified* (Jn 13:31). In a general way, this last verb will be applied to all the elect: at - the Parousia, the Lord Jesus will come < to be glorified in all his saints" (2 Thess 1:10 implicitly quoting Ps 88:8) Nevertheless, we are thinking here more of those who will be spoken of in the second part of the prayer, and who will have to replace the leaders and priests of the old Covenant, to ensure the permanence of worship in the new sanctuary

"God's intervention for the establishment of a new

⁴² The same verb is found in the parable of the faithful steward in Mt 24:45,47; 25:21,23 and Le 12:42,44.

THE CONSECRATORY PRAYER OF THE BISHOP#

It is part of the continuous development of the divine plan for the world^M. This is the profound meaning of this brief evocation of God's plan, foreseen from the beginning.

*Et nunc effunde super hunc
Electum eam virtutem ftwnfm),
quae a te est. Spiritum
principalem <TOV^YB- povixov
xwvutxTO^ quem dedisti dilecto
Filio tUO faatibz) lesn Christo,
quem ipse donavit sanctis
Apostolis, qui constituerunt
Ecclesiam per singula loca ut
sanctuarium tuum, in gloriam
et laudem indeficientem
nominis tni^a.*

Now also pour out upon this chosen one the power which comes from thee, (that) of the sovereign Spirit, which thou gavest to thy beloved Son Jesus Christ, which he himself gave to thy holy Apostles, who founded the Church in every place (as) thy sanctuary, for the glory and unceasing praise of thy name.

After the enumeration of the works of God's plan in the history of salvation, the request becomes more specific. God is asked to pour out the Holy Spirit on the candidate for the episcopate

In the Old Testament the verb to *pour* is very frequently used in a cultic context with, as a complement, *the anointing oil*, whether it be priestly as in Ex 29:7 and Lev 21:10 or royal (1 Sam 10:1). But in the New Testament this ritual oil is replaced by the Holy Spirit: it is the Spirit of God who *ispoured out* (Acts 2:17, citing Jn 3:1), the gift of the Holy Spirit is *poured out* (Acts 10:45). The first Epistle of Clement speaks of <the Spirit of grace being *poured out* upon us " (XLVI, 6). In the Epistle of Barnabas we read, "I see the Spirit *poured out* upon you from the riches of the Lord's fountain" (I, 3). It is therefore a technical verb linked to the mention of the outpouring of the Holy Spirit considered as

12. *L'èoèque d'après les prières d'ordination*, art. cit, p. 742.

13. These words are recognized as the form by the Constitution *Pontificalis Romani recognitio*.

the invisible oil that crowns the kings, priests and prophets of the New Covenant^M.

But this is a special kind of outpouring of the Spirit. The expression *power of the Spirit* is used by Luke in the gospel, as that which guided Jesus at the beginning of his Galilean ministry: Jesus goes to Galilee in the power of the Spirit (έν τη δυνάμει του πνεύματος) (Le 4:14). It is the same power that comes upon the

apostles at Pentecost to make them witnesses: < You will receive the power of the Holy Spirit (λήψεσθε δύναμιν..του άγιου πνεύματος) >(Acts 1:8).

Moreover, in the form, the Spirit is described as - *sovereign* (ήγεμονικόν). This is an allusion to Ps 50:14 (in the Septuagint), where we read, "Strengthen me with the *sovereign Spirit*"⁴³. In the *Apostolic Tradition*, each ordination prayer asks for an outpouring of the Spirit, but with a different qualification, which manifests the diversity of charisms: for the priest, the outpouring of the *Spirit of grace and counsel of the presbyterate is requested*¹⁶, for the deacon *the Spirit of grace and zeal*¹⁷. For the bishop, then, it is the Spirit ήγεμονικόν, that is, of sovereignty, of government.

This Spirit of sovereignty God first gave to his Son. Hippolytus' text uses the archaic expression of *child* (παις) coming from the book of Isaiah in the Septuagint version where it translates *Ebed*, servant (41:8; 42:1; 52:13) and especially from the New Testament (Mt 12:18; Acts 3:13; 4:27 and 30). The term persisted in early Christian literature (*Didache*, IX, 2-3; X, 2-3.; *Γ Epistle of Clement*, LIX, 2. 3. 4; *Martyrdom of Polycarp*, XIV, 1. 3; XX, 2; *Epi- tre to Diognetus*, VIII, 9. 11; IX, 1). To this archaic denomination is joined the adjective *beloved* (ήγαπημένος). In the New Testament *άγαπητός* is joined to Son (Mt 3:17; 17:5; Mk 1:11; 9:7; Le 3:22 and 2 Pet 1:17 in the accounts of the baptism and transfiguration). In the early Christian writers we find *παις άγαπητός* (*Martyrdom of Polycarpus*, XIV, 1. 3; *Epistle to Diognetus*, VIII, 11), but also *ναϊς* (*Γ Epistle of Clement*, LIX, 2. 3. 4).

at the baptism in the Jordan that God gave the Spirit to Jesus But he gave it to the apostles after his glorification. The verb *to give* is often linked to the Holy Spirit. We speak of the *gift* of the Holy Spirit (Acts 2:38 and 10:45), that is, the gift that is the Holy Spirit.

The process is thus clearly expressed here: God gives the sovereign Spirit to his Child, Jesus Christ; he transmits it to the apostles. And now, it is asked that God give the same Spirit to the one who has been chosen by God for the episcopate. The candidate is thus put in the same perspective as Jesus at his baptism and as the Twelve at Pentecost: he receives a prophetic mission for the proclamation of this same message that Jesus and the apostles promulgated after having received the power of the Spirit

But the apostles founded the Church. Hippolytus also uses the formula: < The apostles through whom the Church was founded > They founded < in every place > the new sanctuary: this is the theme of the spiritualization of worship that we have already encountered. In the New Testament, the expression *holy place* refers to the temple

16. The expression seems to be inspired by Is 11:2 where the πνεύμα βουλήs is spoken of. The presbyterate is a council around the bishop.

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in Jerusalem (Mt 24:15; Acts 6:13-14; 21:28). But from now on this temple is the Body of Christ (Jn 2:19) and the community of the faithful (Eph 2:21; 1 Pet 2:5). The new sanctuary is built for the glory and unceasing praise of God's name. A religious assembly," writes L. Cerf at¹⁰, "is, by definition, destined to praise God and to manifest his glory in the worship it gives him. It is therefore only natural that the heavenly Church... should be a reflection of the divine glory. > We must remember Ps 21:26: < From you comes my *praise* in the great assembly (.Church)."

This praise is qualified as *unceasing*: 1 Thess 2:13 speaks of thanksgiving and 5:17 of *unceasing* prayer. Ignatius takes up the recommendation in his *Letter to Polycarp*: "Apply yourself to unceasing prayer" (I, 3). In the Church, therefore, there must be unceasing praise in accordance with St. Paul's recommendation: "Pray without ceasing" (1 Thess 5:17). Among the functions of the bishop enumerated below, the requirement of (spiritual) worship < day and night > will be noted:

18. Note also the expression < holy apostles ". In Eph 3, and Rev 18:20, the expression seems to designate two categories, the saints and the apostles; but later the two terms were joined in the Vulgate version. to put "*sanctis apostolis*" >

19. *Demonstration on Christ and the Antichrist*, P. G., 30, 725. 20. *op. cit.* p. 295.

This is the uninterrupted prayer recommended by the New Testament, which the high priest of Christ's Church must perform.

Da, Accord,
cordium cognitor (xap&wprw- Father who knows hearts, *axa*)
Pater, huic servo tuo, to your servant
quem elegisti (8v èÇeXÉÇæ) whom you have chosen *ad Episcopatum* (ek;
enwxo"^^ for the episcopate,

After the request for the outpouring of the Spirit, placing the bishop in the continuity of Christ and the apostles, comes now the detailed enumeration of the main functions of the bishop. But before this, God is again invoked under the title "you who know hearts" (xapbioyvciciTah

As Fr. Lécuyer has already pointed out, this sentence places us at once in the "apostolic" climate of the election of Matthias recounted in Acts 1:15-26:

Acts
Lord, *who knows the hearts of all men*, show us which of the two *you have chosen to occupy* in the ministry of the apostolate the place left by Judas...

Prayer
Father, *who knows the hearts of all men*", grant to your servant whom *you have chosen...*

This literary contact strongly connects the episcopal ordination with this election of an apostle

The *chosen servant* obviously brings to mind the first song of the servant in the book of Isaiah (Is 42:1). Christ is the chosen one of God (Le 23:35 and Jn 1:34). In his turn, Christ chose his apostles (Le 6:13; Ac 1:12); the fourth Gospel insists particularly on this choice of the apostles: "You did not choose me, but I chose you that you might go and bear fruit" (Jn

21. *Art. cit.* at 605.

22. The Greek text of *VEpitome of the Apostolic Constitutions* has καρδιωνόστα πάντων, as in Acts 1:24. But scion B. Botte, the latter term does not appear in the original: cf. BOTTE, *op. cit.* p. 9, note 7.

15.16; cf. also 6.70; 13.18). We discover again the same movement: from God to Christ; from Christ to the apostles; but also from the apostles to the bishops, since in the prayer the apostolic terminology is applied to the bishops. Jesus is God's Chosen One; the apostles are chosen; the candidate for the episcopate is also chosen by God, to be placed in the continuation of Christ and the Twelve.

The term *èmoxomi* is also used in the Matthias account. Psalm 108 is quoted as a prophecy of Judas' abandonment: < Let another receive his office (*èm- uxoxv*) (v.8). Now 1 Tim 3:1 speaks of the *èmoxonn* as an office in the Church. Thus the expression will slip from the New Testament to the first bishops (*Z' Epistle of Clement*, XLIV, 1; L, 3; Ignatius, *Epistle to the Philad.*, VIII, 3), who will inherit the title of *èmfxoTroï*

What are the functions of the episcopal office? They are listed in the rest of the prayer.

<i>Ut pascat</i>	<i>fxotpaivenrj</i>	that he may feed your
<i>gregem</i>	<i>fijv xoijmivJ</i>	holy flock
	<i>tuum,</i>	
<i>et summum sacerdotium tibi</i>		and that he exercises the
<i>exhibeat</i>	<i>fap/wparevenj</i>	sacred priesthood
<i>sine reprehensione, serviens</i>		without reproach, using
<i>(Xmopyovvra) tibi nocte et die, ut</i>		you
<i>incessanter</i>		night and day, that he
<i>unitum tuum propitium reddat</i>		may make your face
	<i>fiAaxeoOaiJ</i>	ever more favourable
<i>et offerat dona</i>	<i>fspoo^epeiv xa Sopa^</i>	and that he offers the
<i>sanctae Ecclesiae tuae ;</i>		gifts

The first task is to *feed the holy flock*. The expression is found in of your holy Church: Is 40:11^M. The Messiah was expected to "feed the Lord's flock in faith and righteousness" (*Psalms of Solomon*, XVII, 40). In the New Testament, Jesus presents himself as the shepherd of the flock^s. But this responsibility is given to Peter (Jn 21:12). The

23. We are ignoring here the difficult question of the distinction between the primitive "episcopos" and the presbyters, and the evolution which led to the so-called monarchical episcopate. Cf. J. COLSON, *Le ministère apostolique dans la littérature chrétienne primitive : Apôtres et Evêques, c sanctificateurs des nations* ", in *L'èpisco- pat et l'Eglise universelle*, pp. 152 and 164.

24. See also Jer 6:18.

25. On the theme of the Pastor, cf. A. ROSE, *Jesus Christ, Pastor of the Church*, in *La Vie Spirituelle*, May 1964, pp. 501-515.

leaders of the Christian community are also called pastors (Eph 4:11). In Acts 20:28 (Miletus discourse), Paul says that the "episcopos" should "feed the church of God". And we read in 1 Pet 5:2: "Feed the flock of God that is entrusted to you. > Here again, the leaders of the Church are situated in the same line, which goes from God to

Christ, from Christ to the Twelve, from the Twelve to their substitutes in the Christian community. In prayer, the bishops are again situated in this line

A second office mentioned is to exercise *the high priesthood* (ἀρχιερατεύειν). The exemplary high priest is evidently Christ: "The honor of high priesthood," reads the *Apostolic Constitutions* (VIII, 46, 4), "procures the imitation of the sovereign high priest Jesus Christ." Christ did not take this honor for himself, but was established as high priest by his Father. Before His Passion, He entrusted to His apostles alone the dignity of the priesthood. "After His Ascension, according to His command, we offered the pure and undefiled sacrifice, we ordained bishops, priests, and deacons seven in number." Such is the statement of the *Apostolic Constitutions* (VIII, 46, 15), which connects bishops, priests, and deacons with the apostles and the apostles with Christ, the high priest.

The plenary priestly function is concretized in perpetual worship, < serving God day and night >: as we have already seen, the bishop is the man of uninterrupted prayer, recommended in the New Testament

This prayer aims at "making the face of God favourable". The expression is found in Zech 8:22 and Mal 1:9. As an image of Christ the High Priest "ever living to make intercession for us" (Heb 7:25), "now appearing before the face of God for us" (Heb 9:24), the bishop, the high priest of the New Testament, prays for forgiveness of human sins, thus accomplishing the propitiation.

The third function mentioned is to *present the gifts* (προσφέρειν τὰ δώρα) of the holy Church. This expression is to be compared with < offering of the holy Church >, appearing in the Eucharistic anaphora immediately following this prayer of the episcopal coronation in the *Apostolic Tradition* προσφέρειν and προσφορά - originally belong to the vocabulary of spiritual worship in the New Tes-

26. Greek probably προσφορά, corresponding to the Latin *oblatio*. Cf. B. BOTTE, op. cit., p. 17, note 5.

and the first Christian writings. But a shift will take place to the Eucharistic use." Similarly δώρα, in the first epistle of Clement (XLIV, 4), denotes the gifts of the Eucharistic sacrifice. The bishop must therefore preside over the offering of the Eucharist.

<i>da</i>	that he has, in virtue of the Spirit of the High Priesthood
<i>ut virtute Spiritus summi sacerdotii</i> (τῷ πνεύματι τῷ ἀρχιε- ρηχῶ)	the power to forgive sins
<i>habeat potestatem</i> (Προνοίαν)	according to thy commandment; let him distribute the offices according to thy order, and let him loose all bonds by virtue of the power which thou gavest unto the apostles; that he may please you with his gentleness and his pure heart, offering you a pleasant scent,
<i>dimittendi peccata</i> (ἀφγῆαι ἀ- μαρτίας>	
<i>secundum mandatum tuam; ut distribuatur munera</i> (κλῆρους)	
<i>secundum praeceptum tuum et solvat</i> (λύαν)	
<i>omne vinculum</i> (σύνδεσμον,)	
<i>secundum potestatem quam dedisti</i>	
<i>Apostolis;</i>	
<i>placeat</i> (εὐαρεβτην) <i>tibi in mansuetudine</i> (i* παύτηη) <i>et mundo corde</i> (καθαρά καρδίη), <i>offerens tibi odorem suavitatis</i> (δομήν εὐ- διάσ).	through your Son
<i>per Filium tuum</i> (βία του παι- σδύου)	Jesus Christ,
<i>Iesum Christum</i>	

The fourth function of the bishop is to *forgive sins*, according to the command of Christ and in virtue of the Spirit of the High Priesthood. In Mt 9:6, Jesus presents himself as the Son of Man with the power on earth to forgive sins ἐρονοίαν ^εί..â<πίεβάτ ἀπαρνιαγ.- John 20:23 shows the transmission of this "power" to the apostles, in connection with the gift of the Spirit: these words of Jesus moreover, immediately follow the mention of the sending: "As the Father has sent me, so I send you" (v. 21) Then, after having breathed on them, Jesus adds: "Receive the Holy Spirit, to whom you forgive sins, they will be forgiven. To whom you shall retain them, they shall be retained" (v. 23). The movement we have already seen is repeated here. The Father sends Jesus. Jesus sends the Twelve. Jesus received the Spirit;

27. Cf. J. JUGLAB, *Le sacrifice de louange*, Paris, 1953, pp. 133-144 (Sacrifice spirituel et Eucharistique dans la tradition patristique).

He gives it to the apostles. He also gives them the power to forgive sins, linking it to the possession of the Spirit. Our prayer supposes that all this also passes from the apostles to the bishops: in virtue of the Spirit of the High Priesthood, which is communicated to them by the imposition of the hands of the Episcopal Body, they receive the

same power to remit sins, according to the command of Christ.

A fifth function is to *distribute offices* (κλήρους). This term which originally means *share of inheritance*, *lotis* also used in the context of the election of Matthias where we find the expression "he obtained a share in this ministry >(έλαχεν τον κλήρον της διακονίας ταύτης) (Acts 1:17). In 1 P 5:3 the term κλήρος has a meaning nearer to our prayer: it refers to the share reserved for each of the elders(πρεσβύτεροι) in government of the community. To the bishop it belongs to distribute these offices in the community by the establishment of presbyters and deacons who will assist him in his ministry."

A sixth function is *the exercise of the power of binding*. This term comes from Mt 18:18: "Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven". According to Büchsel *, to bind and loose means to decree a ban and to lift it (den *Bann verhängen und aufheben*). This power also passes from the apostles to the bishops: "You have given to the one who presides the power to loosen what must be loosed and to bind what must be bound" (*Clementine Homilies*, III, 27). The same statement is made in the *Apostolic Constitutions*: "O bishop, recognize your dignity: as you have inherited the power to bind, you have also received the power to loose" (II, 18, 3)

Finally, the bishop must *lead a life pleasing to God in humility and purity of heart*. Christ "was not pleased with himself" (Rom 15:3), but <in all things he pleased him who sent him > (Ignatius, *Epistle to the Magnesians*, VIII, 22; same theme in Justin, *Dialogue with Tryphon*, XGII, 6). The bishop must conform himself to his model. *Humility and purity of heart*, in conformity with the Gospel beatitudes (Mt 5:5 and 8), are the virtues which should shine in his soul. Paul recommends to Timothy to < take up the opponents in humility, meekness > (έν πραύτητι) (2 Tim 2:25). It is in extending this teaching that Ignatius writes to Po-

28. See the text of the *Apostolic Constitutions*, VIII, 46, 15 (quoted above).

29. Art. δέω, in T.W., vol. I, p. 60.

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Lycarp: < You must subdue the most contaminated by humility (èv npaunin)." (Ignatius, *Epistle to Polycarp*, II, 1). The humility of the bishop is his power (Ignatius, *Epistle to the Trallians*, III, 2).

The offering of a *sweet aroma* is a frequent expression in the Old Testament, when it concerns sacrifices. St. Paul applies the expression to the offering of Christ on the cross (Eph 5:2). Thus the whole life of the bishop must be, like that of Christ, a spiritual sacrifice.

*per quem tibi gloria et
potentia et honor, cum
Spiritu sancto in sancta
Ecclesia et nunc
et in saecula saeculorum.
Amen"*

through whom glory, power and honour are yours, with the Holy Spirit in the Holy Church, now and for ever. Amen.

This doxology is very similar to that of the prayer of Polycarp: < I glorify thee through the eternal and heavenly high priest, Jesus Christ, thy beloved Child, through whom be glory to thee with him and the Holy Spirit, now and for ever. Amen" (*Martyrdom of Polycarp*, XIV, 3). The final doxology of the Eucharistic prayer (which follows in the book of Hippolytus) is also very similar to this one, also mentioning the *holy Church*: "Through your Child Jesus Christ, through whom be glory and honour with the Holy Spirit in the holy Church, now and for ever. >

A comparison of the vocabulary and style of this prayer with the New Testament and the writings of the early Fathers reveals the profound unity that links it to the sources of Revelation.

The most striking element is the insistence with which the relationship of the bishops with the apostles is emphasized, following the relationship of the latter with Christ, the envoy of the Father. Thus a continuity is affirmed between God the Father, his envoy in the world Jesus Christ, the apostles sent by him and the bishops established in the continuation of this uninterrupted line of < envoys "

Many of the themes of the prayer are in this perspective. God gives Jesus his *Spirit* of sovereignty at the Baptism in the Jordan. But after his glorification,

Jesus transmits it to the apostles. It is this same Spirit that is communicated to the bishop. If in the Old Testament, God is considered as the *shepherd* of Israel, Jesus presents himself as the good shepherd. But he charges Peter to be the shepherd of his flock. Later, this task of "feeding the flock" is entrusted to the leaders of the Christian communities by Paul himself. In our prayer, the

pastorate appears to be the essential prerogative of the bishop clothed with the sovereign Spirit. Jesus is instituted *high priest* by his Father. But invested with this sovereign priesthood, the apostles in their turn transmit it to others who must succeed them. The role of the bishop will be to represent the permanence of this sovereign priesthood, which has its origin in Christ himself: this is why, like Christ and the apostles, the bishop is the shepherd of the flock, the man of prayer, the one who has the power to remit sins, to < bind and loose >. As *Christis elected* by his Father, and the apostles elected by Christ, so the bishop is the Chosen of God. Like Christ and the apostles, he must shine by his *humility* and *purity of heart*. The bishop thus appears as an extension of the visible presence of Christ and the apostles, from whom he has received the powers and essential functions

This view naturally brings to mind the famous passage from the first epistle of Clement:

The apostles brought us the good news from Jesus Christ. Jesus Christ was sent by God. Christ therefore comes from God and the apostles from Christ. This double mission itself, with its order, comes therefore from the will of God. With the instructions of Our Lord Jesus Christ, fully convinced by his resurrection, and strengthened in their faith in the word of God, the apostles, filled with the assurance of the Holy Spirit, went everywhere to proclaim the good news of the coming of the Kingdom of heaven. They went about proclaiming the word in the country and in the cities, and so they took their firstfruits; and when they had tested their spirit, they made them bishops and deacons of the future believers (XLII, 1-4) *

Summarizing the thought of Ignatius of Antioch, Fr. Th. Camelot writes: < The great unity formed by the < saints > is embodied a visible society, henceforth provided with the organization-

30. Translation by Sr Suzanne Dominique in *Les écrits des Pères Apostoliques*, Paris, 1963, pp. 91-92. However, for Clement < pres-buteras and *episcopos* are always synonymous > (*ibidem*, p. 470). sation necessary for its functioning. At the top, the bishop: whatever his personal qualities, whatever his merit, whatever his age, it is not the man we respect in him, it is the representative of God, bishop and visible overseer of the Church in place of the invisible bishop. He is in the midst of the presbyteral college, like Jesus Christ - or like God himself - in the midst of the apostles. As Jesus is the mind of the Father, the bishop is one with the mind of Jesus Christ; the mind of Jesus is therefore in him. Although Ignatius insists less on the link of the apostles and more on the bishop, is nevertheless a thought analogous to that of the first epistle of Clement that we find here; the movement which goes from God to Christ, and from Christ to the bishop, is underlying: it is the visible person of the bishop who assures the invisible presence of God and of Christ

In the new prayer, the Church appears as predestined in God's plan, prefigured by the Old Testament and realized in Jesus Christ

and the Twelve in the form of the new and definitive sanctuary, where Christ continues his priestly work through those who extension of the apostles, the bishops of the Church

Like the Church of the first centuries, the Second Vatican Council has just serenely reaffirmed the traditional faith unchanged since the origins: the mission of the Son of God continues in the apostolic college, and then in the college of bishops, those whom the Roman Canon calls < those who have the custody of the Catholic faith, received from the apostles > The new consecratory prayer for the ordination of bishops clearly manifests this bond which unites the bishop to the apostle, and through the apostle to Christ, the Sent of the Father It shows in the bishop the permanent presence of the apostle, the one sent by Christ.

André ROSE.

"IG *¹ACB OF ANTIOCH, *Letters*, Introduction, translation and notes by P. Th. CAMELOT, Paris, 1944, p. 31.

INSTRUCTION ON THE TRANSLATION OF THE LITURGICAL TEXTS FOR THE CELEBRATION WITH THE PEOPLE

On January 25, 1969, the "Consilium" sent to the Presidents of the Episcopal Conferences and Liturgical Commissions this Instruction concerning the translation of liturgical texts for celebration with the people.

1. As foreseen in article 36 of the Constitution - *Sacrosanctum Concilium* on the Liturgy, a large number of Latin texts of the Roman liturgy can be translated into the various modern languages. Although a significant number of these texts have already been translated, it will be necessary to translate more: new liturgical texts are being published or prepared by the current reform; on the other hand, translations already made need to be revised after some

time of experience

2. According to Article 36 of the Constitution *Sacrosanctum Concilium*, and number 40 of the Instruction of the Sacred Congregation of Rites, *Inter (Ecumenici*, what concerns liturgical translations is regulated as follows: it is the responsibility of the Episcopal Conferences to decide on the texts to be translated, to prepare or review their translations, to approve them, and then to promulgate them, "having their acts approved, that is to say, ratified by the Apostolic See"

When several countries use the same language, in order to keep more unity between them, commissions will be organized

✓ * Text appeared in French in *Notitiae*, n° 44 (jann.-feb. 1969), pp. 3*12. - mixed to prepare the translations in conjunction the various Episcopal Conferences of the same linguistic group {letter from Cardinal G. Lercaro to the Presidents of the Episcopal Conferences, 16 October 1964}.

3. Although liturgical translations remain responsibility the Bishops' Conferences, it seems useful that a common path be followed in the manner of translation, especially for the most important texts This will facilitate ratification by the Apostolic See and Church's liturgical practice more coherent

4. For all these reasons, the "Consilium" has prepared the present Instruction in which are formulated - in common language rather than that of the specialists - some great principles to which all those who inter, come to liturgical translations can refer, both to prepare them and to examine, approve or ratify Some practical norms complete this statement

I

GENERAL PRINCIPLES

5. The liturgical text, as a ritual document, is a means of oral communication. It is first of all a sensitive sign through which men who pray communicate with God. But for the believers who celebrate the liturgy, the word is at the same time a mystery: through the words spoken, it is Christ himself who speaks to his people, and the people respond to their Lord; it is the Church who speaks to the Lord and expresses the voice of the Spirit who animates her.

6. The purpose of translations in the liturgy is therefore to announce the Good News of salvation to the faithful, to express the Church's prayer to the Lord: "Liturgical translations have become the voice of the Church" (*address of Pope Paul VI to the participants in the Congress on Liturgical Translations, 10 November 1965*).

In order to achieve this goal, it is not enough, when making a translation for the liturgy, to express in another

But one must also try to communicate faithfully to a given people and in its own language what the Church wanted to communicate through the original text to another people and in another language. But it is also necessary to strive to communicate faithfully to a given people and in its own language what the Church wanted to communicate through the original text to another people and in another language. The fidelity of a translation, therefore, cannot be judged only from each word or phrase, but must be judged from the exact context of the liturgical communication in accordance with its proper nature and modes.

7. In the act of liturgical communication, in fact, it is not enough to consider *what is said to the letter* in the original. It is also necessary to consider *who is speaking, to whom* one is speaking and *how* one is speaking. Thus, in preparing a translation, one must aim at ensuring the faithfulness of the message in its many aspects, especially :

- A) in relation to what is to be communicated ;
- B) relation to those to whom the communication is addressed;
- C) in relation to the mode and form of communication.

A) *In relation to what is to be communicated.*

8. Although it is impossible to completely separate, in the act of oral communication, *what is said from the way it is said*, it is nevertheless necessary, when translating a message from one language into another, to release the content of the message in order to give it a new, accurate and happy form.

9. In order to discover the true meaning of a text, scientific methods of textual and literary study developed by specialists will be applied. This aspect of the task common to all translators is now well known. It is sufficient to point out some applications for liturgical texts.

10. a) If necessary, the text to be translated should be critiqued so that the translation is that of original lesson, or at least the best one

11. *b)* The meaning of Latin words must be sought in the light of their historical and cultural, Christian and liturgical uses.

For example, the word < devotio " does not necessarily have the same meaning in ancient classical usage, Christian usage of the 6^e century and late medieval usage.

In the presence of an image or a figure of speech, we must ask ourselves whether it is banal or sophisticated, expressive or abusive.

For example, the word "refrigerium" not always implies something icy; the word "grex" does not necessarily suggest sheep

12. *c)* It should be remembered that sometimes the semantic unit (what allows us to grasp the meaning) is not the word, but the whole proposition is therefore necessary to avoid obscuring or distorting the actual meaning of the message by translations that are too analytical and that give each word or some of them an exaggerated emphasis.

For example, the accumulation of the Latin words "ratam, rationabilem, acceptabilemque" reinforces the epicletic meaning of the prayer. But, in some languages, the use of three adjectives can have the opposite effect and diminish the "oratorical" force of this invocation.

13. *d)* Many words or expressions can only be understood correctly if they are placed in their historical, social and ritual context.

For example, in the Lenten orations, the word "ieiunium" evokes not only the deprivation of food, but can sometimes evoke the whole discipline of Lent, both liturgical and ascetic

B) *In relation to those to whom the communication is addressed.*

14. A translation has more or less value according to its intended use. Given the nature of the liturgical assemblies for which the translations are intended, the following points should be taken into account

15. 1) The language used should be common, that is, accessible to the majority of the faithful who speak the same language and who usually gather for worship, including "children and simple people" (Paul VI, *quoted speech*). It does not follow that this language must be vulgar, for it must always be "worthy of the very high realities it

expresses" (*ibid.*) and literary irreproachable. On the other hand, the use of a common language does not eliminate the need for sufficient catechesis to initiate the faithful into the proper biblical and Christian meaning of certain words or phrases. However, the faithful cannot be expected to have a special literary culture in order to be able to access the whole of the liturgical texts. Finally, it should be noted that although communication often uses texts of a truly poetic nature, this is not in any way opposed to the use of everyday language.

16. 2) In order that the listeners of a text receive its message in the sense intended by the liturgy, it is still necessary to take care of certain points:

17. a) When terms of the usual language are used which have a "religious" scope, it should be verified whether their use really corresponds to the Christian meaning intended, or whether it can be adjusted correctly. These terms can, in fact, convey a pre-Christian, pseudo-Christian, post-Christian or even anti-Christian meaning. It is therefore a matter of judging whether the word or expression is capable of acquiring an accurate Christian meaning through the experience of worship and the faith of the community.

For example, in biblical Greek, the word "hieros" (sacred) was often avoided because it was too closely linked to pagan cults, and the rarer word "hagios" (holy) was preferred.

The biblical meaning of "hesed - eleos - misericordia" is not exactly rendered by the terms of modern languages which refer literally to the Latin "misericordia".

In classical Latin, the verb "mereri" means "to be worthy of something". But the liturgical language has changed the original meaning of the verb. If we are not careful, the translation could be wrong, for example in phrases like "quia quem meruisti portare" (antiphon *Regina caeli*).

18. b) It often happens that no word can be found in the usual language that exactly matches the biblical or liturgical meaning of the term to be translated (for example, biblical "justice"). In this case, one must choose the word that will be the most likely to be used. It is possible, thanks to its repeated use in various contexts in catechesis and prayer, to be charged with the biblical and Christian meaning intended by the liturgy.

Thus the words "doxa" in Greek, or "gloria" in Latin, chosen to translate the Hebrew < kabôd >, have acquired a biblical meaning which they did not have originally.

It can happen that modern languages do not have terms capable

of rendering the full liturgical meaning a Latin word. Thus the word "mysterium": nnp modern translation would be inaccurate, implying only something hidden to the less informed faithful. Mm evoking the supernatural reality which is communicated in a sensible sign.

19. c) In most of the modern languages which have become the medium of liturgical communication, it will be necessary to gradually shape a suitable biblical and liturgical language. In general, a better result will be obtained by retaining ordinary and common words which will be charged with Christian meaning, than by resorting to rare and learned words
20. 3) The prayer of the Church is always that of a particular group, gathered < hic et mine ". Therefore, it will often be insufficient in the liturgy to have translated with purely verbal and material accuracy texts formulated in another time and culture. The assembled community must be able to make the translated text its living and actual prayer, and each of its members must be able to find himself and express himself in it
- 2L This is why, when translating liturgical texts, it is often necessary to make prudent adaptations. Several cases must be distinguished:
22. a) The word-for-word translation of the text is often the best way to communicate. For example, when translated into a Romance language, "Pleni sunt caeli et terra gloria tua."
23. b) Sometimes, on the contrary, the images must be modified to maintain the true meaning. For example, "locus refrigerii" in the Nordic countries.
24. c) Sometimes it is the very conception of the realities expressed that is difficult to understand, either because it offends the present Christian sense (e.g. "terrena despiciere", or < ut inimicos sanctae Ecclesiae humiliare digneris"), or because it no longer touches our contemporaries (e.g. certain antiarist expressions), or because it does not lend itself to present-day prayer (e.g. certain allusions to penitential forms that are no longer practiced) In these cases, it is not enough to remove what is wrong, we must find ways of expressing equivalent evangelical realities in contemporary language.

These adaptations require great care: for it is not enough that they respond to contemporary mentality and aesthetic taste, they must express a sound doctrine and an authentically Christian spirituality.

25. *In relation to the mode and form of communication*, 25. The manner of saying and speaking is an integral part of oral communication. When writing a liturgical text, the "oratorical" form - or, improperly said, but more commonly used, the "literary" form - is of utmost importance. Several aspects deserve attention: 26.

1) The literary genre of each text depends first of all on the nature of the ritual act that is expressed in words. One thing is to acclaim, and another thing to beg, to proclaim or to meditate, to read to the people or to sing together. Each spoken action has its own way of saying. On the other hand, a prayer will take a different form if it is to be said by one or in common, if it is in prose or poetic form, if it is recited or sung. These factors influence not only the manner of speaking, but also the literary writing

27. 2) Every liturgical text is a linguistic datum intended for celebration. When it is already written, as is usually the case, it presents itself to the translators as a literary fact. For each text, therefore, it is necessary to look for the significant elements that define its literary genre. For example, in Roman orations, the overall formal structure, the *cursus*, the expression of respect, the conciseness, etc., are all elements that define the text.

28. Among these elements, it is important to distinguish between those that are essential to the literary genre and those that are accessory. The former should, as far as possible, be retained in the translation, either as they are or at the cost of equivalences. The general structure of Roman orations can thus be respected: divine title, motivation of the request, request, conclusion. Other elements will have to be recreated according to the genius of each language (oratorical cadence, harmony of speech, etc.).

29. It should be noted that when a property is essential to the literary genre (e.g., auditory intelligibility for presidential prayers), it will outweigh other significant moing (e.g., purely verbal fidelity).

H

SOME SPECIAL CASES

30. Among the liturgical texts, Sacred Scripture has always held a privileged place, because the Church recognizes in the Holy Books the Word of God recorded in writing (cf. Constitution *Dei Verbum*, 9). This Word of God comes to us historically in various forms, that

is, in particular literary genres. Now, the revelation which is thus communicated to us cannot be completely detached from the literary form in which it is transmitted to us. For this reason, in translations of the Bible for the liturgy, the oratorical or literary characteristics of the various genres represented in Scripture must be respected in a special way. This applies in particular to the translation of the biblical psalms and hymns.

31. Biblical translations in the Roman liturgy must "conform to the Latin liturgical text" (*Instruction* of September 26, 1964, n. 40 a). They must not be a paraphrase of the biblical text, even if it is difficult to understand. Nor should they include, with or without parentheses, explanatory expressions or phrases: all this belongs to catechesis and homily.

32. However, in certain cases, "appropriate and accurate translations into the various languages, preferably from the original texts of the Holy Books should not be excluded. If, for reasons of expediency and with the approval of the ecclesiastical authorities, these translations are the fruit of collaboration with separate brethren, they may be used by all Christians" (*Constitution Dei Verbum*, n. 22). It is good that the translations approved for the liturgy should be as close as possible to the best biblical versions in use in the same language.

33. Certain eucharistical and sacramental formulas - for example, the consecratory prayers, the anaphoras, the prefaces, the exorcisms, those which accompany an action, such as the laying on of hands, the anointing, the signs of the cross, etc. - must be translated *integrally and faithfully*, without variants, omissions or insertions. The text, in fact, whether it is ancient or of recent composition, has a very precise theological and conceptual elaboration, studied in each of its words. If the text is ancient, certain Latin "terms" present difficulties of vocabulary or interpretation, because of their usage or their meaning which is very different from the corresponding term in modern languages: the translation will then require clarification, and sometimes some paraphrasing, in order to express the true original meaning which is - not infrequently - untranslatable word for word. For a modern text, this difficulty will be much less, since it uses terminology and language closer to the conceptions of today's man.

34. The "orations" (collect, prayer over the offerings, post-communion, oration over the people) of the ancient Roman patrimony, which are very concise and full of ideas, could be

THE TRANSLATION OF LITURGICAL TEXTS#

translated more freely: the ideas should be preserved, but wording should be moderately amplified if necessary, so as to better "update" the content to the celebration and to the needs. In any case, let us avoid anything superfluous or pompous.

35. Liturgical texts in which oral expression is of special importance must follow the laws proper to their mode of expression and, in the case of written texts, to their particular literary genre. especially important in acclamations, where the action of acclaiming by voice is an essential element. It would be insufficient to translate only the concepts expressed, if the verbal form did not lend itself phonetically and rhythmically to the function of these texts

36. Texts intended, by nature, to be sung require particular care:

a) That the form of chant (antiphon, antiphon interspersed in the psalm, refrain, etc.) proper to each liturgical action and to each of its parts be preserved (cf. Instruction *Musi-cam sacram*, 5 March 1967, nn. 6 and 9).

b) For the psalms, while maintaining the division into verses as given in the Latin text, a division into stanzas may be followed, if this is suitable for chanting and reciting in common. This is especially true if a traditional text is used which is known to the faithful and perhaps also common to other churches.

c) When used in chant, the texts of the responsories and antiphons, even when taken from Sacred Scripture, become part of the liturgy and enter a new literary genre. Therefore, by translating them they can be given a verbal form which, while fully preserving their meaning, is adapted to the chant, harmonizes with the liturgical season or a special feast, and is easily understood by the faithful. There are many examples in the ancient antiphonaries of such adaptations which have slightly altered the original text.

d) If the content of an antiphon or psalm should create some difficulty, the Bishops' Conference may authorize the choice of another text which meets the same requirements of the liturgical celebration and the proper meaning of a particular liturgical season or feast

e) In translating these texts, care should be taken to ensure that they can also be used for spoken recitation, as may sometimes require a special form of worship

37. Liturgical hymns in poetic form, unless they are written in a true poetic genre adapted to popular song, lose their proper function. In most cases, however, this choral requirement makes it impossible to provide an accurate translation. Hymns must therefore *usually be*

reworked in accordance with the musical and choral laws of folk poetry, which are specific to each language.

m

TRANSLATION COMMISSIONS

38. For the translation of liturgical texts, working groups should be formed, comprising men competent in the various disciplines concerned, namely: biblical, theological, pastoral, and especially linguistic and literary, both in the language to be translated and in the language in which it is translated, and finally, if need be, musical

If several groups are working on different areas of the liturgy, coordination between them is necessary.

39. Before promulgating the translations, they should be submitted, if necessary, to the verification of experience in various and selected communities or in different regions. The provisional translation must be approved by the Liturgical Commission of the Episcopal Conference

40. Between the commissions in charge of the translations and the authority (such as the Episcopal Conference) that must approve them, there will be a real collaboration, so that :

a) the same experts are normally responsible for the translation from start to finish;

b) when the authority asks for corrections to a draft text submitted to it, it should either be referred back to the committee which will resubmit an amended text; or it should be entrusted to a new committee, more capable and scientifically the same competence

41. For countries with the same language, a joint committee should be responsible for preparing a common text. There are many advantages to such a procedure. First, it makes it possible to obtain the assistance of the most competent experts. It also provides a special means of communication between peoples sharing the same language. Finally, it facilitates the participation of the faithful.

It is legitimate, however, to distinguish between texts that are said by one person and listened to, and those that must be said or sung by all. It is clear that unity is more necessary in the latter than in the former

42. When a common text is to be prepared for several countries, it must at the same time respond to the requirements and mentality

proper to each of them (cf. *letter of Cardinal Lercaro*, 16 October 1964). For this reason:

1) It is appropriate that each Episcopal Conference of the same language be able to examine the draft translation or the first text prepared in due course.

2) In the meantime, in order to meet the needs of the priests and faithful, the Coordinating Secretariat of the Joint Commission should prepare a provisional text which, with the consent of the authorities (cf. n. 39), can be published and permitted *ad interim* in each country is good that even this provisional text be identical in all respects: in this way the experience will be truly fruitful for the drafting of the definitive text

3) All interested countries will receive the final text at the same time. If a Bishops' Conference wishes to introduce some changes to better meet local requirements, it will propose these changes to the Joint Commission, which must first give its assent. This is necessary to ensure that the official version remains substantially unchanged, under the responsibility of the Joint Commission.

4) Each country may publish the provisional texts as well as the final texts approved by the Holy See, but it must contribute its share to the publication: payment of expenses, remuneration of experts and of the bishops of the Joint Commission. Each National Commission will agree on this with the Secretariat coordinating the Joint Commission,

5) Each edition should clearly indicate on the first page the origin of the text according to its character: "Provisional text prepared by the Joint Commission..." or "Text approved by the Joint Commission... and confirmed by the Consilium ad exsequendam Constitutionem de Sacra Liturgia".

If variants have been made to the text of the Joint Commission (cf. *supra*, paragraph 3), the following should be added: "... with the adaptations authorised by the Bishops' Conference of... and by the Joint Commission...".

43. For a fully renewed liturgy, it will not be possible to be satisfied with texts translated from other languages. New creations will be necessary. Nevertheless, the translation of texts from the Church's tradition is an excellent discipline and a necessary school for the writing of new texts, so that "the new formulas emerge from the already existing forms by a development which is in some way organic" (*Constitution on the Liturgy*, art. 23).

SOME REMARKS IN THE MARGIN OF THE INSTRUCTION ON THE TRANSLATION OF LITURGICAL TEXTS

To understand the significance of this document, it is necessary to read it with a little historical and geographical distance.

Let us first recall the recent past: when the Council opened the way for the use of modern languages in the liturgy, especially in the celebration of the Mass, no other texts than those of the Roman Missal were immediately envisaged (except in particular cases such as the universal prayer - a new element -, in monitions or in certain traditional popular songs) Article 36 of the Constitution, which deals with the use of the language of the country, therefore left *conversio textus latini* to the Episcopal Conferences The *Motu Proprio* of 25 January 1964 further clarified this discipline by submitting for ratification by the Apostolic See not only the decisions of the Episcopal Conferences concerning the use of the language of the country (S. C. 36, § 3), but also the translations approved by them (*Sacram Liturgiam*, 9). Finally, the Instruction of September 26, 1964 clearly states: "Popular translations of liturgical texts (the Latin liturgical text" (art. 40). It adds some rules on the manner of preparing these translations and the requirements to which they must respond.

In fact, all countries gradually provided themselves with approved translations. Sometimes translations previously made for the missals of the faithful used (as in the case of the chants of the *proprium missae* in the French missal); sometimes earlier versions were retouched; sometimes, as in the case of the orations of the French missal, an original work was undertaken which endeavoured to take account of the oral character - and no longer only read with the eyes - of these prayers, as well as of the genius of

the language and of the contemporary pastoral requirements.

Even in this case, the margin left to the translators remained very narrow. The authority did not fail to remind them of this when the translation of the prefaces and the Roman canon became possible: it had to be faithful, that is to say, complete and literal

Thus, the translations made into modern languages in the years following the Council appear, on the whole, not only strict, but rigid and even verbalising. Literalism is not necessarily a defect; there are good translations among them. But the limitations of such a narrow starting point soon became apparent. In many cases, the translations leave something to be desired because they were done without those responsible - at various levels - having taken into account all that is involved in such a difficult and complex operation as formulating the prayer of an assembly into an act of celebration

As early as November 1965, the Consilium had taken the initiative of organizing a congress in Rome on "Liturgical Translations", where some twenty specialists from various countries tried to identify the problems they faced and to share their experience. They were free to do so. Their reports were published (see LMD 86, 2nd quarter 1966), but under the sole responsibility of their authors. This interesting achievement does not seem to have had all the influence that might have been expected. Above all, the development of the reform should have the whole range of problems. It therefore seemed opportune to the Consilium to prepare an Instruction on this subject for all those who have to intervene in translations

It is not our intention to present here the course and content of the document, both of which are perfectly clear to a French reader. The presentation is precise, but free of any particular technicality.

We prefer to note some of the problems which the practice of the renewing liturgy has brought to light and to show how the Instruction attempts to respond to them.

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the t_{ra}^{sl} significant and decisive that the title of the Instruction on translation^{Uctio} incorporates their destination: < for the celebration^c le people >.

cati On^{Xle} liturgy is, in fact, a *means of communi-* au u[@] ^^{es} men. This is the first principle recalled tielle r i^c oⁿ sideration of the addressees is therefore essen-^{Sc} olair^{sen} ible obvious; and yet, prestia⁰⁸ ki^{ei1} ing habits, reinforced by a cult haloed by the tinted critical^{science} for a supposed objec- the faithful ^?.^{textle} " have too often led to identify^q .with literalness and even verbal identity.

comm^a ^delity of a translation is judged by the effectiveness of the translation at the time it is used. This is^s oⁱ Eli⁰¹ k^{me} ill^{eu}re translation cannot exist in natur æ^s *^{me} *time^{ou} m^o ins good for such use. The

doit .^e of communication and the type of relationship that it de ia
 Instaurer between its partners command the mode IFC TO employ.

This varies according to culture,

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norni P^our< I^{uo} i the Instruction, after recalling_n T¹⁶⁸ commonly
 received among translators concerning j *⁰⁶ what must be
 communicated > (n^o 8-13), insists .Su^{ein} nt on the requirements
 coming from "those to whom

^Spanked the communication > (n^o 14-24). uIt is the total
 nature of the liturgy, as highlighted by the Council, which
 distinguishes liturgical translations from other possible types of
 translations, whether scholarly,⁵⁰¹¹ htteraires, or purely
 informative, etc.

A sign of the mystery.

A liturgical text or its translation "is first of all a sensitive sign
 through which men who pray communicate with one another. But
 for the believers who celebrate the liturgy, the word is at the same
 time a mystery: through the words spoken, it is Christ himself who
 speaks to his people, and the people respond to their Lord; it is the
 Church who speaks to the Lord and expresses the voice of the Spirit
 who animates her" (n^o 5).

The communication established by the word in the liturgy goes
 beyond that of the group and at the same time signifies the
 communication of God in his people. In this sense we have
 traditionally spoken of sacred texts, and we can still do so if we
 understand it this way.

But the Instruction carefully avoided speaking of a sacred
 language that would be distinguished from a profane language. This
 problem, which has been and still is rife, is full of ambiguity and
 always runs the risk of "chosing" the sacred in special forms, styles
 and words.

On the contrary, it is a common and usual language, accessible to
 all. Which does not mean vulgar or banal. Above all, this does not
 eliminate the law inherent in all "committed" language, that it is
 different because of what it says that is particular to the group.
 Because Christians express a reality that is specific to their
 community of faith, their language, even if it uses the words and
 syntax of everyone else, is no longer in fact that of everyone else. It
 has a Christian meaning (for believers).

In fact, in all languages there is a religious literary past -
 Christian or not - and a language of sacred use, loaded with
 connotations which have a more or less influential socio- logical
 consistency. This can be useful or harmful to the liturgical project.
 Discernment is needed. The Instruction devotes n^o 17-19 to this

subject, which seem to us of great importance. Two French examples will make this clear. When Jesus instituted the Eucharist, he took *apotêrion*, a "drinking vessel", containing wine. Spontaneously we say a "chalice", because of the traditional Latin usage. But if, in today's French, the chalice is seen primarily as a "sacred object for saying Mass", and not primarily as an object for drinking, such as is used in a careful meal, then Jesus did not take a "chalice", but a "cup". Similarly, the great word of the covenant between God and his people was translated into Latin as *miser cordia*. From this comes the French word *miséricorde*. But if mercy means today, according to the *Petit Robert*, the "mercy by which the guilty is forgiven", it is expressing only one aspect of God's gracious love for His people.

Undoubtedly, as the Instruction notes, the word whose meaning would really correspond to the biblical or liturgical term to be translated is often lacking in the usual language. < It is necessary to choose the word that will be most likely, thanks to its repeated use in various contexts in the catechesis and prayer, to be charged with the biblical and Christian meaning intended. >

This principle must free us from the illusion of believing that language pre-exists its actualization in communication. It is only the medium of a relationship. The lived event that gives it meaning.

THE diversification of oratory genres and ritual actions.

If the translation of the Roman Missal is carried out by transposing the content of the written texts, without paying sufficient attention to the liturgical act which they imply, risk ending up - as has happened in more than one country - with songs which cannot be sung, acclamations which are impossible to acclaim, proclamations which are unintelligible when heard, etc

The Instruction, after recalling that liturgical texts are essentially a means of oral communication, draws the consequences. The Roman orations are the point of arrival of a long-established art of speaking. What is the point of wanting to express the details and the slightest nuances if the resulting speech remains ineffective when heard and cannot be perceived by the listener in its entirety as well as in its essential parts? Similarly, hymns are popular religious poems to be sung. If the translated text no longer has this characteristic, the translation is liturgically useless

Alongside this linguistic and functional criterion, which invites us to treat texts according to the type of expression they are intended to establish, the Instruction introduces another distinction stemming from the weight the Church attaches to the various texts. Sacred Scripture, which is an inspired historical text before

being a liturgical text, must, when used as a reading, be translated with the greatest respect for both the message and the original literary form, which will never be totally separable (nos. 30-32) Certain major eucharistical formulas, such as the consecutive prayers or the sacramental formulas, because they commit the faith of the Church in a more precise manner, must be translated *integre et fideliter* (no. 33) other hand, it can be admitted that the prayers are the object of a more creative translation < in order to update their content to the celebration and to the demands of today > (n* 34 This

This is true *a fortiori* of texts intended for the various forms of singing (n" 35-37).

a fruitful principle here for the revolution of the liturgy: the rites are not a monolithic block where everything has the same importance Around certain fundamental and essential signs which constitute the structure of its language, the liturgy, in order to become more meaningful, fleshes out its discourse with everything which can enrich its connotations. These connotations can be related to a language and a culture, but also to a milieu and even to an assembly or a group. It is necessary to know how to say the same thing in several ways for the benefit of communication.

The report of the experts and the authority.

In the last part (n^M38-42), which deals with the functioning the translation commissions, it is interesting to note how the role of the authority who must "approve" by exercising practical pastoral judgement and that of the experts, on the other, who work according to their competence and the mandate entrusted to them are respected. If a translation is rejected, it will be sent back to the commission, which will itself present a new draft. This discipline is of great importance.

Unity and diversity.

The principle of single translations for regions of the same language is affirmed and justified (n.⁰- 41-42). Experience has already shown how important this participation of faithful to be easy and guaranteed. It would be strange, moreover, if at a time when the various Christian confessions of the same language were working on common texts of the Bible, the Lord's Prayer or the Creed, the Catholic Church were to multiply their versions without reason. Yet a legitimate need for diversity may arise in certain cases and for

certain texts which the Bishops' Conferences have to appreciate

One question arises in closing: why give 6

How important is the problem of translations, when most countries already have them, and when we are obviously now waiting for creations and not just translations?

The Instruction does not evade the question. It even concludes with the statement: < For a fully renewed liturgy, it will not be possible to be satisfied with texts translated from other languages. Creations will be necessary. >

But, on reflection, should we oppose creation and translation? the one who creates a literary form for the prayer of the assembly seek in some way to "translate" this prayer⁴⁴, grasping it both from the Spirit who inspires it and from the man who lets himself be penetrated by it? Conversely, is not every translator who is aware of having to provide the prayer of the Church with a new verbal body a true creator? In both cases, it is a question of establishing a relationship between two living realities through the word God and his people. Both are given; they are not invented. But their covenant is always to be reiterated by men; for this reason words will always be sought which will never exhaust it

J. GELINEAU, S.J.

The Institute of Liturgical Music
of Paris

Since November 1968, the *Institute of Liturgical Music* of Paris has undertaken, in a modest but courageous and lucid way, a profound *aggiornamento* in order to adjust itself to the present needs of the Church. The venerable "Gregorian Institute" which, for more than a quarter of a century, worked for the pre-ecclesiastical period, has opened up to new disciplines whose importance and necessity discovered (such as the modern sciences and techniques of sound and musical communication), in connection with the evolution of contemporary liturgical pastoral work

During this first year - of trial and error adjustments - teachers such as G. Stéfani, J.-Y. Hameline, J. Gelineau, Milles Weber and D. Launay, dealt with various points of history, technique,

⁴⁴ See the conference of Fr. DE LA TOUR DU PIN at the *U ni versa Laus* congress in Pamplona: *L'écrituain et la liturgie*, in *La Maison-Dieu*, 92 (1967), pp. 145-159.

psychosociology, as well as the analysis of various documents.

The year 1969-1970 will continue this effort by adapting to the real needs of the pupils. The teaching is divided into three departments, where each pupil can find the subjects necessary for him

The Department of *Liturgical Musicology*, created entirely by the Institute, is aimed at students who already have a musical background and will have an influence in liturgical musical life as leaders, animators, creators, writers, teachers

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The Department of *Musical Studies* offers all the disciplines required for a complete musical education: solfeggio, harmony, composition - Gregorian chant, history of music - vocal training, choral conducting, vocal and physical expression - organ. The Institute thus offers to everyone, according to their level, the studies they need.

The *Pedagogy* department is the one that, since the first year, has experienced the greatest development. This is a sign of the return of musical taste, especially through instruments (percussion, recorder, guitar). must be happy about this because a renewal of pedagogy already conditions the future of the singing assemblies

Especially for the department of liturgical musicology, the Institute has an international character which will undoubtedly develop. It works in unity of purpose and in agreement with the Institut supérieur de liturgie. Both are attached to the Faculty of Theology of the Institut Catholique de Paris.

J. G.

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The National Centre for Liturgical Pastoral Care reports that it still has a number of copies of the following issues of *La Maison-Dieu* (out of print with Editions du Cerf):

- n" 7: The liturgical movement in Germany.
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Catechesis and Initiation

Jean DANIELOU and Régine DE CHARLAT: *La catéchèse aux premiers siècles*. Coll. < Ecole de la foi >, I.S.P.G. Ed. Fayard- Maine, Paris, 1968 ; 270 pp. ; 18 F.

We must be grateful to Sister R. de Charlat for having written, on the basis of her own notes and those of other students at the Institut Supérieur de Catéchétique de Paris, this précis of the course given for many years by Fr. In it we will find condensed, in a clear, precise and well structured manner the essential of what we can know about the structure and content of catechesis during the first four centuries. It is always from the texts themselves, abundantly translated, that we are introduced to a tradition whose firmness and continuity, as well as its adaptation to the diversity of times and circumstances, are repeatedly emphasized by Fr.

In the first part, presenting the structure of catechesis, he emphasizes its ecclesial and liturgical character. The presentation of the main lines of dogmatic, moral and sacramental catechesis shows how it was organized as an actualization of the history of salvation, starting from the biblical texts whose teaching is condensed in the Symbol of the Faith. A special place is given to a more detailed presentation of the "figures of the sacraments"; one will find in this chapter the essential part of the studies that Fr. Daniélou has devoted to this subject in more technical works or in monographs scattered through reviews and mixtures in various languages. The last part presents in a delightful way, starting from the *De catechizandis rudibus* of Saint Augustine, some directives for catechetical pedagogy. Fr. Daniélou's familiarity with both ancient Christian literature and the most recent research on it, as well as his sensitivity to present-day problems, make this little book a valuable introduction to Christian life rooted in the most authentic Tradition.

I.-H. DALMAIS.

HAMMAN: *Baptism and Confirmation*. Coll. "Le J^s tère chrétien". Ed. Desclée, Paris, 1969; 248 pp; 18 F.

the other books in the same series, this one is^m primarily for students of theology and catechetics^{se}. "Given its subject matter, it will also be of interest to those who PQ¹¹¹⁰¹¹! catechumenate centers not easy to com-£A < manual > whose literary genre is often decried;

A^{le} to recognize from the outset: the work of Fr. Hamman is an -r^{ess}ite. The necessary shortcuts neverⁿ "inte to the essential and especially do not avoid the difficulties raised today by exegetical analysis, the study of his- We j^a pas t^{ora} ie. When several opinions are in pre-^c Uce, the author does not omit to point out it, and if he indicates the posi-¹¹ °u which, his favour, he enables his reader to form a more well-founded opinion by providing him with useful references. The proposed explanation is very extensive, and on the questions concerning baptism and confirmation one will find valuable bibliographical information.

The pages devoted to baptism offer first of all an up-to-date "analysis of Revelation" (Scripture and Tradition), then an "attempt at systematization" ON baptism in the Christian mys-^{ter}ery, baptism as a sacrament, the baptism of infants and children who have died without baptism, baptism as the foundation of ecumenism, and baptism and pastoral ministry in In this enumeration, one will have noted the presence of a chapter, quite new in this type of study, on the maturing of the ecumenical theology of baptism and its culmination at the Vatican Council II

The whole of the book presents the historical, theological and pastoral problems confirmation. The complex questions which this sacrament poses to the theologian are not evaded but are presented with great nuance; the solutions proposed are, in our opinion, very successful.

Let us mention a few more options which seem to us to illustrate more particularly the theological quality of Foulage. As is appropriate, a large place is given to biblical study and to the analysis of the catechesis of the Fathers (for which the author was notoriously qualified); medieval theology is not forgotten, but it does not invade the work; that of the great reformers is also mentioned. The most important positions contemporary Protestant theologians are mentioned, especially with regard to paedobaptism. The theological reflection which follows the studies of a more positive character and implements them has the merit of not isolating the two sacraments studied from the economy of the Christian mystery: whether it is a question of baptism or confirmation, whose organic unity is strongly underlined, theological understanding is always sought from a reflection on the mystery of the Church studied in its relationship to the mystery of Christ and to that of the Holy Spirit. In this way, pneumatology finds its rights in sacramental theology, alongside Christology and ecclesiology.

This book does not say everything about baptism and confirmation - the author did not want to be a compiler - but it provides theologians, both students and professors, and pastors, with a rich and balanced introduction and a good working tool, easily manageable thanks to the well-done indexes

B. REY, o.p.

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Sociology and pastoral care

Urbanization and Pastoral Care. Priests and Sisters of the Countryside and the Cities in a World that is becoming Urbanized. 72* Congrès national de Pastorale, Rouen, March 1967. Coll. < Recherches * pastorales ", 22, Ed. Fleurus, Paris, 1967; 272 pp. ; 13,50 F.

< A Congress is also an adventure... > The first sentence of the Preface states. To give an account of it is another, much lesser, task, it is true. A review is incapable of expressing all the wealth of reflection and events that such a national gathering represents, and of which this book is a faithful reflection. It would be necessary to review the echoes of the preparatory survey launched throughout France among priests and religious, the conferences given at the Congress by specialists and pastors who had worked together before, and finally to review the reports of the twenty-five or so workshops which occupy some sixty pages of the volume.

In order to complete our adventure, let us go through the steps proposed by the speakers to discover progressively deeper dimensions of urbanization. We start from the description of its easily observable aspects, to end up with the inner social realities, the values lived by the members of urban society. At each stage, a pastoral reflection takes up and extends the analysis of the human sciences.

The first step was to define and describe urbanization as a way for people to occupy space. Cities have existed for a long time, but the country-city hierarchy of the past has been overturned and the city now dominates the entire landscape and imposes its civilization on the rest of the space, rapidly and in all countries. Widespread urbanization ends with the return of city dwellers & the countryside with arms and baggage, without wanting to give up any of their urban advantages. "Increasing urbanization goes hand in hand with urban and land use. What is the Church doing in the face of these urban spaces? Adaptations are underway and new pastoral units must be sought.

Urbanization is also a complex network of new human relationships, especially functional relationships that are characterized more by a person's ability to intervene in your life than by emotional ties. A surgeon is chosen for his competence, not because he is or will become a friend. The pastor then asks himself what it is to know in an urban environment, why and how to know? What can be proposed for a pastoral care of secular relationships? How does a pastor discover the social classes in the city? #

The third perception in the field of urbanization is to understand it as a cultural and psychosocial reality. The new urban revolution is creating a culture. It transforms the attitude of the city dweller towards nature, space, time and society; it is also characterized by ambivalence.

Finally, a reflection was needed on the type of man and Christian that an urbanised society calls for and on the signs that the Church must put up in it, taking into account the missionary situation in which she finds herself.

On several occasions the speakers directly addressed the field of liturgy and the gathering places of the Christian community. If this Congress proposed vast perspectives - which is normal - it also knew how to return to practical and current situations. This more reason to read this book... without fear of adventure.

J. POTEL.

Joseph COMBLIN: *Theology of the City*. Editions Universitaires, Paris, 1968; 496 pp; 43 F.

This voluminous work represents an enormous work, extremely well documented, conducted with rigour and precision. The author wants, he tells us, "to speak theologically about the city", but he is not satisfied with a theological research cut off from the rest and timeless. The history of the Church and of cities, sociology, canon law, pastoral orientations, complete theology and exegesis. J. Comblin has the great merit of distinguishing between these diverse fields and of approaching them seriously. He avoids the trap into which some people fall, of blithely mixing human sciences and theology - the latter often annexing the former - or of being satisfied with sociological analyses which are really too summary. Finally, he clearly explains the reasons that legitimize a theological reflection on the city and the methods he uses to carry it out.

Among the many subjects conscientiously researched, some will be of particular interest to the readers of this magazine. Thus long developments are devoted to the parish. < For a hundred years, it can be said that a great part of the efforts of urban pastoral work has been devoted to trying to save the parish for not having & questioning the fundamental concepts. But it was in vain... "To judge the parish, we must not compare it & the primitive Church, but to the contemporary city... The man of the city is by definition the man emancipated from the parish... The parish priest would only have fifty parishioners and would be just as incapable of fulfilling his mission as a parish priest. It is a question of lifestyle. What is dead is the relationship of personal responsibility between a Christian and an apostle. > These quotations, inevitably taken out of the context which nuances them, show well the vigour of the author's thought and the very clear invitation to review our schemes. He advocates a return to the local Church, to the "parish seen as the supernatural community of all the Christians of a single town". The mission is "to be and to raise up the people of God, in the city, from the city, and with the substance of the city".

For the Sunday liturgy in the city, the parish church cannot again become for a short time, thanks to the parish mass, the centre of a village resurrected for a time within the city. The function of the liturgy in bringing people together must take into account the particular conditions of the urban man. He needs recollection and silence. He must be introduced to recollection. "Moreover, the man from the city does not enter the liturgical assembly on the same level; he expects to be welcomed and introduced. > The liturgical life must not be "wild" and ignore the rules of urban civilization. >

The design of the church-buildings is also scrutinized by the urban civilization. < We need "Church houses" where the silence and recollection that the city does not offer are created, "places of pilgrimage" where we become aware of the itinerant destiny of humanity. > Some people seem to think that the problem of churches is resolved by a question of rooms for celebrating Mass. This is not the case... A "church" is a group of buildings and structures that are not in the form of a Greek temple, but which signify what

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the Church is in the middle of the city. >

This book will certainly shake up commonly held conceptions. But it is a milestone in theological and pastoral reflection on urban civilization as a solid, invigorating and comprehensive book that we would like to see more of.

J. POTEL.

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François HOUTART and Jean REMY: *Milieu. urbain et communauté chrétienne*, Coll. " Eglise et civilisation contemporaine >. Ed., Marne, Paris, 1968; 392 pp; 22 F.

This book brings together a whole series of articles published over the last ten years in various journals and conferences. It develops the multiple relationships between Catholicism and urban society, the analysis of which in our European countries is quite recent. The authors themselves recognize the inconvenience of some repetitions in such a work and the need to place the thought in its chronological framework. But the main idea is to "take stock of a subject in full evolution".

After an introduction on the sociological dimension of ecclesial thought and action, three parts lead us to the goal. The first describes both urban and religious structures in order to help reflect on the adaptation between the two. The large cities of Western Europe, the American urban parish, the urbanization of Latin America, and urban ministry in African cities are reviewed.

The second part of the paper identifies the forms of relationships and groups in the urban environment. This takes us deeper to the analysis of urban social mechanisms. What happens to personal relationships in the urban environment? Are small groups refuges or relays of participation? What is the relationship between the < mass media > and culture? One can immediately see the pastoral implications that result from such analyses. The third aspect considered is that of Christian institutions and communities in urban areas. This last part deals with pastoral action properly speaking, especially at the level of the parish and of liturgical and especially Eucharistic assemblies.

In reading this publication, one is struck by the imposing list of questions addressed. In addition to those mentioned above, others should be added, and not the least: the working world at the threshold of urbanization, the parish of tomorrow, the social roles of the priest, the feast and its relationship with the sacred and the profane, the meaning of the neighborhood in an urban setting, etc. The reader thus has at his disposal a very complete list of the many aspects of urban life and of pastoral research in this field, but this work cannot claim to be able to treat in a deep and exhaustive way all the subjects raised.

J. POTEL.

Agnès VILLADARY: *Fête et vie quotidienne*. Coll. " L'évolution de la vie sociale >. Editions Ouvrières, Paris; 1968; 248 pp; 19 F.

The future of celebrations and their significance in today's society are discussed in this well-documented and very interesting book. Do festivals survive or disappear in the face of the creation of urban areas, the information and communication network, and the evolution towards an economy of abundance where consumption predominates? At first sight, festivals are

multiplying and abounding in French society. How are their relationships with daily life evolving?

In the first part, Fauteur first analyzes the traditional concept of the feast, which he calls the "feast-essence". This sacred event is a break with time, daily space, the normal course of the economy, especially food. It is also a break with the norms of the group usually respected. The function of the festival is to periodically rejuvenate society; it recreates life by representing it. Festivals mime history, criticize it, transfigure it and surpass it.

But the festival cannot be analysed independently of the social context and socio-economic structures. Therefore, the author proposes a second operative concept, that of the "feast-existence" which sheds light on the evolution of modern feasts. The "feast-existence" appears as a desacralized feast, integrated to the present and to daily life. Celebrations are less and less fixed ceremonies, becoming moments where the need to "feel absolutely existing" is expressed, they are more gatherings of restricted groups.

Then the relationship between the festival and the spectacle, the festival and leisure, the life of the festival and the consumer society, is analysed. Before our eyes, a transition is taking place from the <festival-period> of the past, which covered a more or less long period, to "festive-periods", crumbled into everyday life.

The second part of the book is an account of a survey on the representation of celebrations among fifteen to eighteen year olds. Parties are not seen as sacred or violent phenomena, but rather as occasions of rejoicing, entertainment and rest. A chapter on the over-party as an example of a youth party is not without interest.

Obviously, we would like to know how adults in their turn represent and experience national and family celebrations, fairs and festivals. Other surveys are needed. This book, which says relatively little about religious celebrations, will help everyone to better understand one aspect of the life of young people and the family celebrations which frequently accompany baptisms, professions of faith and religious marriages. It is also an invitation to re-examine how each one represents the feasts and really lives them.

J. POTEL.

Medieval Liturgies

Sacramentarium Praemonstratense. Edited by N. I. Weyns. Coll. < Bibliotheca Analectorum Praemonstratensium >, 8. ed. Praemonstratensia, Averbode (Belgium), 1968; 312 pp. - 475 BF.

Few medieval liturgies have been the subject of more serious study recent years than that of Prémontré. In 1957, Canon P. F. Lefèvre devoted to it a volume of synthesis: *La liturgie de Prémontré* (Louvain, 182 pp.), which included, as an introduction, a presentation of the normative sources and the choral books.

In editing the *Sacramentarium Praemonstratense*, Canon N.L. Weyns

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does not offer us an unpublished liturgical manuscript. When the canonical order was founded by St. Norbert in 1119, the time of the sacramentaries was practically over, and the missals and breviaries had replaced them. The author wanted to present the prayers of the Mass and the Office according to the Premonstratensian liturgy, giving the *incipits* of the forms found in the Roman Missal and the transcription of the proper forms. The text rests on a solid base: to the two manuscript missals indicated by Chan. Lefèvre, five others have been added. As for the sources of each of the formularies, they are noted with the greatest care; the same is true of the various witnesses of a concomitant use in the first printed missals. Study depends, as the author indicates, on the edition of the *Oraisons du Missel romain* by Dom P. Bruylants' edition of the *Oraisons du Missel romain* (Louvain, 1952) and also the valuable annotations of R. Lippe to his edition of the *Missale romanum Mediolani* of 1474 (London, 1907). We are undoubtedly in the presence of a work of quality.

P. JOUNEL.

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Cum permissu superiorum.

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ÉDITIONS DU CERF

C.C.P. Paris 1436-36

1. *Constitution on the Sacred Liturgy*, art. 67.

2. *lb. s. 64.*
3. *Decree on the Missionary Activity of the Church*, art. 14.
2. Ritual of Rhcinau (ed. G. HÜRLIMANN, Freiburg Schweiz, 1959, p. 117) and Missel of Remiremont (MARTENE, *De antiquis ecclesiae ritibus*, I, 1, c. 1. a. 7, Ordo VI).
5. A. CHAVASSE, *Le sacramentaire gélasien*, Paris, 1958, p. 165.
6. It is true that insofar as it was done only in Latin to participants who no longer understood that language, the reading of the Gospel was no more than a formalistic proclamation.
8. That certain sacraments may, in some cases, be given to others than to persons in full faith and awareness of what is happening to them, and especially to children, is a practice of the Church which we do not have to justify here. Cf. note 13 below. But these are always exceptional cases, even if they are numerous, and they are justifiable only in relation to the normal case of the conscious adult
9. See SLC, Art. 9 and 1k
10. the obvious exception of the urgent case of death of a catechumen, a Christian child, an injured member of the faithfuletc
12. See *La Maison-Dieu*, 89, pp. 5-65.
14. According to J. CORDLET, *Histoire du sacrement de baptême*, - Paris, II, 1882, p. 319, the ambrosial liturgy, after the request for baptism for the child made by the godfather, continues the question, "Does he deserve (to become a Christian) in consideration of his parents?"
15. *Summa theol.* IIMP% q. 10, art. 12 ad 2; and III-; q. 68, art. 10.
28. Verse where Saint IRENAEUS (*Adversus haereses*, V, 15, 3) already saw a baptismal meaning, undoubtedly intended by the evangelist himself.
29. Cf. M.-J. LAGRANGE, *Évangile selon saint Jean*, p. 257.
31. is to be regretted that the four verses 35-38, in which some recognize the first form of the baptismal questionnaire, have not been added here as they are in the lectionary for adult baptismquestionnaire which the ritual of infant baptism now addresses to the parents who present them for baptism in the faith of the Church: < Do you believe in the Son of man? Lord, I believe." Cf. O. CuLLMANN, *Op. Cit.*, pp. 70-72.
32. This text was commented on by F. RAUREIX in *Assemblées du Seigneur*, n° 56, pp. 32-46.
33. See this word in VTB.
38. Further on, pp. 48-54.
39. *La Maison-Dieu*, 22, pp. 94-120.
43. The Armenians read it before baptism, and the Byzantines afterwards, during the Mass of Eucharistic initiation which follows it.
46. It is found among the Armenians, Syrians, Nestorians and Copts.
48. See the word *Baptism* in VTB, col. 84-87.
49. Epitrc of our new Easter vigil, a text read at baptism among the Syrians and Byzantines, and often commented on by the Fathers. Commentary by J. CAMBIER in *Assemblées du Seigneur*, n° 60, pp. 15-27.
50. As Cyril (or John) of Jerusalem said so well: "We did not really die, nor were we really crucified, buried and resurrected; the imitation was mimicked in image; but our salvation was accomplished in reality. Christ was really crucified, really buried, and really resurrected. All this was given to us by grace, so that, symbolically sharing in his sufferings, we might acquire salvation in reality" (*Cat. Must.*, II, 5).
51. *De mysteriis*, 20.
54. See note 37 above.
56. It is also made a little longer (vv. 24-29) at Armenian baptism.
3. *Sacramentarium gelasianum*, edited by MOHLBERG, Rome, 1960. n^m 140-141.
5. M. AXDRIEU, *Le Pontifical romain au Moyen Age, I: Le Pontificalromain du 12- siècle*. Vatican City, 1938, p. 138.
6. B. B. BOTTE, *The Apostolic Tradition of St. Hippolytus*, n° 2, 7, 8; Münster, 1963, pp. 6, 21 and 23.
7. *Sacramentarium oeronense*, edited by MOHLBERG, Rome, 1956, no. 942-954.
8. *Missale F ranco r m*, ed. MOHLBERG, Rome, 1957, n° 35-40.
10. *Sacramentarium gregorianum*, ed. LIETZMANN, Münster, 1921, n. 2, 3 and 4.
12. *Ibid.*
15. OR 34, 38, in M. ANDRIEU, *Les Ordines romani*, III, p. 612.
16. M. ANDRIEU, *Le Pontifical romain au Moyen Age, III: Le Pontifical de Guillaume Durand*, Vatican City, 1940, p. 354.
17. *Ibid.*, p. 382.

20. M. ANDRIEU, *Le sacre épiscopal d'après Hincmar de Reims*, in *Revue d'Histoire ecclésiastique*, 48 (1953), p. 39.

3. The explanation of the acronyms used is given on p. 76 at the bottom of the table of sources for the old formulary. Absence of the editions cited, reference should be made for the Veronese formulary and for the Gallican texts to L. DUCHESNE's *Origines du culte chrétien* (5^e ed., Paris, 1909, pp. 362-364 and 376-377), and for the Gregorian formulary to P. de PUNET's *Pontifical Romain* (I, Paris, 1930, pp. 220-221). The most important studies are those of P. M. GY, *L'ordination diaconale dans le rite romain* (*Bull. du Comité des Etudes de la C^o-de Saint-Sulpice*, No. 36, January-March 1962, pp. 38-46), of A. CHAVASSE, *Le Sacramentaire Gélasian* (Paris, 1958, pp. 5-27) and of B. KLEINHEYER, *Die Priesterweihe in römischen Ritus* (Trier, 1962). - The French translation of the texts is that of the C.N.P.L.

2. Ed. B. BOTTE: *La Tradition apostolique de saint Hippolyte. Essai on Reconstruction*, Münster-in-W., 1963, pp. 20-23.

3. *Sacramentarium Veronense*, ed. L. C. MOHLBERG, 2^e éd., Rome, 1966. - *Das Sacramentarium Gregorianum nach dem Aachener Urtext*, éd. H. LIETZMANN, Münster-in-W., 1921.

5. *Liber sacramentorum romanae ecclesiae (Sacramentarium Gelasianum)*, éd. L. C. MOHLBERG, Rome, 1960. - *The Gelasian Sacramentary of Angoulême*, éd. P. CAGIN, Angoulême, s. d. (1919).

6. For example the *Missale Francorum*, ed. L. C. MOHLBERG, Rome, 1960. 13. Cf. *Pontifical G. Durandi*, I, 13, 25; ed. M. ANDRIEU *Le Pontifical romain du Moyen Age*, III, p. 372.

25. This formula is attested for the first time in the *Gelasian Sacramentary of Angoulême* (ed. P. CAGIN, p. 150); it will soon become the accompanying formula for the presentation of the chasuble (cf. B. KLEINHEYER: *Priesterweihe*, pp. 128-130).

26. "*Quia res quam tractaturi estis, satis periculosa est...*". This formula is first attested in the early 13th century (cf. B. KLEINHEYER: *Priesterweihe*, p. 211).

27. *Ritus servandus in concelebrationibus Missae*, n^o 113.

28. Cf. B. KLEINHEYER: *Priesterweihe*, pp. 205-208.

36. It appears in the *Missale Francorum* under the title *Allocutio ad populum in ordinatione presbyteri* (cf. L. C. MOHLBERG: *Missale Francorum*, no. 27). The expression < *Fratris nostri et conspresbyteri...* > is explained by the fact that originally this address was used for episcopal ordination (I owe this remark & Dom B. Botte).

36. On the investigation in the community of origin, see canons 998-1001 of the Code of Canon Law

37. In the *Missale Francorum* we find this concluding formula: "*Et qui devotionem omnium expectamus, intelligere tacentes non possumus. Scimus tamen, quod est acceptabilis deo, aderit per spiritum sanctum consensus unus omnium animorum. Et ideo electionem vestram debetis voce publica profiteri.*"

The formula used so far: "*Si quis igitur habet aliquid contra illos, pro Deo et propter Deum cum fiducia exeat et dicat. Verumtamen memor sit conditionis suae*" appears & in this place for the first time in the Pontifical of Durand de Mende (cf. M. ANDRIEU: *Le Pontifical*, III, p. 365).

38. See B. KLEINHEYER: *Priesterweihe*, pp. 194-196.

39. Cf. *supra*, p. 97.

42. Allusion to Heb 5:1; Phil 2:21; Mt 20:28; Le 15:4-7.

44. Cf. *Romano-Germanic Pontifical*, XVI, 25; ed. C. Voelke-R. ELZE, I, p. 31.

2. The *Statuta* are an apocryphal collection composed in Gaul towards the end of the 5th century, probably by Gennadius of Marseilles; cf. C. MUNIER: *Les Statuta ecclesiae antiqua*, Paris, 1960.

2. The old form came from the Gelasian sacramentary of the 7th century, augmented by a part coming from the Frankish liturgy. The original part, of Roman origin, presented the ordination of the bishop form of the <spiritual> vesting of the new Aaron. The non-Roman supplement consisted of a mosaic of extracts from the epistles, emphasizing the relationship between the mission of the bishop and that of the apostle. On the superiority of the prayer of Hippolytus over this prayer, cf. J. LECUYER, *La prière d'ordination de l'évêque*, in *Nouvelle Revue théologique*, June 1967, pp. 601-606. The author underlines the profound parallelism between certain passages of the Constitution *Lumen gentium* and this prayer. In a more general way, cf. *L'évêque d'après les prières d'ordination* (article written in collaboration, by some Canons Regular of Mondaye), in *L'épiscopat et l'Eglise universelle*, Paris, 1962, pp. 739-768.

3. The complete text of this prayer can be found in H. DENZINGER, *Ritus Orientalium*, Graz, 1961, pp. 23-24.

théologie de l'Eglise suivant saint Paul, Paris, 1965, pp. 205-206 and 289-291; for the theology of the writings of primitive Christianity, see the same author in *Regale sacerdotium*, in *Recueil Lucien Cerfaux*, Gembloux, 1954, pp. 298-315.

14. For the prophets, see in the Old Testament I Kings 19:11, where they speak of the function of Elisha. The theme is spiritualized in Is 61:1, where Yahweh anoints with his Spirit.

"This verse is quoted in IRENAEUS, *Treatise Against Heretics*" ū^r c W' H* 11 @st applied to the gift of the Spirit at Pentecost.

17. *Zeal* seems to refer to the service attached to the order of the diaconate.

2. See the penetrating article by J. DOUANES: *L'Esprit de traduction*, in *Spiritus*, 37 (February 1969).