

教廷八部會聯合訓令

有關非晉秩信友協助司鐸聖職的某些問題

天主教台灣地區主教團秘書處 出版

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## 教廷八部會聯合訓令

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## 前言

基督奧體的所有成員，都被召積極參與天主子民的使命及其陶冶，此召叫的起源，來自教會的奧蹟。天主子民依照他們不同的職務和神恩，以結構性共融的活力來分擔這個使命。教會訓導的文獻一再有力地重申此一召叫，特別是在梵二大公會議<sup>①</sup>及其後。在最近三次世界主教代表會議中更是如此，這些會議重新肯定平信徒、聖職人及會士們的特殊身分，他們本有的地位及職務的不同。這幾次會議鼓勵所有信友為了世界的得救，共融合作以建立教會。

我要記住，在現在及未來的福傳工作上，平信徒的使徒行動是急切而必要的。教會不能忽視此一任務，因為它是教會「天主子民」本質的一部分，同時也因為教會需要它來實現本身的福傳使命。

對所有信友積極參與教會的使命的召叫，並沒有落空。一九八七年的世界主教會議注意到「聖神繼續使教會恢復青春活力，啟發對聖德的新的嚮望，和眾多平信徒的參與。不說別的，只要看司鐸與會士及平信徒之間的新的積極的合作，就可證明。例如：積極參與禮儀；參與宣講天主聖言及教理講授；將許多服務及工作交託給平信徒，並由他們完成；追求靈修生活和平信徒參與的各種團體、善會及運動的蓬勃興起；還有婦女在教會生活及社會發展中，更積極和有意義的參與」②。這在準備一九九四年世界主教會議討論有關修會生活時得到證實，該會議聲明：「總之，在主教們、獻身生活會、教區聖職及平信徒之間，要有建立共融及合作的真正關係的誠意」③。在會議後之勸諭中，教宗肯定修會生活在傳教及建立教會上，有特殊的貢獻④。

事實上，所有信友的協助，在教會使命的雙重層面上都有：無論是在屬靈的層面，即把基督的訊息和祂的恩寵帶給人們，或是現世的層面，即以福音的精神滲透並改進俗世的現實⑤。在福傳及聖化的首要領域更是如此——「特別在這件事上，平信徒的使徒工作與牧靈事務是相輔相成的」⑥。在這些領域，男性及女性平信徒，都有無數的機會積極投入：經由他們在個人、家庭及社會生活中，經常一致的見證；在他們所處的任何環境下宣報並分享基督的福音；面對現代世界的問題，解說、維護並正確應用基督信仰的原則⑦。此外，敦勸牧人們「要認識並推動平信徒的事務、職位及角色，它們的基礎是在聖洗及堅振聖事，也有好多是基於婚姻聖事」⑧。

目前的事實是在此領域的牧靈工作有驚人的成長。特別是在梵二大公會議及宗座訓導對此積極推動之後。

特別是在今天，新福傳需要動員所有天主子民的投入，而其首要任務，除了要求司鐸們的「特殊行動」外，也要求重新意識到平信徒使命的俗世本質⑨。

這一企圖為平信徒開啟廣大的遠景，有些尚待開發。在此歷史的特別時刻，信友們在文化、藝術及戲劇、科學研究、勞工、傳播媒體、政治和經濟等方面，能積極參與。他們也被召更有創意地尋求更有效的方法，使這些領域在基督內找到圓滿的意義<sup>⑩</sup>。

在此相輔相成的廣大領域中，無論是就屬靈的及宗教性的，或是「聖化世界」而論，另有較受限制的領域，即聖職人的聖職。在此職務上，平信徒男女以及獻身生活會及使徒生活團的非晉秩成員，被邀予以協助。梵二對此特別指示：「聖統將某些與牧人的任務密切相關的職責，委託給平信徒：如講解天主教要理、若干禮儀行為及照顧人靈等」<sup>⑪</sup>。

因為這些任務與牧人的本分密切相關（此公職要求領受聖秩聖事），所有以任何方式投入此協助的人，特別要注意維護聖職的本質及使命，以及平信徒的聖召和俗世特性。應該記得「協助」不等於「替代」。

特別欣喜地提出在不少的個別教會中，非晉秩的信友在聖職人的牧職上的協



助，有非常正面的發展。它結了豐富的善果，而同時一直注意到聖事本質及不同神恩和教會功能之間所有的界限。它也在聖職人員短缺的情況下，帶來豐富和具體的成果<sup>⑫</sup>。在緊急和長期需要的情形下，在某些團體，有些信友，雖然缺少聖秩聖事的特性，都能對這些現象適當而適度地行事。與聖統關係的必要觀點得以保持，同時也不斷尋求解決緊急的狀況<sup>⑬</sup>。這樣的信友被召並被委任，擔任既要又敏感的特殊任務，他們受到天主恩寵和聖職人員的支持與陪伴，也受到他們所服務的團體的歡迎。許多修會會士和平信徒，慷慨地為此特別服務而獻身，以忠誠的「教會意識」及感人的奉獻，善盡這些事務，聖職牧人們對他們的慷慨極其感激。特別的感謝和鼓勵，應歸於那些在基督徒團體受到迫害的環境中，負起這些任務的信友。為傳教地區來說也是如此，無論是依地理或是依文化來說的傳教區，以及在某些教會新近才建立的地區，或是司鐸只是偶而才去的地方<sup>⑭</sup>。

這裏並不討論平信徒在教會中的角色，在神學及牧靈上的富藏，這在「平信徒」勸諭中已廣予討論。

目前這一文件的目的，只是對許多主教、司鐸及平信徒向羅馬部會提出的急迫問題，提供明晰的、權威性的回答，他們對堂區及教區層面非晉秩者新的「牧靈行動」，尋求澄清。

雖然某些慣例是在非常困難和緊急的情況下所產生，而且是由那些在牧職中尋求正確幫助的人所開始，可是往往有了非常嚴重的負面的後果，也對教會正確的共融產生損害。這些慣例在某些區域特別顯著，同時其中也呈現許多不同的形式。

這些事使人想起了許多人嚴重的牧靈責任。尤其是主教們<sup>⑮</sup>，他們的任務本是推行並確保教會的一般紀律，這些紀律是根據梵二大公會議<sup>⑯</sup>和後期宗座的訓導<sup>⑰</sup>已經清楚發表的教義原則。

這文件的形成是我們部會內部的審議，和與此問題有關的主教代表們所參與的研討會的結果。最後，也徵詢了許多主教團的主席和個別教長，以及不同教會學科專家和世界不同地區專家們的意見。從上述人士得到了清楚的匯集點，忠實

地出現在此訓令中。不過，此文件並不聲言是詳盡的，也無法對可能出現的每一種變化都面面俱到。它限於面對不同環境中可能發生的較熟知的情況。

這文件是根據教會尋常的和非常的訓導所擬訂的，它首先託付給最受這些問題困擾的主教們，以便忠信應用。也希望那些教會治區的教長們注意，雖然在他的地區，目前並沒有上述的慣例，但是由於流傳迅速，這種情況可能很快會改變。

在提出具體情況前，必須簡短地看一看，在教會的有機組織中，聖秩意義所根據的主要神學因素。這可以幫助我們進一步了解教會紀律的動機，是為了在真理及教會共融下，促進大家的權利和義務，為此在教會內「人靈的得救常是最高律的法律」<sup>⑬</sup>。

## 神學原則

### 一、信友的普通司祭職和公務司祭職

耶穌基督，永生的大司祭，願意將祂唯一而不可分的司祭職傳給祂的教會。這個教會是新盟約的子民，他們「藉著聖洗和聖神的傅油，重生而又被祝聖為屬靈的殿宇及神聖的司祭。由於度基督徒的生活，他們奉獻屬靈的祭獻，並昭示從幽暗中領他們進入祂奇妙光輝的基督的奇事（參閱伯前二4—10）」<sup>①</sup>。「天主的子民只有一個——一個主、一個信仰、一個洗禮」（弗四5）——由於在基督內重生，大家有共同地位，義子的共同恩寵，成全的共同使命」<sup>②</sup>。「論地位和全體信友共有的建立基督奧體的行動，在眾人中有真正的平等」。因基督的意願，某些人被立為「導師、奧蹟的分配者及牧人」<sup>③</sup>。信友的普通司祭職及公務的或聖統的司祭職「雖不僅在程度上有別，而且實質上有別；但彼此有連帶關係，（因為）二者以其特有的方式，分享基督的唯一司祭職」<sup>④</sup>。二者之間有實際的

合一，因為聖神使教會在共融、服務及流露不同的聖統性的和神恩性的恩惠上，都是唯一的<sup>⑳</sup>。

這樣，在信友的普通司祭職和公務司祭職之間的主要不同，並不在於基督的司祭職，它是永遠唯一而不可分的，也不在於所有信友都被邀成聖上：「事實上，公務司祭職對信友的普通司祭職來說，本身並不表示有更高的聖德；藉公務司祭職，基督在聖神內，給予司鐸們特殊的恩寵，使他們能幫助天主子民忠信地並完美地，執行他們所領受的普通司祭職」<sup>㉑</sup>。為了建立教會，基督的身體，成員和功能各有不同，但只有一個聖神，祂為了教會的好處，按照祂的富裕及職務的需要，慷慨地分施不同的恩惠（參閱格前十二 1—11）<sup>㉒</sup>。

分享基督的司祭職，在方式上有不同，其基本的意思是「信友的普通司祭職是在發展聖洗的恩寵——亦即信、望、愛三德的生活，順應聖神的生活。而公務司祭職是為普通司祭職服務的；致力於發展所有基督徒聖洗的恩寵」<sup>㉓</sup>。為此，公務司祭職「與信友的普通司祭職在本質上有別，因為前者是賦予一種神權以服務

信友」<sup>27</sup>。為此敦勸司鐸們「應逐漸意識到他與天主子民的深度共融」，為的是「使他覺醒並加深在同一救恩使命上的共同責任，對於聖神為建立教會而賜於信友的神恩及任務，給予欣然而由衷的尊重」<sup>28</sup>。

主教和司鐸們的公務司祭職與信友的普通司祭職不同的特性，以及其他信友協助此司祭職的範圍，可以依以下方式來綜合：

甲、公務司祭職是根植於宗徒的承繼，並被賦予「神權」<sup>29</sup>，即以牧人及元首基督的身分行動的能力及責任<sup>30</sup>。

乙、公務司祭職使聖職人，經由權威性的宣報天主聖言、施行聖事及如牧人般領導信友，而成為基督及教會僕人<sup>31</sup>。

晉秩職務根植於宗徒的承繼，因為此職務繼續宗徒們自基督所領受的使命，這是天主教有關教會教義的要點<sup>32</sup>。

因此，晉秩職務是為了建設教會而建立在宗徒們的基礎上<sup>33</sup>：「完全是為服務教會」<sup>34</sup>。「服務的特色與教會職務的聖事性質息息相關。聖職人由於全面隸

屬那賦予使命和權力的基督，故確實是「基督的僕役」（羅一1），就像基督為了我們而甘取「奴僕的形體」（斐二7）。因為聖職人為之服務的聖言和恩寵，並不是他們自己的，而是基督的，是基督為了他人而託給他們的，他們應甘願成為眾人的僕役」⑤。

## 二、職務功能的一體和多樣性

晉秩聖職人的職務，整體來說，由於他們在基督內的特殊基礎，形成不可分的一體性⑥。猶如為基督來說，救恩的行動是一個並且是唯一的⑦。這救恩行動由聖職人藉著訓導、聖化和管理信友的職務來表達和落實。此一體性主要是界定聖職人的職務，是經常以不同方式，來行使基督教會元首的角色。

因此，既然聖職人的行使訓導、聖化和管理的職務，構成牧職的本質，晉秩聖職人本有的多種事務，形成一個不可分的一體，如果分開就無法瞭解。反之要以彼此相輔相成與彼此互補的觀點來看。只有這些職務中的某一些，並且是有限

度的，可讓非晉秩的信友來協助他們的牧者，他們應得到合法當局的召選並以符合規定的方式做去。「祂（耶穌基督）在其身體——教會——內，經常分施職務的恩惠，藉著這些職務，我們以基督的德能，彼此服務以得救恩：」<sup>⑳</sup>。「行使這些任務並不使平信徒成為牧者，事實上，賦予聖職的，並不是工作，而是聖事的授秩禮。唯有聖秩聖事使一個晉秩的聖職人，特別分享基督——牧人及元首——的職位和祂永恆的司祭職。因替代而行使的工作，其合法性正式而直接來自牧人們所給的官方委派，且是在教會當局的指導下具體來行施」<sup>㉑</sup>。

這個道理必須再次重申，尤其根據某些慣例，在某些團體由於晉秩聖職人的缺乏，他們想替而代之。在某種情況下，這會使人誤解信友的普通司祭職，弄錯它的本質和明確的意義。此外，還可能助長司祭聖召的減少，使修院為培育晉秩職務的特定目標黯然失色。這些都是密切相關的現象，應該要仔細反省其間互相依賴的關係，以達成一個深思熟慮的結論。



### 三、晉秩職務的不可或缺

一個信友團體要稱之為教會，而且真正是一個教會，不能依照政治或是人類組織的標準來領導。每一個個別教會都從基督得到指導，因為是基督把宗徒的使命和教會完全連結在一起，沒有一個團體有權將此使命交給自己<sup>④①</sup>或授權給別人。因此，聖統當局所給的法定規劃，為行施訓導和管理的職務是必需的<sup>④②</sup>。

所以，公務司祭職為一個團體之成為「教會」是必需的：「晉秩職務不應被視為存在於教會團體之後，好像沒有司祭職時教會已經建立」<sup>④③</sup>。的確，假如一個團體缺少一個司鐸，它就缺少基督——元首和牧人——的行使（職務）和聖事行動，而這為每一個教會團體的生命本身是非常重要的。

因此，晉秩司祭職是絕對不可替代的。這一點的立即後果，就是必須不斷的、熱誠的和有組織的推行聖召，為能提供教會所需要的聖職人，並且為那些準備領受聖秩聖事的人，確保適當的修院培育。其他任何解決聖職人短缺問題的辦法，只能導向不安的後果。

「整個基督徒團體均有提倡聖召的義務，首先應以完善的基督徒生活來推行」<sup>④③</sup>。所有信友經由更密切地追隨基督並克服冷漠，有責任對司鐸的聖召培養出積極的回應。這在極度唯物思想的國家更應如此。

#### 四、非晉秩信友在牧職中的協助

在大公會議文獻所研討的，非晉秩信友分擔教會使命的幾點中，討論到他們直接協助教會牧人的職務<sup>④④</sup>一點。事實上「當教會內有此需要並為了教會的益處，牧人們根據普通法所定規則，可以將某些與他們牧職有關而不要求聖秩的職務和角色，交託給平信徒」<sup>④⑤</sup>。這樣做，不僅是單純的助理而是基督徒共同聖召的彼此充實。這一協助為大公會議後的法令和天主教法典所規範。

法典在提及所有信友的權利和義務後<sup>④⑥</sup>，接著談到平信徒的權利和義務，不但提到由於平信徒在俗條件<sup>④⑦</sup>而有的權利義務，也論及並非他們特有的工作和事務。有些是歸任何信友，無論是晉秩的或未晉秩的<sup>④⑧</sup>，有些是協助聖職人的神聖

職務<sup>④</sup>。有關後者的領域或事務，非晉秩的信友，並不享有這類工作及事務的權利。而是他們「可由教會牧人委以依法其能勝任的事務」<sup>⑤</sup>，或「在缺少聖職人的地方：依法律規定，他們可以充擔聖職人的某些事務」<sup>⑥</sup>。

為確保此類協助和諧地納入牧職，並避免濫用以及在牧靈工作上的出規，常需要清楚的教義原則。因此，整個教會踏實的、忠信的、嚴正的遵行目前法定的規定是非常必要的，同時避免濫用「例外」個案，超過規範所指定的和規劃的。

凡是證實有濫用或不適當慣例的地方，牧人們要迅速運用必要的方法，防止其散佈，並確保對教會本質的正確了解未受損害。尤其牧人們要應用已制定的規則，讓人認識並尊重職務的不同和互補，這為教會的共融是極重要的。在妄用的慣例流傳的地方，行使權力的人絕對需要負責導正，以推行共融，而只有順應真理，才能實現共融。共融、真理、正義、和平及愛德，都是互相依附的用語<sup>⑦</sup>。

依照以上所述的原則，對於曾呈給我們部會的一些不當慣例，我們認為應該根據教會紀律的規範，提出以下的辦法加以糾正。

## 實用的規定

### 第一節 適當用語的必要

在向參與「平信徒協助司鐸職」討論會的人士演講時，教宗強調需要澄清並區別，在神學和教會法所說的「職務」(Ministry) 用語的不同意思<sup>⑤3</sup>。

1 項——「多年來習慣將「職務」(Ministries) 一詞，不但用於因聖秩聖事而來的牧人所行使的「公職」(Officia-Offices) 及非晉秩的「事務」(Munera-Functions) 上，也應用於因著聖洗而有司祭職的平信徒所行使的這些職務上。當認為所有信友，由於牧人們的正式委派，可以充當本屬於聖職人而不要求聖秩的某些事務時，這種用語問題愈顯複雜。必須承認此用語是含糊不清楚的，無助於表達信德的道理，即洗禮的司祭職和晉秩的司祭職之間『不但在等級上也在實質上』有所不同的道理」<sup>⑤4</sup>。

2 項——「在某些個案中，「職務」一詞廣泛應用在許可平信徒行使的事務上，

它們在某種程度上是分享基督的唯一司祭職。然而，臨時委託他們的「公務」，完全是由於教會暫時委派的結果。唯有經常不斷地關聯到唯一的來源——「基督的職務」，「職務」一詞才能以某種程度而不含糊地，應用在平信徒身上：就是，不會覺得對「晉秩職務」有不當的嚮往，或逐步浸蝕其特性。

「職務」(Ministry 「Servitium」)一詞的本義，只是表達教會成員，在教會內及全世界，繼續基督的使命及職務的工作。但當此用語與不同的「事務」和「公務」做區別及比較時，必須清楚地指明，只有因晉聖秩而做的工作，才能得到傳統所說的，完整而單獨的意義<sup>55</sup>。

3 項——未晉秩的信友可以混統地被指派為「特殊職員」，當他們為主管當局所委派，以代理的方式，充當法典二三〇條三項<sup>56</sup>及九四三及一一一二條所提的公務。當然具體的用語也可應用在法定的一些事務，如傳道員、輔祭員、讀經員等。

為禮儀目的而作的臨時委派——法典二三〇條二項所提——並不賦予未晉秩信友

任何特別的或持久的頭銜<sup>57</sup>。

未晉秩的信友取用「牧人」(Pastor)、「專職神師」(Chaplain)、「協調人」(Coordinator)、「督導」(Moderator)或其他類似頭銜都是不合法的，這會使他們的角色與牧人的角色混淆，因為「牧人」常是主教或是司鐸<sup>58</sup>。

## 第二節 聖道職<sup>59</sup>

1項——此職務的內涵在於「牧靈的講道、教理講授，以及各種基督信仰的教誨，其中禮儀中的講道應佔特別地位」<sup>60</sup>。

行使這些事務本是每個個別教會主教的職責，因為他是教區內整個聖道職的督導<sup>61</sup>，也是主教的助手司鐸們的本職<sup>62</sup>。在與主教和其司鐸們的共融下，執事們也有此職<sup>63</sup>。

2項——未晉秩的信友，依照他們的特性，分享基督的先知性事務，他們被立為基督的見證並獲有「信德的意識」和聖言的恩寵。他們都被召成長，成為「對

所期望的事物所懷的信仰（希十一1），作有力的宣揚者」<sup>64</sup>。今日更需他們的投入和對教會的慷慨服務，尤其是教理講授的工作。

因此，信友們，特別是獻身生活會及使徒生活團的成員，能被請以合法的方式，協助行使聖道職務<sup>65</sup>。

3 項——為確保2項所提的有效協助，必要指出有關此協助的運作的條件。

天主教法典第七六六條規定一些條件，在這些條件下，主管當局可以讓未晉秩的信友在教堂或聖堂內講道。此處所說「可以讓」這句話的意思，清楚顯示它不是一項權利，猶如主教所享有的權利<sup>66</sup>，或是司鐸及執事所享有的行使權<sup>67</sup>。

在法典七六六條所指這些條件所表達的用語——「在某些條件下如有需要」，假如在特殊情況下可能有益」，清楚指出這些情況的例外，同時常要「依主教團的規定」去做。在此結尾，這條法律制定了特殊情況下「必要」或「有益」的正確分辨的源由。主教團在這事上的規定——應有宗座「認可」——必然落實那些適切的標準；這些標準有助於教區主教作適當的牧靈決定，這也是主教職位的本質。

4 項——在某些地區的情況，由於聖職人缺乏，持久客觀地證實確有需要或有益的環境存在，建議讓未晉秩的信友講道。

未晉秩信友在教堂或聖堂講道，唯有以「代替」聖職人的身分，或是由於教會的普通法或是主教團所預見的那些特殊理由，才可允許。因此，不得視之為常態，或是平信徒的真正擢升。

5 項——尤其在準備聖事時，傳道員（教理教師）要設法教導那些聽道的人，有關司鐸的角色和人物，他是奧蹟的唯一的分施者，他們正是為了這些奧蹟而做準備。

### 第三節 講道 (Homily)

1 項——講道是最卓越的宣講，它遵照禮儀年的進度，以聖經闡明信德的奧蹟及基督徒生活的規範<sup>68</sup>，它也是禮儀的一部分。

因此，在舉行感恩聖祭中的講道，應由聖職人、司鐸或執事<sup>69</sup>保留，排除非



晉秩的信友，即使他們中，以「牧靈助理」或傳道員身分，負責某種團體或族群。這種排除並非基於聖職人的宣道能力，或是他們的神學修養，而是因為這一事務，是由於他們所領受的聖秩聖事，而保留。為此理由，教區主教不能有效地豁免此法定規則⑩，因為這不單是屬紀律的法則，而是觸及訓導和聖化密切相連的事務。

同樣，在某些機會中，讓修士或非聖職⑪的神學學生講道的做法，是不允許的。實際上，「講道」不應被視為未來聖職的一種訓練。

先前允許未晉秩的信友，在感恩聖祭中講道的一切規則，都應依法典七六七條一項視作被廢除⑫。

2 項——在特殊的機會（如修院日、病患日等）所舉行的聖體禮儀中，為使人更了解禮儀，某種形式的講解，包括個人的見證，是合法的，但要符合禮儀的規則。這類講解應被視為闡明主禮司鐸已作的講道的方法。不過，這些見證或講解不得與「講道」相混淆。

3 項——在講道時有時應用「對話」作為說明的工具是可以的，主禮聖職要明

智地依照禮儀規定⑦③運用它，同時不得將講道的義務授權給他人。

4 項——感恩聖祭以外的講道，可由非晉秩信友擔任，但只能在法律明文許可的情況下，並在遵守所有規定下，可以為之。

5 項——講道絕不可委託給已失去聖職地位的司鐸或執事，或已放棄聖職的人去做⑦④。

#### 第四節 堂區主任及堂區

在某些情況下，非晉秩的信友可以有效地在堂區、醫療中心、慈善及教育機構、監獄、軍中教長區等地，協助聖職人的牧職。法典五一七條二項提供了有關此類協助的規則。

1 項——根據這條法律「如果由於司鐸缺少，教區主教認為必須委託執事或其他無司鐸秩的人士或一個團體，參與行使堂區的牧靈工作，必須指派一位司鐸，使之享有堂區主任的權力與代行權，以督導牧靈工作」。為使正確了解和應用此

法律條文，這項例外只能在嚴格遵守法律所定的條件下應用，即：

甲、由於司鐸缺少而不是由於方便，或是「平信徒的發跡」的似是而非的理  
由等；

乙、是分擔牧靈工作，而不是指揮、協調、督導或管理堂區；根據法律，這  
是司鐸的權限。

因為這是一些例外的情況，在應用前，應提供其他可能性，例如運用還能作  
此類服務的退休司鐸，或是把幾個堂區託給一個司鐸或一組司鐸<sup>⑦</sup>。

無論如何，這條法律給予執事優先，是不可忽視的。

同樣，此條文重申，這類參與堂區的牧靈工作，決不可替代堂區主任的職位。  
它也規定「教區主教：委派一位司鐸，使之享有堂區主任的權力和代行權，以督  
導牧靈工作」。本來堂區主任的職位只能有效地指派給一個司鐸（參法典五二一  
條一項）即使是在缺少聖職人的地方<sup>⑧</sup>。

2項——同樣，必須注意，堂區主任是委託給他的堂區的本有牧者<sup>⑨</sup>，直到他

牧職停止為止⑳。

堂區主任七十五歲提出辭呈一事，本身 (*Ipso Jure*) 並不停止其牧靈公職。只有當教區主教，在明智地衡量一切情況，依法典五三八條三項的規定正式接受他的辭職並以書面通知他後，才生效㉑。在缺乏司鐸的地方，對此事特別要運用智慧。

為了每一個聖職人行使其本有的職務的權利，同時並無健康嚴重失調或紀律的理由，達到七十五歲本身，並不構成教區主教接受堂區主任辭職的約束。這也有助於避免聖職的純公務的觀念。

### 第五節 個別教會中的合作架構

梵二大公會議提出的教會革新所必需的架構，已產生了正面的結果，而且編列在教會法內。它們代表一種積極參與教會生活和使命的形式，教會是一個共融體。

1 項——法典有關「司鐸諮議會」的規定，特別列出可以成為其成員的司鐸<sup>81</sup>。因為司鐸諮議會是建立在主教和他的司鐸們共同分享同一的司祭職和職務上，其成員保留給司鐸<sup>82</sup>。

執事、未晉秩的信友，連那些聖職人的助手和已失去聖職地位或已放棄聖職的人，在司鐸諮議會中都不能有投票權或被選權。

2 項——教區及堂區牧靈委員會<sup>83</sup>以及堂區經濟委員會<sup>84</sup>，其委員是非晉秩信友者，只享有諮詢權，這些委員會不得成為審議的架構。只有具備法定規則<sup>85</sup>所定資格者，才可被選擔任委員職。

3 項——堂區委員會（即牧靈及經濟委員會）應由堂區主任為主席。凡非堂區主任所主持，或未得其同意所召開的會議，所作的任何決議（或決定），均視為無效<sup>86</sup>。

4 項——教區委員會只有在法律明文規定的個案下，對主教的決定得有效地表達同意，那些個案是法律規定必須有委員們的同意的。

5 項——由於當地的環境，教區教長可以成立特別研究小組或專家審議特有的問題。但這類小組不得形成與教會普通法在第五三六條一項及五三七條所規範的，教區司鐸諮議會或牧靈委員會相平行的架構。此小組也不得剝奪上述各會的合法權威。在過去由於當地習俗或因特殊環境而興起的此類架構，必須採取措施，使它們符合教會現行的普通法。

6 項——總鐸，或其他稱呼，以及稱為「助理總鐸」者，都應是司鐸<sup>88</sup>。非晉秩的信友不得有效地被任命擔任此職位。

## 第六節 禮儀慶祝

1 項——禮儀行動應該清楚表達天主子民的一體性，猶如一個有結構的共融體<sup>89</sup>。因此在循序而進行的禮儀行動，和在禮儀中反映教會結構本質之間，有極密切的關連。

當所有參禮者，以信德及虔誠擔任各人不同角色時，上述特質即顯示出來。

2項——在這方面為促進每個人本有的教會角色，必須根除違反法典九〇七條所定規則的偏差。在感恩聖祭中，執事及非晉秩的信友，不可念禱詞——尤其是感恩經和其結束的光榮頌——以及其他主祭所保留的禮儀部分。執事或非晉秩信友也不可用作主禮司鐸所保有的手勢或行為。任何非晉秩的信友，「幾乎主持」彌撒，只讓司鐸參與確保有效性的必要部分，這是嚴重的偏差。

同樣，在禮儀中，非晉秩信友採用保留給司鐸或執事的祭衣（領帶、祭披或執事服），很明顯地是不合法的。

應盡一切努力，以避免能產生脫序的禮儀慣例的混淆不清。既然聖職人有義務穿著一切所規定的禮儀服飾，非晉秩信友不可採用非屬於他們的服飾。

在由司鐸或執事所主持的聖事性禮儀行為，和非晉秩信友可領導的其他行為之間避免發生混淆，必須特別為後者常常應用明顯不同的禮節書。

## 第七節 無司鐸在場舉行的主日禮儀

1 項——在某些地方，無司鐸或執事在場時<sup>90</sup>，未晉秩信友領導主日的慶祝。這種依照教會主管當局<sup>91</sup>所頒的特殊規則和精神，所舉行的有益的美妙儀式，往往為地方團體帶來很大好處。非晉秩信友領導這種禮儀，必須有主教的特別委任。此任命應包括有關時間、地點、舉行的條件以及負責監督此禮儀的司鐸等的細則。

2 項——應該清楚瞭解這種方式的禮儀只是暫時的解決辦法，而其經文應得到教會主管當局批准<sup>92</sup>。將彌撒聖祭的本有部分放入此類儀式中是被禁止的。為了避免信友們的錯誤觀念<sup>93</sup>，在這些儀式中應用「感恩經」，即使是以敘述的方式，也是禁止的。為此，為了參禮者的益處，應該強調這類儀式無法替代感恩祭禮，而主日及聖日參與彌撒的義務，只有由於參與彌撒聖祭才能滿全<sup>94</sup>。凡是在距離或身體的條件都不是阻礙時，要盡全力鼓勵並幫助信友履行此誠命。



## 第八節 特殊送聖體員

未晉秩的信友已在不同的牧靈情形下，協助聖職人，因為「所有恩寵中最大的聖體聖事的美妙恩惠，要求讓如此重要的奧蹟愈來愈叫人深入認識，而其救恩能力更叫人完滿分享」<sup>95</sup>。

這種禮儀服務是為回應信友們客觀的需求，尤其是為病人和為那些在禮儀聚會中，要領受聖體的信友人數特別多時。

1 項——教會法有關「特殊送聖體員」的規定，必須正確遵守，為避免產生混淆。此法規確定聖體的正權分送人是主教、司鐸和執事<sup>96</sup>。聖體的特殊分送人是那些被立為輔祭員和依法典二三〇條三項<sup>97</sup>所委派的信友。

一個非晉秩的信友，在實需要的情況下，可由教區主教委任，以適當的祝福儀式，在感恩聖祭以外，「臨時」或為某一固定時限，以特殊分送人身分，分送聖體。在例外的情況或在預見的环境下，主持禮儀的司鐸可以「臨時」委權信友分送聖體<sup>98</sup>。

2 項——特殊送聖體員是只有在當場沒有晉秩聖職人，或那些在場的晉秩聖職人在禮儀慶典中實在無法分送聖體時，才可在感恩祭中分送聖體<sup>⑩</sup>。在信友人數特別多的感恩祭中，他們也可行使此職務，否則由於分送聖體的聖職人數不夠，禮儀會拖得太久<sup>⑪</sup>。

此職務是替代性的和特殊性的<sup>⑫</sup>，並且應該依照法律的規定而行施。最好教區主教對特殊送聖體員制定特殊規則，與教會普通法完全相符，以管理教區內對此職務的行使。此類規定特別要求提供給被選為特殊送聖體員的人，對聖體聖事教理的教育，他們所提供服務的意義，該遵守的禮節，為如此尊貴的聖事該有的尊敬，以及所有可以領受聖體的有關規定。

為避免產生混亂，某些做法必須避免，在個別教會中應該除去這些慣例，如：

——特殊送聖體員不與其他信友一起領聖體，好像他們是共祭者；

——在聖週四的聖油彌撒中，與司鐸們一起重宣誓願，好像他們是另一等級的信友，在重發修會誓願或以特殊送聖體員身分接受委任；

——過份誇大「信友人數多」的觀念，在彌撒中習慣性地應用特殊送聖體員。

## 第九節 對病患的使徒工作

1 項——在這方面，非晉秩的信友往往能提供有力的協助<sup>102</sup>。許多對病患的慈愛工作，常由非晉秩的信友個人或團體的使徒事業所提供。這是非常重要的基督徒陪伴病患和受苦者的工作。非晉秩的信友，特別在困難時刻陪伴病人，鼓勵他們領受懺悔及病傅聖事，幫助他們有心理準備妥善辦告解，準備他們領病人傅油。在應用聖儀時，非晉秩的信友應該注意，勿使這些被視作聖事，因為施行聖事是主教和司鐸的本有的和專有的。既然他們不是司鐸，非晉秩信友絕不可以病人聖油或其他油，為病人傅油。

2 項——關於病人傅油聖事的施行，教會的法律重申神學上確定的教義和教會古老的習慣<sup>103</sup>，一直認為司鐸是此聖事的唯一有效的施行人<sup>104</sup>。此規定完全符合由司鐸的服務所表達和實現的神學奧秘。

也必須強調的是，傅油之職保留給司鐸，是因為此聖事和罪過的赦免及妥善領聖體是相連的。任何其他的人都不能擔任此聖事的正權或特殊的施行人，因為這構成偽裝行聖事<sup>105</sup>。

## 第十節 證婚

1 項——在嚴重缺少聖職人的地方，在特殊情形下，委託非晉秩的信友證婚，可能有此必要。

不過，這種可能性必須確有三個條件。教區主教只有在無法有司鐸或執事的情況下，同時為他的教區在獲取主教團的同意及聖座的必要許可時<sup>106</sup>，才能給予此類委派。

2 項——在此情況下，法典所訂有關委派的有效性<sup>107</sup>、非晉秩信友的適當性、能力及態度等規定必須遵守<sup>108</sup>。

3 項——除了法典第一一二條所提，由於絕對無法有司鐸及執事在場證婚的

特殊情況外，任何晉秩聖職人不可授權給非晉秩信友證婚。晉秩聖職人也不得授權予非晉秩信友，依法典第一一〇八條二項詢問或接受婚姻合意。

## 第十一節 聖洗的施行人

許多基督徒，在痛苦的教難環境中，或在傳教區，或在必要的特殊情況下，傳授信仰並在無晉秩聖職人的情形下，為新生代的基督徒授洗，應受特別的讚揚。

除了必要的情況外，法律規定只有在無法有正權施行人或是他受阻的情形下<sup>(109)</sup>，才許可指派非晉秩信友為聖洗的特殊施行人<sup>(110)</sup>。不過應該注意要避免對此條款的過於廣泛解釋，而且此行使權不得習以為常地給予。

比如，正權施行人工作過多，或是他不住在堂區內，或是父母願意兒女領洗的日子他沒有空，都不得視為聖職人缺席或受阻，而委任平信徒充當聖洗的特殊施行人的合法理由。這些理由不足委任非晉秩信友擔任洗禮的特殊施行人。

## 第十二節 主持殯葬禮

在目前俗化與日俱增以及宗教習俗的受輕視，死亡和殯葬的時刻，可以是晉秩的聖職人與不盡教友本分的信友會晤的最好時機。

希望司鐸和執事，即使他們要做些犧牲，能親自依地方的習俗，主持殯葬禮，為亡者祈禱並陪伴他們的家族，利用此機會作適當的福傳。

非晉秩信友在實在沒有聖職人時，可以主持教會殯葬禮，但應遵守禮儀規定<sup>⑪</sup>。受委派者應在教理和禮儀方面妥善準備。

## 第十三節 必要的選擇和適當的培育

在以上所提的任何情況，提供「代理」的協助有其需要時，主管當局有責任挑選，有健全教理和模範道德生活的平信徒。凡是生活不正直，或沒有好名聲，或是其家庭情形和教會的訓導不符合的天主教徒，不得讓他們行施此類職務。此外，被選的人必須擁有為擔任託付給他們的職責所必要的培育。

依照特別法的規定，他們應該盡力參加，個別教會主管當局為他們所舉辦的培育課程<sup>(112)</sup>，以增進他們的知識（在專門培養司鐸的修院以外）<sup>(113)</sup>。應該特別注意，使這些課程完全絕對符合教會訓導的教誨，而他們要受真正靈修的薰陶。

## 結 論

聖座將此文件交託予個別教會的教區主教，以及其他教會教長的牧靈照顧之下，希望在應用後，能為聖職人和非晉秩信友的成長，在共融中產生豐盛的果實。

教宗提醒我們「應該明智地且謹慎地承認，維護、推動、分辨並協調教會每一個成員的特恩，不要混淆角色、職務，或是他們神學的及法定的身分」<sup>(114)</sup>。

一方面在某些地區特別感到司鐸人數的短缺，另一方面應該知道在某些地區聖召卻欣欣向榮，為未來是好兆頭。為解決司鐸短缺的方法只能是暫時的，而且應該與其他牧靈計畫相連，並以推動聖秩聖召為優先<sup>(115)</sup>。

對於這一點教宗指出「在某些地方，曾尋求慷慨的和聰敏的解決辦法。教會

法典的法規本身提供了新的方法，不過應該正確的應用，不可視之為正常的和一般的，而陷於模稜兩可，這些辦法只是為特殊情況，即司鐸缺乏或無法調派」<sup>(116)</sup>。

本文件的目標是規劃特定的指令，以確保非晉秩信友在此種情況中的有效協助，同時維持司鐸牧職的完整。「必須要了解這些說明和區別，並不是由於想保護聖職的特權，而是由於需要順應基督的意願，並尊重祂永久烙印在教會的組成型態」<sup>(117)</sup>。

這些指令，在聖統的生活的「共融」內的正確應用，有利於平信徒，他們被召發展他們特有身分的富裕潛力，並且「愈來愈願意活出它來完成個人的使命」<sup>(118)</sup>。

萬邦宗徒在向弟茂德所作的激昂呼籲中說：「我在天主和：耶穌基督前：懇求你，務要宣講聖道，不論順境逆境；：去反駁、去責斥、去勸勉；在一切事務要謹慎：完成你的職務」（弟後四 1—5），這呼籲特別適用於神聖牧人，他們因公職而被召「應推行整個教會的共同紀律：督促遵守一切教會法律」<sup>(119)</sup>。



此嚴重義務構成一種必要的方法，藉此方法教會生活中的每一種地位所有的富裕，都能正確地符合聖神的鼓舞，而「共融」也成為整個教會團體每日行程中的有力事實。

望至聖童貞瑪利亞，教會之母——本文件託付於她的代禱——幫助我們了解本文的目標，並使以使徒關懷忠信遵守這些訓令所作的努力，能帶來有效的果實。

一切特別法，聖座或其他教會當局所批准試用的習俗和行使權，如與此前文的規定相違者，從此一律廢除。

教宗於一九九七年八月十三日在接見時，特別批准此訓令並命令公佈。

聖職部代部長 賈理雍

秘書 帥 貝

平信徒委員會

主席 史塔福

秘書 李爾閣

教廷八部會聯合訓令

信理部 部長 拉辛格

秘書 貝篤耐

禮儀及聖事部

代部長 梅地納

秘書 馬海雅

主教部 部長 甘鼎

秘書 梅希雅

萬民福音部 部長 董高

秘書 胡雅克

修會部 部長 馬蒂耐

秘書 郝瓦諾

法律條文解釋委員會

主席 艾郎士

秘書 裴泰納

一九九七年八月十五日聖母升天節於梵蒂岡城

註 解

註 解

- ① 參閱「教會憲章」33；「教友使徒工作」24。  
② 「平信徒」2。 ③ 世界主教會議第九屆常會工作大綱73。  
④ 參閱「獻身生活」47。 ⑤ 參「教友使徒工作」5。  
⑥ 同上6。 ⑦ 同上。  
⑧ 平信徒23。 ⑨ 參「教會憲章」31；「平信徒」15。  
⑩ 參「教會在現代世界」43。 ⑪ 「教友使徒工作」24。  
⑫ 參教宗若望保祿二世在「平信徒分擔司鐸職」研討會談話（一九九四年四月廿二日）一九九四年五月十一日羅馬觀察報英文版。  
⑬ 參法典230條3項；517條2項；861條2項；910條2項；1112條；「平信徒」23及註72。  
⑭ 參「救主使命」37。 ⑮ 參法典392條。  
⑯ 參「教會」憲章，「禮儀」憲章，「司鐸」法令及「教友使徒工作」。  
⑰ 參「平信徒」及「我要給你們牧者」勸諭。  
⑱ 參法典1752。 ⑲ 參「教會」憲章10。  
⑳ 同上32。 ㉑ 同上。 ㉒ 同上10。 ㉓ 參同上4。  
㉔ 「我要給你們牧者」17。 ㉕ 參「教會」憲章7。  
㉖ 天主教要理1547號。 ㉗ 同上1592號。  
㉘ 「我要給你們牧者」74。

- ②9 參「教會」憲章 10、18、27、28 號；「司鐸」法令 2、6 號；天主教要理 1538 號 1576 號。
- ③0 參「我要給你們牧者」15；天主教要理 875 號。
- ③1 參「我要給你們牧者」16；天主教要理 1592 號。
- ③2 參「我要給你們牧者」14—16 號；信理部（一九八三年八月六日）論「公務司祭職」函 III 2—3；宗座公報 75（一九八三）1004—1005 頁。
- ③3 參弗二 20；默廿一 14。
- ③4 「我要給你們牧者」16 號。
- ③5 天主教要理 876 號。 ③6 同上 1581 號。
- ③7 參若望保祿二世（一九七九年四月八日）「新的開始」3 號；宗座公報 71（一九七九）397 頁。
- ③8 「教會」憲章 7 號。
- ③9 「平信徒」勸諭 23 號。
- ④0 參信理部「公務司祭職」函 III 2。
- ④1 參「教會」憲章，預先說明書 2 號。
- ④2 「我要給你們牧者」16 號。
- ④3 梵二「司鐸培養」法令 2 號。
- ④4 參梵二「教友使徒工作」24 號。
- ④5 「平信徒」勸諭 23 號。 ④6 參法典 208—223 條。
- ④7 參法典 225 條 2 項；226 條；227 條；231 條 1 項。

- ④⑧ 參法典225條1項；228條2項；229條；231條1項。
- ④⑨ 參法典230條2—3項，有關禮儀部分；法典228條1項有關其他聖職；最後一段是有關聖職人職務以外的其他領域。
- ⑤⑩ 法典228條1項。
- ⑤⑪ 法典230條3項；參517條2項；776條；861條2項；910條2項；943條；1112條。
- ⑤⑫ 參禮儀及聖事部「無價之寶」訓令前言（一九八〇年四月三日），宗座公報72（一九八〇）331—333頁。
- ⑤⑬ 參若望保祿二世對「平信徒分擔司鐸職」討論會談話3號。
- ⑤⑭ 同上。 ⑤⑮ 同上。
- ⑤⑯ 參「宗座法典條文正確解釋委員會」一九八八年六月一日答覆：宗座公報80（一九八八）1373頁。
- ⑤⑰ 參同上。一九九二年七月十一日答覆：宗座公報86（一九九四）521—522頁。任何禮儀與委任非晉秩者為聖職人職務之助手有關者，不能與晉秩禮有任何類同，也不可與讀經職或輔祭職授予禮有任何相同儀式。
- ⑤⑱ 此類舉例也應包括語意的表達：它在不同國家的語言中，是類似或是相等的，且指出領導的指導角色，或是代理的行動。
- ⑤⑲ 有關宣道的不同形式，參閱法典761條：彌撒經書，彌撒讀經程序凡例（一九八一年版）。
- ⑥⑰ 梵二「天主啟示」憲章24號。

- ⑥1 參法典 756 條 2 項。
- ⑥2 參法典 757 條。
- ⑥3 參同上。
- ⑥4 「教會」憲章 35 號。
- ⑥5 參法典 758—759 條：783 條 1 項。
- ⑥6 參「教會」憲章 25 號：法典 763 條。
- ⑥7 參法典 764 條。
- ⑥8 「禮儀」憲章 52 號：參法典 767 條 1 項。
- ⑥9 參若望保祿二世「論現代的教理講授」48 號：法典解釋委員會（一九七一年一月十一日）答覆：宗座公報 63（一九七一）329 頁。禮儀聖部（一九六九年五月十五日）「牧靈工作」訓令 6 號 D：宗座公報 61（一九六九）809 頁；羅馬彌撒經書總論 41、42、133 號：「禮儀重整訓令」（一九七〇年九月十五日）2 號 a：宗座公報 62（一九七〇）696 頁；聖事及禮儀聖部「無價之寶」訓令（一九八〇年四月三日）3 號：宗座公報 72（一九八〇）331 頁。
- ⑦0 法典解釋委員會（一九八七年六月二十日）：宗座公報 79（一九八七）1249 頁。
- ⑦1 參法典 266 條 1 項。⑦2 參法典第六條 1 項 2 款。
- ⑦3 參禮儀聖部「兒童彌撒指南」（一九七三年十一月一日）48 號：宗座公報 66（一九七四）44 頁。
- ⑦4 有關已得豁免獨身司鐸之資訊，參閱信理聖部（一九八〇年十月十四日）「主要規則」第五節。
- ⑦5 參法典 517 條 1 項。
- ⑦6 非晉秩信友或他們一組人，受託協助理牧靈工作，不得給予他們「團體領導人」名銜，或

## 註 解

其他類似的名稱。

- ⑦ 參法典 519 條。  
⑧ 參法典 538 條 1—2 項。
- ⑨ 參法典 186 條。
- ⑩ 參聖職部「司鐸生活及職務指導手冊」44 條。
- ⑪ 參法典 497—498 條。
- ⑫ 參梵二「司鐸」法令 7 號。
- ⑬ 參法典 514、536 條。  
⑭ 參法典 537 條。
- ⑮ 參法典 512 條 1 及 3 項；天主教要理 1650 號。
- ⑯ 參法典 536 條。  
⑰ 參法典 135 條 2 項。
- ⑱ 參法典 553 條 1 項。
- ⑲ 參梵二「禮儀憲章」26—28 號；法典 837 條。
- ⑳ 參法典 1248 條 2 項。
- ㉑ 參法典 1248 條 2 項；聖禮部「INTER OECUMENICI」訓令；宗座公報 66（一九六四）885 頁；禮儀聖部一九八八年六月十日「主日無司鐸在場之禮儀指南」，禮儀部 NOTITIAE 263。
- ㉒ 參若望保祿二世向美國部分述職主教談話（一九九三年六月五日）宗座公報 86（一九九四）340 頁。
- ㉓ 禮儀聖部「主日無司鐸在場禮儀指南」35 號；參法典 1378 條 2 項 1 款及 3 項；1384 條。
- ㉔ 參法典 1248 條。

- ⑨ 聖事聖部一九七三年一月廿九日「IMMENSAE CARITATIS」訓令前言：宗座公報65（一九七三）264頁。
- ⑩ 參法典910條1項；參若望保祿二世（一九八〇年二月廿四日「主的晚餐」牧函）11號。
- ⑪ 參法典910條2項。
- ⑫ 參同⑤注；羅馬彌撒經書附錄：臨時送聖體員委任儀式；「主教禮書」論設立讀經員及輔祭員。
- ⑬ 法典解釋委員會答覆（一九八八年六月一日）宗座公報80（一九八八）1373頁。
- ⑭ 參聖事聖部（見注⑤）；聖事及禮儀聖部「無價之寶」10號。
- ⑮ 法典230條2及3項，確定禮儀服務可以委託予非晉秩信友，只是「臨時性的委任」或為代理。
- ⑯ 參「羅馬禮書」—「病傅禮規」前言17號，一九七二年版。
- ⑰ 參雅五14—15；聖道茂卷四金言4問題1；翡冷翠公會議論令（DS1325）；特利騰公會議「論終傅聖事」三章（DS1697,1700,1719）；天主教要理1516號。
- ⑱ 參法典1003條1項。 ⑲ 參法典1379條及392條2項。
- ⑳ 參法典1112條。 ㉑ 參法典1113條2項。
- ㉒ 同上。
- ㉓ 參法典861條2項；「嬰孩洗禮」前言16—17號。
- ㉔ 參法典230條。 ㉕ 參「殯葬禮典」前言19號。
- ㉖ 參法典231條1項。



①⑬ 這裡所指「修院」是那平信徒及準備晉鐸的一起接受同樣的教育及陶成，好像他們將擔任同一職務。此類「修院」有時被稱為「整合的」或「混合的」。

①④ 若望保祿二世于一九九四年五月十一日向「平信徒分擔司鐸職」研討會與會人士談話 3 號。

①⑤ 同上 6 號。 ①⑥ 同上 2 號。 ①⑦ 同上 5 號。

①⑧ 「平信徒」勸諭 58 號。

①⑨ 法典 392 條。

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## 有關非晉秩信友協助司鐸聖職的某些問題

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*INSTRUCTION*

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

*LIBRERIA EDITRICE VATICANA  
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#### **PREMISS**

The source of the call addressed to all members of the Mystical Body to participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church. The People of God participate in this call through the dynamic of an organic communion in accord with their diverse ministeries and charisms. The call has been forcefully repeated in the documents of the Magisterium, particularly since the Second Vatican Ecumenical Council(1) and thereafter. This is especially true of the last three General Ordinary Assemblies of the Synod of Bishops which reaffirmed the particular identities of the lay faithful and of sacred ministers and religious, in their proper dignity and diversity of functions. These Assemblies encouraged all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.

The necessity and importance of apostolic action on the part of the lay faithful in present and future evangelization must be borne in mind. The Church cannot put aside this

task because it is part of her very nature, as the 'People of God', and also because she has need of it in order to realize her own mission of evangelization.

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

In effect, a collaboration of all the faithful exists in both orders of the Church's mission; whether it is in the spiritual order, bringing the message of Christ and his grace to men, or, in the temporal one, permeating and perfecting secular

reality with the evangelical spirit.(5) This is especially true in the primary areas of evangelization and sanctification — "It is in this sphere most of all that the lay apostolate and the pastoral ministry complete each other".(6) In these areas, the lay faithful of both sexes, have innumerable opportunities to be actively involved. This is possible through bearing consistent witness in their personal, family and social lives by proclaiming and sharing the gospel of Christ in every situation in which they find themselves, and by their involvement with the task of explaining, defending, and correctly applying Christian principals to the problems of today's world.(7) In particular, Pastors are exhorted to "...acknowledge and foster the ministries, the offices and roles of the lay faithful that find their foundation in the Sacraments of Baptism and Confirmation, indeed for a good many of them, in the Sacrament of Matrimony".(8)

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

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

This enterprise opens vast horizons, some of which have yet to be explored, for the lay faithful. The faithful can be active in this particular moment of history in areas of culture, in the arts and theatre, scientific research, labor, means of

communication, politics, and the economy, etc. They are also called to a greater creativity in seeking out ever more effective means whereby these environments can find the fullness of their meaning in Christ.(10)

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

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

It must be noted with great satisfaction that in many Particular Churches the collaboration of the non-ordained faithful in the pastoral ministry of the clergy has developed in a very positive fashion. It has borne an abundance of good fruits while, at the same time being mindful of the

boundaries established by the nature of the sacraments and of the diversity of charisms and ecclesiastical functions. It has also brought about bounteous and tangible results in situations of a shortage or scarcity of sacred ministers.(12) In situations of emergency and chronic necessity in certain communities, some of the faithful, despite lacking the character of the sacrament of Orders, have acted appropriately and within their proper limits, in dealing with these realities. The necessary aspect of hierarchical relationship has been maintained while constantly seeking to remedy the situation of emergency.(13) Such faithful are called and deputed to assume specific duties which are as important as they are sensitive. Sustained by the grace of the Lord and by their sacred ministers journeying alongside them, they are well received by the communities which they serve. Sacred Pastors are extremely grateful for the generosity with which numerous religious and lay faithful present themselves for this specific service, carried out with a loyal "*sensus Ecclesiae*" and an edifying dedication. Particular thanks and encouragement should be extended to those who carry out these tasks in situations of persecution of the Christian community. This is also true for mission territories, whether these be geographical or cultural, and for places where the Church is newly planted or where the presence of the priest is only sporadic.(14)

This is not the place to develop the theological and pastoral richness of the role of the lay faithful in the Church which has already been amply treated in the Apostolic Exhortation *Christi fideles laici*.

The scope of this present document is simply to provide



a clear, authoritative response to the many pressing requests which have come to our Dicasteries from Bishops, Priests and Laity seeking clarification in the light of specific cases of new forms of "pastoral activity" of the non-ordained on both parochial and diocesan levels.

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

These matters cause the grave pastoral responsibility of many to be recalled. This is especially true of Bishops (15) whose task it is to promote and ensure observance of the universal discipline of the Church founded on certain doctrinal principles already clearly enunciated by the Second Vatican Ecumenical Council(16) and by the Pontifical Magisterium(17) thereafter.

This document came into being as a result of deliberations within our Dicasteries as well as from a Symposium attended by representatives of the Episcopates most affected by the problem. Finally, there was an extensive consultation of many Presidents of Conferences of Bishops, of individual Prelates, as well as with experts from the various ecclesiastical disciplines and from different parts of the world. From all of the foregoing, a clear convergence

emerged which is faithfully presented in this Instruction. However, the document does not claim to be exhaustive nor can it address every possible variation which might present itself. It is limited to consideration of the best known of these as there is great variety of particular circumstance possible which can give rise to these situations.

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

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

## THEOLOGICAL PRINCIPLES

### *1. The Common Priesthood of the Faithful and the Ministerial Priesthood*

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

Thus the essential difference between the common

priesthood of the faithful and the ministerial priesthood is not found in the priesthood of Christ, which remains forever one and indivisible, nor in the sanctity to which all of the faithful are called: "Indeed the ministerial priesthood does not of itself signify a greater degree of holiness with regard to the common priesthood of the faithful; through it, Christ gives to priests, in the Spirit, a particular gift so that they can help the People of God to exercise faithfully and fully the common priesthood which it has received".(24) For the building up of the Church, the Body of Christ, there is a diversity of members and functions but only one Spirit who, for the good of the Church, distributes his various gifts with munificence proportionate to his riches and the needs of service, (cf. *1 Cor* 12, 1-11).(25)

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

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

*a)* the ministerial priesthood is rooted in the Apostolic Succession, and vested with "potestas sacra"(29) consisting of the faculty and the responsibility of acting in the person of Christ the Head and the Shepherd.(30)

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

To base the foundations of the ordained ministry on Apostolic Succession, because this ministry continues the mission received by the Apostles from Christ, is an essential point of Catholic ecclesiological doctrine.(32)

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

they must freely become the slaves of all".(35)

## ***2. Unity and Diversity of Ministerial Functions***

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

Therefore, since the exercise of the *munus docendi, sanctificandi et regendi* by the sacred minister constitute the essence of pastoral ministry, the diverse functions proper to ordained ministers form an indivisible unity and cannot be understood if separated, one from the other. Rather they must be viewed in terms of mutual correspondence and complementarity. Only in some of these functions, and to a limited degree, may the non-ordained faithful cooperate with their pastors should they be called to do so by lawful Authority and in accordance with the prescribed manner. "He (Jesus Christ) continually provides in his body, that is, in the Church, for gifts of ministries through which, by his power, we serve each other unto salvation...".(38) "*The exercise of such tasks does not make Pastors of the lay faithful*, in fact, a person is not a minister simply in performing a task, but through sacramental ordination. Only the Sacrament of Orders gives the ordained minister a particular participation in the office of Christ, the Shepherd and Head in his Eternal Priesthood. The task exercised in

virtue of supply takes its legitimacy formally and immediately from the official deputation given by Pastors, as well as from its concrete exercise under the guidance of ecclesiastical authority".(39)

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

### ***3. The Indispensability of the Ordained Ministry***

For a community of the faithful to be called a Church, and indeed to truly be a Church, it cannot be guided according to political criteria or those of human organisations. Every particular Church *owes* its guidance to Christ since it was He who fundamentally linked apostolic mission to the Church and hence no community has the power to grant that mission to itself(40) or to delegate it. In effect, a canonical or juridical determination made by hierarchal authority is necessary for the exercise of the *munus* of teaching and governing.(41)

The ministerial priesthood is therefore necessary for a

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

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

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

#### ***4. The Collaboration of the Non-ordained Faithful in Pastoral Ministry***

Among the various aspects of the participation of the non-ordained faithful in the Church's mission considered by



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

The Code, having referred to the rights and duties of all the faithful,(46) in the subsequent title devoted to the rights and duties of the lay faithful, treats not only of those which are theirs in virtue of their secular condition,(47) but also of those tasks and functions which are not exclusively theirs. Some of these latter refer to any member of the faithful, whether ordained or not,(48) while others are considered along the lines of collaboration with the sacred ministry of cleric.(49) With regard to these last mentioned areas or functions, the non-ordained faithful do not enjoy a right to such tasks and functions. Rather, they are "capable of being admitted by the sacred Pastors... to those functions which, in accordance with the provisions of law, they can discharge" (50) or where "ministers are not available... they can supply certain of their functions... in accordance with the provisions of law".(51)

To ensure that such collaboration is harmoniously incorporated into pastoral ministry, and to avoid situations of abuse and disciplinary irregularity in pastoral practice, it

is always necessary to have clarity in doctrinal principles. Therefore a consistent, faithful and serious application of the current canonical dispositions throughout the entire Church, while avoiding the abuse of multiplying "exceptional" cases over and above those so designated and regulated by normative discipline, is extremely necessary.

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

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

## PRACTICAL PROVISIONS

### Article 1

#### *Need for an Appropriate Terminology*

In his address to participants at the Symposium on "Collaboration of the Lay Faithful with the Priestly Ministry", the Holy Father emphasised the need to clarify and distinguish the various meanings which have accrued to the term "ministry" in theological and canonical language.(53)

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

§ 2. "In some cases, the extension of the term "ministry" to the *munera* belonging to the lay faithful has been permitted by the fact that the latter, to their own degree, are a participation in the one priesthood of Christ. The *officia*

temporarily entrusted to them, however, are exclusively the result of a deputation by the Church. Only with constant reference to the one source, the 'ministry of Christ' (...) may the term *ministry* be applied to a certain extent and without ambiguity to the lay faithful: that is, without it being perceived and lived as an undue aspiration to the *ordained ministry* or as a progressive erosion of its specific nature.

In this original sense the term *ministry* (*servitium*) expresses only the work by which the Church's members continue the mission and ministry of Christ within her and the whole world. However, when the term is distinguished from and compared with the various *munera* and *officia*, then it should be clearly noted that *only* in virtue of sacred ordination does the work obtain that full, univocal meaning that tradition has attributed to it." (55)

§ 3. The non-ordained faithful may be generically designated "extraordinary ministers" when deputed by competent authority to discharge, solely by way of supply, those offices mentioned in Canon 230, § 3(56) and in Canons 943 and 1112. Naturally, the concrete term may be applied to those to whom functions are canonically entrusted e.g. catechists, acolytes, lectors etc.

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

It is unlawful for the non-ordained faithful to assume titles such as "pastor", "chaplain", "coordinator", "moderator" or other such similar titles which can confuse

their role and that of the Pastor, who is always a Bishop or Priest.(58)

## Article 2

### *The Ministry of the Word*(59)

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

The exercise of its respective functions is properly that of the Bishop of each particular Church since he is the moderator of the entire ministry of the Word in his Diocese (61) and it is also properly that of his priests who are his collaborators.(62) In communion with the Bishop and his priests, this ministry also belongs to deacons.(63)

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

Therefore, the faithful, especially members of Institutes of Consecrated Life and Societies of Apostolic Life can be invited to collaborate, in lawful ways, in the exercise of the ministry of the Word.(65)

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

Canon 766 of the *Codex Iuris Canonici* establishes the conditions under which competent authority may admit the non-ordained faithful to preach *in ecclesia vel oratorio*. The use of the expression *admitti possunt* makes clear that in no instance is this a right such as that which is specific and proper to the Bishop (66) or a faculty such as enjoyed by priests and deacons.(67)

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

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

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

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

### **Article 3**

#### *The Homily*

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

The homily, therefore, during the celebration of the Holy Eucharist, must be reserved to the sacred minister, Priest or Deacon(69) to the exclusion of the non-ordained faithful, even if these should have responsibilities as "pastoral assistants" or catechists in whatever type of community or group. This exclusion is not based on the preaching ability of sacred ministers nor their theological preparation, but on that function which is reserved to them in virtue of having received the Sacrament of Holy Orders. For the same reason the diocesan Bishop cannot validly dispense from the canonical norm(70) since this is not merely a disciplinary law but one which touches upon the closely connected

functions of teaching and sanctifying.

For the same reason, the practice, on some occasions, of entrusting the preaching of the homily to seminarians or theology students who are not clerics(71) is not permitted. Indeed, the homily should not be regarded as a training for some future ministry.

All previous norms which may have admitted the non-ordained faithful to preaching the homily during the Holy Eucharist are to be considered abrogated by canon 767, § 1.(72)

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

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

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



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

#### **Article 4**

##### *The Parish Priest and the Parish*

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

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

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

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

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

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

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

§ 2. In the same regard, it must be noted that the Parish Priest is the Pastor proper to the parish entrusted to him(77) and remains such until his pastoral office shall have ceased.(78)

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

special prudence in this matter would be judicious.

In view of the right of every cleric to exercise the ministry proper to him, and in the absence of any grave health or disciplinary reasons, it should be noted that having reached the age of 75 does not constitute a binding reason for the diocesan Bishop to accept a Parish Priest's resignation. This also serves to avoid a functional concept of the Sacred Ministry.(80)

## **Article 5**

### *The Structures of Collaboration in the Particular Church*

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

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

Deacons, non-ordained members of the faithful, even if collaborators with the Sacred Ministers, and those priests who have lost the clerical state or who have abandoned the Sacred Ministry do not have either an active or a passive voice in the Council of Priests.

§ 2. Diocesan and parochial *Pastoral Councils*(83) and *Parochial Finance Councils*,(84) of which non-ordained faithful are members, enjoy a consultative vote only and cannot in any way become deliberative structures. Only those faithful who possess the qualities prescribed by the canonical norms(85) may be elected to such responsibilities.

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

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

§ 5. Given the local situation Ordinaries may avail themselves of special study groups or of groups of experts to examine particular questions. Such groups, however, cannot be constituted as structures parallel to diocesan presbyteral or pastoral councils nor indeed to those diocesan structures regulated by the universal law of the Church in Canons 536, § 1 and 537.(87) Neither may such a group deprive these structures of their lawful authority. Where structures of this kind have arisen in the past because of local custom or through special circumstances, those measures deemed necessary to conform such structures to the current universal law of the Church must be taken.

§ 6. The *Vicars forane*, sometimes called deans,

archpriests, or by suchlike titles, and those called "assistant vicars", "assistant dean", etc., must always be priests.(88) The non-ordained faithful cannot be validly appointed to these offices.

## **Article 6**

### *Liturgical Celebrations*

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

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

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

In the same way, the use of sacred vestments which are

reserved to priests or deacons (stoles, chasubles or dalmatics) at liturgical ceremonies by non-ordained members of the faithful is clearly unlawful.

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

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

## **Article 7**

### *Sunday Celebrations in the Absence of a Priest*

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

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

## **Article 8**

### *The Extraordinary Minister of Holy Communion*

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

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

§ 1. The canonical discipline concerning *extraordinary ministers of Holy Communion* must be correctly applied so as to avoid generating confusion. The same discipline establishes that the ordinary minister of Holy Communion is the Bishop, the Priest and the the Deacon.(96) Extraordinary ministers of Holy Communion are those instituted as acolytes and the faithful so deputed in accordance with Canon 230, § 3.(97)

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

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

This function is *supplementary and extraordinary* (101) and must be exercised in accordance with the norm of law. It is thus useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy



Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion.

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

— extraordinary ministers receiving Holy Communion apart from the other faithful as though concelebrants;

— association with the renewal of promises made by priests at the Chrism Mass on Holy Thursday, as well as other categories of faithful who renew religious vows or receive a mandate as extraordinary ministers of Holy Communion;

— the habitual use of extraordinary ministers of Holy Communion at Mass thus arbitrarily extending the concept of "a great number of the faithful".

## **Article 9**

### *The Apostolate to the Sick*

§ 1. In this area, the non-ordained faithful can often provide valuable collaboration. (102) Innumerable works of

charity to the sick are constantly provided by the non-ordained faithful either individually or through community apostolates. These constitute an important Christian presence to sick and suffering of the greatest importance. The non-ordained faithful particularly assist the sick by being with them in difficult moments, encouraging them to receive the Sacraments of Penance and the Anointing of the Sick, by helping them to have the disposition to make a good individual confession as well as to prepare them to receive the Anointing of the Sick. In using sacramentals, the non-ordained faithful should ensure that these are in no way regarded as sacraments whose administration is proper and exclusive to the Bishop and to the priest. Since they are not priests, in no instance may the non-ordained perform anointings either with the Oil of the Sick or any other oil.

§ 2. With regard to the administration of this sacrament, ecclesiastical legislation reiterates the theologically certain doctrine and the age old usage of the Church (103) which regards the priest as its only valid minister. (104) This norm is completely coherent with the theological mystery signified and realized by means of priestly service.

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

## **Article 10**

### *Assistance at Marriages*

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

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

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

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

## **Article 11**

### *The Minister of Baptism*

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

Apart from cases of necessity, canonical norms permit the non ordained faithful to be designated as extraordinary ministers of Baptism (109) should there be no ordinary minister or in cases where he is impeded. (110) Care should be taken however to avoid too extensive an interpretation of this provision and such a faculty should not be conceded in an habitual form.

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

## **Article 12**

### *Leading the Celebration at Funerals*

In the present circumstances of growing dechristianization and of abandonment of religious practice, death and the time of obsequies can be one of the most opportune pastoral moments in which the ordained minister

can meet with the non-practising members of the faithful.

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

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

### **Article 13**

#### *Necessary Selection and Adequate Formation*

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

In accordance with the norms of particular law, they should perfect their knowledge particularly by attending, in so far as possible, those formation courses organized for them by the competent ecclesiastical Authority in the

particular Churches, (112) (in environments other than that of the Seminary, as this is reserved solely for those preparing for the priest hood). (113) Great care must be exercised so that these courses conform absolutely to the teaching of the ecclesiastical magisterium and they must be imbued with a true spirituality.

## CONCLUSION

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

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

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

In this respect the Holy Father notes that in "some local situations, generous, intelligent solutions have been sought.

The legislation of the *Code of Canon Law* has itself provided new possibilities, which however, must be correctly applied, so as not to fall into the ambiguity of considering as ordinary and normal, solutions that were meant for extraordinary situations in which priests were lacking or in short supply". (116)

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

The correct application of these same directives, in the context of a living hierarchial *communio*, is advantageous to the lay faithful who are called to develop the rich potentiality of their specific identity and the "ever greater willingness to live it so as to fulfill one's proper mission". (118)

The impassioned appeal which the Apostle to the nations addresses to Timothy: "I charge thee in the sight of God and Jesus Christ, (...) to preach the Word, be urgent in season and out of season; reprove, entreat, rebuke (...) Be watchful in all things, fulfill thy ministry" (2 *Tim* 4, 1-5) which applies in a special way to the sacred pastors who are called by office, "to foster the discipline which is common to the whole Church (...) pressing for the observance of all

ecclesiastical laws". (119)

This grave duty constitutes a necessary means by which the richness present in every state of ecclesial life can be correctly conformed to the promptings of the Spirit and by which *communion* becomes an effective reality in the daily journeying of the entire Community.

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

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

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

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

**Congregation for the Clergy**

Dario Castrillón Hoyos *Pro-Prefect*

Crescenzo Sepe *Secretary*

**Pontifical Council for the Laity**

James Francis Stafford *President*

Stanislaw Rylko *Secretary*



**Congregation for the Doctrine of the Faith**

Joseph Card. Ratzinger *Prefect*

Tarcisio Bertone SDB *Secretary*

**Congregation for Divine Worship and the Discipline of the Sacraments**

Jorge Arturo Medina Estévez *Pro-Prefect*

Geraldo Majella Agnelo *Secretary*

**Congregation for Bishops**

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Jorge María Mejía *Secretary*

**Congregation for the Evangelization of Peoples**

Jozef Card. Tomko *Prefect*

Giuseppe Uhac *Secretary*

**Congregation for Institutes of Consecrated Life and Societies of Apostolic Life**

Eduardo Card. Martínez Somalo *Prefect*

Piergiorgio Silvano Nesti CP *Secretary*

**Pontifical Council for the Interpretation of Legislative Texts**

Julián Herranz *President*

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

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

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

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

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

(6) *Ibid.*, n. 6.

(7) Cf. *ibid.*

(8) John Paul II, Post-Synodal Apostolic Exhortation *Christi fideles*

*laici* (30 December 1988), n. 23: *AAS* 81 (1989) p. 429.

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

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

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

(12) 5Cf. John Paul II, Discourse at the Symposium on "The Participation of the Lay Faithful in the Priestly Ministry" (22 April 1994), n. 2, *L'Osservatore Romano*, English Edition, 11 May 1994.

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

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

(15) Cf. *C.I.C.*, can. 392.

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

(17) Cf. Especially Apostolic Exhortations *Christ, fideles laici* and *Pastores dabo vobis*.

(18) Cf. can. 1752.

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

(20) *Ibid.*, n. 32.

(21) *Ibid.*

(22) *Ibid.*, n. 10.

(23) Cf. *ibid.*, n. 4.

(24) 5 John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (25 March 1992), n. 17: *AAS* 84 (1992), p. 684.

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

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

(27) *Ibid.*, n. 1592.

(28) John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (25 March 1992), n. 74: *AAS* 84 (1992), p. 788.

(29) Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, nn. 10, 18, 27, 28; the Decree *Presbyterorum Ordinis* nn. 2, 6; *Catechism of the Catholic Church*, nn. 1538, 1576.

(30) Cf. John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (25 March 1992), n. 15; *AAS* 84 (1992), p. 680; *Catechism of the Catholic Church*, n. 875.

(31) Cf. John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis*, n. 16: *l.c.*, pp. 681-684; *Catechism of the Catholic Church*, n. 1592.

(32) Cf. John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis*, nn. 14-16: *l.c.*, pp. 678-684; Congregation for the Doctrine of the Faith, Letter *Sacerdotum ministeriale* (6 August 1983), III, 2-3: *AAS* 75 (1983), pp. 1004-1005.

(33) Cf. *Eph* 2, 20; *Rev* 21, 14.

(34) John Paul II, Post-Synodal Apostolic Exhortation *Pastores*

*dabo vobis* (25 March 1992), n. 16; *AAS* 84 (1992), p. 681.

(35) *Catechism of the Catholic Church*, n. 876.

(36) Cf. *ibid.*, n. 1581.

(37) Cf. John Paul II, Letter *Novo incipiente* (8 April 1979), n. 3; *AAS* 71 (1979), p. 397.

(38) Second Vatican Council, Dogmatic Constitution *Lumen gentium*, n. 7.

(39) John Paul II, Post-Synodal Apostolic Exhortation *Christifideles laici* (30 December 1988), n. 23; *AAS* 81 (1989), p. 430.

(40) Cf. Congregation for the Doctrine of the Faith, Letter *Sacerdotium Ministeriale*, n. III, 2: *l.c.*, p. 1004.

(41) Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, Nota explicativa praevia, n. 2.

(42) John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis*, n. 16: *l.c.*, p. 682.

(43) Second Vatican Council, Decree *Optatam totius*, n. 2.

(44) Cf. Second Vatican Council, Decree *Apostolicam actuositatem*, n. 24.

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

(46) Cf. *C.I.C.*, cann. 208-223.

(47) Cf. *ibid.*, can. 225, § 2; 226; 227; 231, § 2.

(48) Cf. *ibid.*, can. 225, § 1; 228, § 2; 229; 231, § 1.

(49) Cf. *ibid.*, can. 230, §§ 2-3, for that which pertains to the liturgy; canon 228, § 1 in relation to other areas of sacred ministry; the last

paragraph applies to other areas outside the ministry of clerics.

(50) *Ibid.*, can. 228, § 1.

(51) *Ibid.*, can. 230, § 3; cf. 517, § 2; 776; 861, § 2; 910, § 2; 943; 1112.

(52) Cf. Sacred Congregation for Divine Worship and the Discipline of the Sacraments, premiss of the Instruction *Inaestimabile donum* (3 April 1980), *AAS* 72 (1980), pp. 331-333.

(53) Cf. John Paul II, Discourse at the Symposium on the "The Participation of the Lay Faithful in the Priestly Ministry" (22 april 1994), n. 3, *L'Osservatore Romano*, English Language Edition, 11 May 1994.

(54) *Ibid.*

(55) Cf. John Paul II, Discourse at the Symposium on the "The Participation of the Lay Faithful in the Priestly Ministry" (22 april 1994), n. 3, *L'Osservatore Romano*, English Language Edition, 11 May 1994.

(56) Cf. Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, *Response* (1 June 1988): *AAS* 80 (1988), p. 1373.

(57) Cf. Pontifical Council for the Interpretation of Legislative Texts, *Response* (11 July 1992): *AAS* 86 (1994), pp. 541-542. Any ceremony associated with the deputation of the non-ordained as collaborators in the ministry of clerics, must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of lector or acolyte.

(58) Such examples should include all those linguistic expressions: which in languages of the various countries, are similar or equal and indicate a directive role of leadership or such vicarious activity.

(59) For the different forms of preaching, cf. *C.I.C.*, can. 761; *Missale Romanum*, Ordo lectionum Missae, *Praenotanda*: ed. Typica altera, 1981.

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

(61) Cf. *C.I.C.*, can. 756, § 2.

(62) Cf. *ibid.*, can. 757.

(63) Cf. *ibidem*.

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

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

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

(67) Cf. *C.I.C.*, can. 764.

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

(69) Cf. John Paul II, Apostolic Exhortation *Catechesi tradendae* (16 Oct. 1979), n. 48: *AAS* 71 (1979), pp. 1277-1340; Pontifical Commission for Interpreting the decrees of the Second Vatican Council, *Response* (11 Jan. 1971); *AAS* 63 (1971), p. 329; Sacred Congregation for Divine Worship, Instruction *Actio pastoralis* (15 May 1969) n. 6d: *AAS* 61 (1969), p. 809; *Institutio Generalis Missalis Romani* (26 March, 1970), nn. 41, 42, 165; the Instruction *Liturgicae instaurationes* (15 Sept. 1970), n. 2a; *AAS* 62 (1970), p. 696; Sacred Congregation for the Sacraments and Divine Worship, Instruction *Inaestimabile donum* (3 April 1980), n. 3: *AAS* 72 (1980), p. 331.

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

(71) Cf. *C.I.C.*, can. 266, § 1.

(72) Cf. *ibid.*, can. 6, § 1, 2o.

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

(74) For information on priests who have obtained a dispensation from celibacy, cf. the Sacred Congregation for the Doctrine of the Faith, *Normae de dispensatione a sacerdotali coelibatu ad instantiam partis* (14 October 1980), "Normae substantialis" art. 5.

(75) Cf. *C.I.C.*, can. 517, § 1.

(76) The non-ordained faithful or a group of them entrusted with a collaboration in the exercise of pastoral care can not be given the title of "community leader" or any other expression indicating the same idea.

(77) Cf. *C.I.C.*, can. 519.

(78) Cf. *ibid.*, can. 538, §§ 1-2.

(79) Cf. *ibid.*, can. 186.

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

(81) Cf. *C.I.C.*, cann. 497-498.

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

(83) Cf. *C.I.C.*, can. 514, 536.

(84) Cf. *ibid.*, can. 537.

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

(86) Cf. *C.I.C.*, can. 536.

(87) Cf. *ibid.*, can. 135, § 2.



(88) Cf. *ibid.*, can. 553, § 1.

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

(90) Cf. *ibid.*, can. 1248, § 2.

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

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

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

(94) Cf. *C.I.C.*, can. 1248.

(95) Sacred Congregation for the Discipline of the Sacraments, Premiss of the Instruction *Immensae caritatis* (29 January 1973), *AAS* 65 (1973), p. 264.

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

(97) Cf. *C.I.C.*, can. 910, § 2.

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

(99) Pontifical Commission for the Authentic Interpretation of The Code of Canon Law, *Response* (1 June 1998), *AAS* 80 (1988), p. 1373.

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

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

(102) Cf. *Rituale Romanum - Ordo Unctionis ir firmorum*, praenotanda, n. 17: Editio Typica 1972.

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

(104) Cf. *C.I.C.*, can. 1003, § 1.

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

(106) Cf. *ibid.*, can. 1112.

(107) Cf. *ibid.*, can. 1111, § 2.

(108) Cf. *ibid.*, can. 1112, § 2.

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

(110) Cf. *ibid.*, can. 230.

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

(112) Cf. *C.I.C.*, can. 231, § 1.

(113) By this is meant "Seminary" situations where laity and those preparing for the priest hood receive the same education and formation together, as though both were destined for the same ministry. Such "Seminaries" have sometimes been called "integrated" or "mixed".

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

(115) Cf. *ibid.*, n. 6.

(116) *Ibid.*, n. 2.

(117) *Ibid.*, n. 5.

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

(119) *C.I.C.*, can. 392.

