

ANointed FOR MISSION: WHO IS CALLED TO PREACH THE GOSPEL?

Paper for discussion by International Preaching Commission of Dominican Order
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Everyone who calls on the name of the Lord will be saved.
But how shall they call on him in whom they have not believed?
And how can they believe unless they have heard of him?
And how can they hear unless there is someone to preach?
And how they preach unless they are sent?
Scripture says, "How beautiful are the feet of those who announce good news."
Romans 10:13-15

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid upon me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but it not of my own will, I am entrusted with a commission.

What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some.

I do it all for the sake of the gospel, so that I may share in its blessings.
1 Cor. 9: 16-19, 22-23

In one diocese in the United States the practice of lay preaching at Eucharist which had the approval and oversight of the local bishop for the past twenty-five years was halted in May 2008. In response to criticisms and protests from parishioners, the new incoming archbishop who was about to take office was quoted as saying that some laypeople may be better at public speaking, "but [the] priest or deacon, we believe, has been ordained....for this sacred service. There is the power of the Holy Spirit that goes with him that doesn't go to just anyone who has been baptized."ⁱⁱ I don't know how precise the reporter was in recording that quotation. But it brings into clear focus a significant and disputed question: To whom has the Spirit given the gift and power to preach?

In one sense the answer to that question is clear: all of the baptized share the one preaching mission of the Church. The disputed questions are more precise: In what way we are called to participate in that mission? In what context? By way authority? To be sure, the most disputed context is that of the liturgy, and more precisely, the Eucharist.

It would be a mistake, however, to focus on the question of “who is anointed to preach?” without considering first the more basic theological questions: “Who does the anointing? And for what mission?” The role of the Holy Spirit in the preaching event has long been overlooked--or at least under-emphasized--as it has been in much of Western theology. As French Dominican theologian Yves Congar (and later, Pope John Paul II) remarked, we have been “breathing with only one lung.”ⁱⁱⁱ

For that reason, this paper will consider first the role of the Holy Spirit in the preaching event and what is included when we speak of “preaching.” Next, we will turn to theological and liturgical perspectives on the question of who is anointed to preach, highlighting the work of two Dominican theologians--Thomas Aquinas and Yves Congar. The final section of the paper will focus on the question of liturgical preaching by baptized, but non-ordained, members of the Church.

From the outset, I want to note that in terms of canonical interpretations and decrees that have resulted in discouraging, even if not completely restricting, the practice of lay preaching at Eucharist in recent years, I don't have any simple answers about how to proceed. Situations of pastoral conflict and differing judgments about what serves the common good and the Church's mission require the exercise of pastoral prudence. One resource that we can draw on, however, is Aquinas's understanding of *epikeia*. As Thomas observed, “sometimes it is a virtue to set aside the letter of the law for the sake of the common good.”^{IV} Pastoral judgments, however, need to be theologically and historically informed since it is the responsibility of the entire Church, and in a particular way, of those in pastoral leadership, to preserve and hand on the authentic Tradition of the Church which the law of the Church is meant to protect.

At the same time, the Spirit of God can and does operate in and through conflicts and tensions in the Christian community. As Cardinal Suenens, one of the leading figures at the Second Vatican Council, wrote during a period he described as his own “dark night of hope” in the “winter of the post-Council era,” it is precisely in situations that appear hopeless that genuine hope, which is sheer

gift of the Spirit, is born. When we have no human reasons for hoping, Suenens observed, we have only the promise of God to go on...and we are called to nourish our hope at its source--the word of God.”^v

Preaching and the Power of the Spirit

Classic theologies of preaching--both Protestant and Catholic--take as their starting point the power of the word of God. Recent attention to the long-overlooked role of the Holy Spirit in the Church, in God’s ongoing covenant with the Jewish people, in the religions of the world, in human history, and throughout creation, recommends another possibility. How might we understand what we are about as preachers and communities gathered around the word of God if we were to begin our reflections with the experience of the apostle Paul in the Areopagus? Clearly Paul recognized that the people of Athens already had some experience of an “unknown God” before he announced the gospel to them. Or we might begin with the story of the conversion of Cornelius, the Roman centurion who was a religious and god-fearing man who was a source of conversion for Peter. As the Acts of the Apostles narrates the account, Cornelius, who gave generously to others and prayed constantly, was baptized by the Holy Spirit before he was baptized into the name of Jesus Christ (Acts 10-11)^{vi} Borrowing a phrase from Karl Rahner, we might identify each of those cases as evidence that "the Holy Spirit runs ahead of the preacher."^{vii}

In these cases it becomes clear that the task of the preacher is not that of announcing with authority some foreign word that has nothing to do with people’s experience, but rather "naming the grace" of the Holy Spirit to be discovered in the traces of God’s presence already available in human life. When we offer the gospel as a way for our hearers to re-frame the joys and struggles of their lives, we are inviting people into another level of experience in which the Spirit makes possible an encounter with God. The description of the Sunday homily in the document published by the Conference of Bishops in the United States, *Fulfilled in Your Hearing*, is true of all preaching: “the preacher does not so much attempt to explain the Scriptures as to interpret the human situation through the Scriptures.”^{viii}

The hope that the gospel promises is rooted in the conviction that God's creative and saving presence permeates creation and human history, despite all the evidence to the contrary.

While recognizing and sharing the groans of creation and an eschatological longing for the fulfillment of a reign of God that is "not yet," this approach to preaching affirms that the Spirit continues to move over the void, to breathe life into dead bones, and to speak in sighs too deep for words. The vocation of the preacher (or the prophet) is to name and shape that experience by offering us the lens of the gospel so that we might detect those traces of the Spirit at work in the world and risk entrusting our lives to a God whose very existence others deny. Both the light that allows us the preacher to see a glimpse of the gospel in the darkness of our world and the word that comes forth from sighs that are too deep for words are gifts of the Spirit.

The sequence of Pentecost names the Spirit as "*lumen cordium*" and "*lux beatissima*"--light of the heart, most blessed light, suggesting that the fire of the Spirit can bring to light what otherwise remains in the shadows. This fire enables us to see creation and human life as sacraments of God's presence, to identify the "footprints of the Trinity" that Augustine assured us are to be found throughout creation. The Spirit focuses the lenses of our imagination so that we can see the world of nature as God's beloved creation and the divine at work precisely in and through the human in spite of the fragmentation of a postmodern and violent world, a cosmos threatened by entropy, and a Church faced with its own divisions and sinful failures.

Both the light of faith and the word of God are gifts given to the prophets, described by more than one biblical scholar as the Jewish preachers par excellence.^{ix} Those gifts were bestowed on the prophets, however, precisely as they wrestled with where God was to be found in the concrete and messy history of their people. In each of their diverse circumstances, the prophets' task was to call to memory God's fidelity in Israel's past, to call for trust in God's presence with them in the present moment, and to stir up hope rooted in God's promise to be with them in the unknown future.

Announcing the word of God meant proclaiming God's dream for Israel in spite of dashed hopes, the destruction of the temple, or exile. The prophet announced a future when wounds would be healed, enemies reconciled, prisoners set free, and the land restored, precisely by recalling memories of the past when the God of the Exodus and of all creation, had always been faithful in the past, even if in unexpected ways.

From a Christian perspective and especially in the Gospel of John we are reminded that it is the Holy Spirit who will “remind us of all that Jesus told us” (14:26). Likewise, it is the role of the Spirit to bind the Christian community together as God’s abiding presence of love even in the face of serious disagreements, factions and crises; and to serve as Comforter and Counselor, providing hope in the face of a dark or unknown future.

The centrality of the Spirit in the mission of the prophet, is perhaps most evident in the words of the prophet Isaiah which the Gospel of Luke presents as the text for the preaching event in which Jesus claimed his own prophetic mission in the synagogue in Nazareth.

The spirit of the Lord is upon me,
because God has anointed me;
sent me to bring glad tidings to the lowly,
to heal the broken hearted.

To proclaim liberty to the captives and
release to the prisoners.

To announce a year of favor from the Lord and
a day of vindication by our God.

(Luke 4: 16-21; cf. Isa 61:1-4)

Christians see Jesus in the long line of Jewish prophets who announced the good news of the reign of God, opening up a new and different future, a future full of hope. But the Christian community

also believes that Jesus was more than a prophet. He not only proclaimed the future reign of God--he embodied it. In his person and his actions, as well as in his words, he announced the good news of salvation. Jesus preached God's reconciling mercy not only by words of forgiveness, but also by sharing a table with sinners. He announced God's healing power by touching lepers. He challenged the limited social roles and restrictions of his culture and religion by talking with Samaritans, entering into friendships with women, choosing a tax collector as a disciple, curing the sick on the Sabbath. His whole life announced that God willed well-being and happiness not only for the Jews, but for all people--universal salvation. Jesus did not just speak God's word of compassion, he *was* God's compassion in the flesh.

The Pentecost narrative reminds us that communities of believers who claim to be followers of Jesus--both then and now-- are called and empowered to do the same. As the preaching discourses in the Acts of the Apostles disclose, those entrusted with the "name" of Jesus are enabled by his Spirit to announce boldly the new age that the resurrection has inaugurated. Here the sacramental imagination emphasizes that the preaching of Jesus' followers, like the proclamation of Jesus himself, involves more than words. The witness of the lives of the Christian community is the most basic mode of announcing the gospel. If in the words of the Gospel of John, "The Word became flesh and pitched a tent among us (John 1:14)," so, too, the preaching ministry of the Christian Church in every age involves pitching a tent wherever human beings or God's beloved creation are in need. This is the basis for the promise in the Preface to *Gaudium et spes* that "nothing genuinely human fails to find an echo in [the hearts of the followers of Christ]" as well as the claim in the 1971 Synod of Bishops' statement, *Justice in the World*, that "Activity on behalf of justice is a constitutive part of preaching the gospel."^x

At the same time, preachers attend to the experience of humanity and the cries of the earth and engage in action on behalf of justice while listening for an echo of the gospel that can be heard precisely there. Having detected that echo, preachers are sent to re-tell the story of Jesus in word and

deed. Operating in the power of the Spirit, the preacher summons the community to remember the good news of what God has done in the past. But in the biblical sense of “remembering” the event occurs again now. In the very ritual of remembering, new energy is released for faithful living into the future.

Who is Called to Preach the Gospel?

Who is called and anointed to exercise this prophetic mission of the preacher in the Christian community? In one sense, as was mentioned earlier, the answer to that question is both simple and obvious: the Church. Pope Paul VI re-emphasized that clear teaching of the Second Vatican Council in his Apostolic Exhortation *Evangelii Nuntiandi* over three decades ago (1975). “If people proclaim in the world the Gospel of salvation, they do so by the command of, and in the name of and with the grace of Christ the Savior.... It is upon the Church that ‘there rests, by divine mandate, the duty of going out into the whole world and preaching the gospel to every creature.’”^{xi}

If we look to the Pentecost event as the birth of the preaching ministry of the Church, the description in the Acts of the Apostles includes both women and men among the disciples of Jesus who were gathered in one place when suddenly they "all were filled with the Holy Spirit." The effect of this powerful experience of the Spirit as a "strong driving wind" and "tongues as of fire [that] came to rest on them" was that those who had lost hope and direction now began to "make bold proclamations as the Spirit prompted them" (Acts 2: 1-4). The impact of the “anointing of the Holy Spirit” on the hearers of the word is even more dramatic. All gathered in Jerusalem from every nation under heaven heard in a tongue that he or she could understand "the marvels God had accomplished."

In the text from the Acts of the Apostles, Peter describes this Pentecost event as an experience of the charism of prophecy:

[I]t is what the prophet Joel spoke of:

It shall come to pass in the last days, says God,

that I will pour out a portion of my spirit on all humankind:

Your sons and daughters shall prophesy,
 the young shall see visions
 and the old shall dream dreams.
 Yes, even on my servants and handmaids
 I will pour out a portion of my spirit in those days,
 and they shall prophesy. (Acts 2: 16-18)

The passage makes clear that this prophetic gift to proclaim the mystery of God and God's ways was distributed widely on daughters and sons, young and old, servants and handmaids.

This description fits the kind of gift that Aquinas later described as the charism of prophecy. For Thomas, the prophets are those who "know what is divinely taught," who "perceive what is shrouded in mystery" and who 'proclaim this knowledge for the edification of others'^{xii} Reflecting on the exercise of that kind of gift in the liturgical context by both women and men in the Corinthian community, biblical scholar Jerome Murphy O'Connor describes it as "a ministry of the word deriving from a profound knowledge of the mysteries of God based on the scriptures," and remarks: "It would very difficult to justify a distinction between prophecy in this sense and our contemporary liturgical homily."^{xiii}

In our own day the language of being "anointed to preach" is often assumed to refer to the ordination of deacons, priests, and bishops. Even the language of "ministry" is disputed by some who want to return to the language of "apostolate" for lay ecclesial ministry and refer to lay participation in the ministry of the ordained. However, as Mary Collins and Frank Henderson, among others, have demonstrated, in the Church's liturgical tradition the language of "anointing by the Holy Spirit" so as to be formed for a share in the mission of Christ was primarily the language of Christian baptism in the early church. Only in later practice was that language transferred to refer primarily to the ordained.^{xiv}

The Documents of Vatican II placed a much-needed emphasis on the centrality of preaching in the ministry of both bishop and priest^{xv} Bishops are reminded that the preaching of the gospel is one of

their principal duties (CD #12) and the first task of priests as co-workers of the bishops is “to preach the Gospel of God to all” ((PO #4). The preaching charism of the ordained is publicly recognized and celebrated by the Church and the responsibilities that flow from the mandate of bishop and priest to preach the gospel are clear. But the preaching mission of the Church is not limited to the preaching of the ordained.

The basic anointing that confers the power to “testify to one’s faith publicly” is the anointing of baptism and confirmation. Both the blessing of the water and the consecration of the chrism in the Easter Vigil highlight that the baptized are not passive hearers of the word, but active ministers called to preach the gospel. The Blessing of the Water (Form C) proclaims: “You call those who have been baptized to announce the Good News of Jesus Christ to the people everywhere.” Likewise, the Consecratory Prayer over the Chrism states, “Through that anointing you transform them into the likeness of Christ your Son and give them a share in his royal, priestly and prophetic work (Easter 1, Preface 1).”

The most fundamental anointing from which all ministry-- including that of the ordained-- derives, is the anointing of baptism and confirmation. Cardinal Suenens argued that point strongly at the time of the Council: “[a]t baptism we all receive the fullness of the Holy Spirit, the lay[person] as well as the priest, bishop, or pope. The Holy Spirit cannot be received more or less, any more than a host is more or less consecrated.”^{xvi} Thomas Aquinas’s treatment of the sacraments of baptism and confirmation is another valuable resource here. Describing the relationship of confirmation to baptism as “growth is to birth,” Thomas argued that the one who is baptized and confirmed receives the “power publicly, and as it were, *ex officio*, to profess faith in Christ in speech.”^{xvii}

One of the great accomplishments of the Second Vatican Council was to restore the Pauline notion of the many gifts or charisms of the Spirit that are lavishly bestowed on all the baptized for the sake of building up the body of Christ (I Cor 12, Rom. 12, LG 7). In disputes with Cardinal Ruffini

who wanted to relegate charisms to the early church and warned that an emphasis on charisms could endanger the institutional church, Cardinal Suenens challenged his brother bishops to consider their pastoral experience:

Does not each one of us know lay people, both men and women, in his own diocese who are truly called by God? These people have received various different charisms from the Spirit, for catechesis, evangelization, apostolic action of various types...Without these charisms, the ministry of the Church would be impoverished and sterile.^{xviii}

That debate, as we know, resulted in the inclusion in *Lumen Gentium* of a claim that Congar had argued years earlier: “the holy people of God shares also in Christ’s prophetic office” (LG 12). After referring to the anointing which the whole body of the faithful has received from the holy one, *Lumen Gentium* #12 speaks of the Spirit distributing special graces among the faithful of every rank: “By these gifts, [the Spirit] makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church....”

Lumen Gentium is building, of course, on Paul's insight in The First Letter to the Corinthians: "To each person the manifestation of the Spirit is given for the common good" (1 Cor. 12: 7). In the larger context of that passage, Paul refers specifically to two gifts directly related to preaching: the gift of prophecy (v. 10), and the gift of "wisdom in discourse" (v. 8). Thomas Aquinas referred to the gift that Paul called "wisdom in discourse" as well as to the gift of knowledge when he wrote about "the charism of speech" (*gratia sermonis*).^{xix}

Thomas’s insights might be used even today to measure whether one has a charism for preaching. The "grace of speech" as Aquinas presents it includes the ability 1) to teach in such a way that one instructs the intellect," 2)to delight one's audience and move the affections, so that a person willingly hears the word of God, and 3)to move the hearers so that they may love what is signified by the words and want to fulfil what is urged.^{xx} In more contemporary terms we might say that the

preacher's gift and responsibility is to draw others more deeply into the mystery of God. As contemporary homiletic texts expand on this notion, the task of the preacher is to connect the human story with the story of Jesus as retold in the scriptures and celebrated in the liturgy in such a way that the hearers of the word are moved to "go and do likewise."^{xxi}

This "charism of speech" is not given equally to all members of the community, but neither is it a grace reserved to Holy Orders. In his struggle over how to deal with what he judged as clear evidence from Scripture and human experience that both the grace of prophecy and the grace of speech are given to women as well as men, Aquinas addressed a dilemma that has important significance for any discussion of charisms. After quoting the First Letter to Peter, "As each has received a gift, employ it for one another (1 Pet 4:10)," Aquinas noted, "But certain women receive the grace of wisdom and knowledge, which they cannot administer to others except by the grace of speech."

Given the Medieval conviction that women were by nature and divine creation intended to be subordinated socially to men, Aquinas concluded that women should exercise their gift for speech in the private, rather than the public, realm.^{xxii} More important for the discussion at hand, however, is his conviction that a charism must be exercised; there is a dynamism to the grace of charism. Those who are given a "charism for preaching" have the responsibility to find ways to exercise that gift for the building up of the entire body of Christ. As Vatican II's "Decree on the Apostolate of the Laity" asserts: "From the reception of these charisms or gifts...there arise for each believer the right and duty to use them in the Church and in the world for the good of [humankind] and for the upbuilding of the Church" (AA, 3). The Code of Canon Law recognizes this as well when it states: "In virtue of their baptism and confirmation lay members of the Christian faithful are witnesses of the gospel message by word and by example of a Christian life; they can also be called upon to cooperate with the bishop and presbyters in the exercise of the ministry of the word" (Canon 759). Further, the baptized are not only encouraged by Canon Law to proclaim the gospel, but told that it is their responsibility to do so (Canon 225).

Preaching in the Liturgical Context

Does this vocation and responsibility extend to the liturgical context? Here it is important to consider not only canonical legislation, but also the theological, liturgical, and pastoral dimensions of this question. Some have argued that recent legislation and interpretations of canon law on this question have settled the question about whether lay preaching at Eucharist is possible in the negative. For that reason it may be helpful to review the major legislative documents, interpretations, and disputes related to this question since the promulgation of the 1983 Code of Canon Law before turning to the underlying theological, liturgical, and pastoral reasons for pursuing this question.

Canonical Legislation since the 1983 Code of Law

Some have argued that the question of whether lay persons may preach at Eucharist has been answered definitively in the revised Code of Canon Law in 1983 by Canon 767.1 which states: “Among the forms of preaching, *the homily, which is part of the liturgy itself and is reserved to a priest or a deacon*, is preeminent....” (emphasis added). But not all canonists agree that that canon must be interpreted as excluding all lay preaching after the gospel; hence the ongoing debate in canonical as well as theological and liturgical publications on this question.

In 1987 the Pontifical Commission for the Authentic Interpretation of the Code was asked “Whether the diocesan bishop can dispense from the norm of Canon 761, no. 1 which reserves the homily to a priest or deacon?” and responded with a one-word response: “no.” Once again, however, canonists have suggested that this “enigmatic as well as laconic response” did not settle the question definitively since “normally a diocesan bishop can dispense from a disciplinary law for the spiritual good of his people and this is a disciplinary law.”^{xxiii}

The following year (1988), the Congregation for Divine Worship published the *Directory for Sunday Celebrations in the Absence of a Priest*. That document argues that “in order that the participants may retain the word of God, there should be an explanation of the readings of a period of

silence for reflection.” Remarking that “only a pastor or deacon may give a homily” (and citing Canons 766-767 on this point), the document recommends that “it is desirable that the pastor prepare a homily and give it to the leader of the assembly to read” (n. 43). The document defers, however, to the authority of local bishops’ conferences: “In this matter the decision of the conference of bishops are to be followed” (no. 43).^{xxiv}

Nine years later, however, the Congregation for the Clergy and seven other Vatican congregations issued an instruction that described lay ministries, including lay preaching, as “the collaboration of the non-ordained faithful in the sacred ministry of the priest.” Approved *in forma specifica* by Pope John Paul II (and thus becoming a form of legislation which is not typical of instructions issued by Vatican congregations), that instruction clearly identified liturgical preaching as the prerogative and responsibility of the ordained, something that can be done by the non-ordained only by way of exception. According to the 1997 instruction, lay preaching cannot be regarded as “an ordinary occurrence nor as authentic promotion of the laity” and bishops are not free to dispense from this restriction because this regulation “touches upon the closely connected functions of teaching and sanctifying”^{xxv} The Instruction goes so far as to state that “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.”^{xxvi} At the same time, the Instruction recognizes that the non-ordained faithful “participate in the prophetic function of Christ, are constituted as his witnesses and afforded the *"sensus fidei"* and the grace of the Word” and remarks that “All are called to grow even more as *"heralds of faith in things to be hoped for (cf. Hebrews 11, 1)."*^{xxvii} Further it states that laity can preach in the form of “instruction or testimony” at Eucharistic liturgies “if this is opportune, as long as these forms of preaching cannot be confused with the homily.”^{xxviii} In addition, the Instruction allows that “the celebrant minister may make prudent use of *"dialogue"* in the homily, in accord with the liturgical norms” (citing “The Directory of Masses for Children” at this point).^{xxix}

A clear concern of the more restrictive passages in this Instruction is the connection between preaching and the teaching office of the Church.^{xxx} A related concern is the assumption that if lay ministers exercise ministries of the word within the liturgical context, people will become confused about the proper role of the priest, a concern which is repeated in numerous documents that follow.

The General Instruction of the Roman Missal issued in 2002 reiterates the longstanding claim that “the homily is part of the liturgical action,” citing *Sacrosanctum Concilium* (The Constitution on the Sacred Liturgy), nos. 7, 33, and 52 on this point. Yet it is significant to note that the understanding of the homily in the conciliar constitution issued in 1963 was not considered to restrict preaching after the gospel in the context of Eucharist to the ordained a decade later when the Congregation for the Clergy authorized the request by the German bishops for lay preaching at Eucharist in 1973 (a point to which we will return in the section that follows).

The document which has issued the most sweeping restrictions on lay preaching in the liturgical context is the Instruction “*Redemptionis Sacramentum*” issued by the Congregation for Divine Worship and the Discipline of the Sacrament in 2004. That document explicitly recognizes that previous norms “may have admitted non-ordained faithful to give the homily during the Eucharistic celebration.” Nevertheless, it calls for the restriction of the practice.

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LITURGY ITSELF should ordinarily be given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson....

It should be borne in mind that any previous norm that may have admitted non-ordained faithful

to give the homily during the Eucharistic celebration is to be considered abrogated by the norm of canon 767 §1. THIS PRACTICE IS REPROBATED, SO THAT IT CANNOT BE PERMITTED TO ATTAIN THE FORCE OF CUSTOM.

The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as PASTORAL ASSISTANTS; NOR IS THERE TO BE ANY EXCEPTION FOR ANY OTHER KIND OF LAYPERSON, OR GROUP, OR COMMUNITY, OR ASSOCIATION.^{xxxI}

Although the prohibition of preaching by lay persons in the context of Eucharist is clearly stated here, questions about that strict interpretation of the conciliar documents and the 1983 Code of Canon Law continue to arise from both canonical and pastoral perspectives. Canonists have pointed out that this Instruction from the Congregation for Divine Worship and the Discipline of the Sacraments “remains a non-legislative document that implements but does not supersede already existing law (such as, for example, the USCCB norm on lay preaching in the United States or those of other bishops’ conferences).^{xxxii}

Theological, Liturgical, and Pastoral Perspectives and Questions

Underlying these recent Vatican documents and canonical interpretations and disputes are theological and liturgical concerns, notably about the nature of the homily as a form of worship and the identity and role of those ordained to the ministerial priesthood as distinct from those who share in the one baptismal priesthood (including lay ecclesial ministers). At the same time there is a clear pastoral need for preachers—both lay and ordained— who can draw others into a deeper living of the gospel. Further, there is a growing number of gifted and trained baptized persons who are not ordained, but

who could share their charism for preaching in the liturgical context as well as in broader pastoral ministries. In addition, there is a documented history of authorized lay preaching within the Catholic Church, a history which has included liturgical preaching and been initiated at times by bishops or bishops' conferences. Hence the pastoral question continues to recur: Why does the Church not authorize those who give evidence of the charism for preaching and who are trained for that ministry to exercise that gift in the liturgical context when needed in concrete pastoral situations?

Is this Question an Important One for this Commission?

Some have questioned whether the question of authorization for lay liturgical preaching should be a primary concern today, when so many other clear pastoral challenges abound. We have already noted that all of the activities and relationships in which the baptized promote the reign of God are part of the preaching mission of the Church. An increasing number of pastoral ministers who have not been ordained are involved in ministries of the word including spiritual direction, teaching, theologizing, pastoral counseling, and the leadership of parish communities. Both women and men who are not ordained are now involved in ministries very explicitly identified as preaching the gospel: evangelization and missionary work, members of itinerant preaching teams, pastoral associates, leaders of faith-sharing groups based on the scriptures. These preachers direct retreats and days of recollection, preside at morning and evening prayer and services of the word, and form the faith of the Church as catechists involved in the Rites of Christian Initiation.

At a previous meeting of the Dominican International Preaching Commission, one of the friars observed that even for ordained Dominicans, their primary—and often most effective—preaching ministry occurs outside the liturgical context in ministries that are not at all restricted to the ordained and where others may be more effective. Others on the Commission and beyond have pointed out that most of the people in our world who hunger for the good news of salvation or liberation—especially in highly secularized societies-- are not to be found in our churches. Some have pointed to Jesus himself,

who as a lay man in his own religious tradition, announced the reign of God in ways that were not limited to events of public teaching or preaching, and which rarely took place in a liturgical setting.

On the one hand, it is important to keep any discussion of liturgical preaching in that broader context and to realize that the vocation to preach is not identical to--or dependent on-- canonical permission to preach at the Eucharist. Further, one positive side effect of the growing restriction of lay persons from preaching in that context is the challenge it presents to all of us to be more creative about what our preaching vocation entails and where we are called to exercise that ministry. Dominic, for example, stayed up all night in a dialogical preaching in a pub and spent a lot of time talking to the heretics of his day. Catherine of Siena's preaching journeys, mystical writing, political activity and even letter-writing offer other often overlooked ways of preaching as does Fra Angelico's preaching through art.

On the other hand, it is precisely because we are a sacramental Church that the question of liturgical preaching arises. It may be true that many people who need to hear the gospel are not in our churches, but one factor for their absence may be precisely the quality of preaching that is available there on a regular basis. For the majority of those who do attend worship regularly, the homily at the Sunday Eucharist is the one time when they hear the word of God preached. We profess to believe that the Eucharist is the highest and fullest word of the Church--it is, as Congar once wrote, "the Church at full stretch." If we treasure our sacramental heritage, surely we hope to draw others into sharing the source and summit of our faith. We encourage our communities to reflect on the connections between the "liturgy of ordinary life" and the sacraments of the Church where we profess, celebrate, and deepen that faith. What are we saying to our communities-- and especially to women --when we say that the words and lives of lay believers may draw you to the Eucharistic mystery, but their testimony has no place within that celebration, or at least not until the sacred celebration has closed with the post-communion prayer?

Diverse Charisms and Ministries of the Word in the History of the Church

It is precisely the richness of our experience of the many charisms entrusted to the community and the multiple ministries of preaching exercised by baptized women and men who are not ordained that has led local communities to question the restriction of the preeminent preaching of the Church, the Eucharistic homily, to the ordained (and therefore also, only to male members of the community). We know from the history of preaching as well as from pastoral experience in this diocese (Toronto) among others that this has not always been the case. There is in our tradition a history of authorized lay preaching particularly in the early church and in the Middle Ages, by women as well as men.^{xxxiii} At the same time, the practice regularly was contested on a variety of grounds—lack of sound doctrine, inferior status, or lay persons usurping the role of the ordained, and the preaching of lay women was restricted more often than that of lay men. The classic Medieval arguments proscribing preaching by women were that it was the divinely intended order that women should be subject to men according to both the creation story in Genesis 2 and the narrative of the Fall in Genesis 3. To teach and persuade is the task not of subjects, but of prelates; hence men are more fit for the task. Second, if a woman were to preach, a man’s mind might be enticed to lust (quoting Ecclesiasticus: “Many have been misled by a woman’s beauty.” 9:11). And finally, because generally speaking, women are not perfected in wisdom so as to be fit to be entrusted with public teaching.” Those reasons were cited by Humbert of Romans, for example in his “Treatise on the Formation of Preachers” and appear again in Aquinas’s rationale for why women’s preaching should be relegated to the *private* sphere. Further, both cite John Chrysostom (although Humbert attributes the quotation to Bernard), recalling the caution of Paul’s First Letter to Timothy. As Humbert cites it: A woman taught once and wrecked the whole world.”^{xxxiv}

The good news is that in our own day, none of those reasons for restricting lay preaching or women’s preaching hold or are offered as a rationale for restricting liturgical preaching to the ordained. On the contrary, thirty-five years ago (1973) –within the first decade after the Second Vatican

Council-- it was the German Bishops Conference that sent a request to Rome petitioning for lay pastoral assistants--many of whom were women--to preach at liturgy after the gospel. The rationale for their request cited the Constitution on the Sacred Liturgy, the theology of the baptismal priesthood that can be found in multiple documents, the prophetic office of the laity, and the charisms distributed to the baptized for the building of the Body of Christ. As the bishops wrote: "since the Church teaches that the entire community preaches the gospel and celebrates the liturgy, the responsibility for maintaining the office of preaching should not be given to the priest alone...Lay preaching is a way of making visible the different charisms, services and offices which exist in the Christian community without detracting from the unity of its mission."^{xxxv} The more practical reasons which the bishops included in their petition are even more accurate descriptions of the Church three and a half decades later. The bishops pointed to the shortage of clergy, the number of theologically literate lay persons [in Germany] and the need for more effective preaching. Their petition was granted for eight years and lay preaching flourished in Germany during that time. Similar petitions were sent to Rome at that time by the Swiss, Austrian, and East German bishops, all of which were approved.

In the United States and Canada around the same time, there was similar evidence of the kind of evangelical energy and passion for preaching which *Evangelii Nuntiandi* had encouraged.^{xxxvi} This included the formation of itinerant preaching teams of women and men, many of them Dominicans, evangelization teams, Bible study groups, collaborative parish ministry teams that included preaching, a large number of women and lay men seeking theological and pastoral training for a variety of ministries of the word, the development of highly successful institutes and training programs in homiletics.^{xxxvii} During the 1970s when the German bishops successfully proposed that lay preaching at Eucharist could be a service to the Church as a whole, rather than a threat to the ministry of the ordained, at least one woman was given official canonical faculties to preach, including preaching at Eucharist by a diocesan bishop in the United States (Kathleen Cannon, O.P. was granted faculties by

Archbishop John Whelan of New Haven, Connecticut in 1976).

In 1982, the Dominican Leadership Conference in the United States sponsored a conference on “Preaching and the Non-Ordained.” That proceedings of that conference were subsequently published and became part of a growing body of literature that offered theological, biblical, liturgical, and canonical grounding for the growing practice of lay preaching including liturgical preaching. The next year the New Code of Canon Law was promulgated which, in spite of its explicit restriction of the preaching of “the homily at Eucharist” to the ordained, was widely viewed as encouraging and extending the possibilities for lay preaching. In a number of dioceses and certainly in missionary countries in the 1970s and 1980s, lay preaching was not only officially approved but also actively encouraged by some bishops when lay women and men gave evidence of having a love of the word of God, a charism to preach and the appropriate training for that ministry.

Theological Issues at Stake

At the same time, the practice of lay preaching—especially in the context of Eucharist or one of the other sacraments—has not been without its critics as we noted above. It is no secret that the practice is far more restricted now than it was twenty or thirty years ago—and this in spite of the fact that we have many more lay persons with biblical, theological, pastoral, and homiletic training that is comparable to, or in some cases surpasses, that of the ordained. How are we to account for that? Rather than proposing a single reason, it is more helpful to see the issue in the context of a larger set of issues that are intertwined including questions of the reception and interpretation of Vatican II, the relationship of the baptismal priesthood and the ministerial priesthood, the authority of bishops in their own local church, the leadership and authority of national bishops’ conferences, the selection of bishops, appointments to curial positions, the choice of theological advisors by the Vatican, disputed understandings of sacramental theology and liturgical roles, and concerns about women’s roles and voices in the Church, especially those that have been influenced by what is perceived to be “secular

feminism.”

The Homily as “Part of the Liturgy” and “Firm Presidency”

From a theological and liturgical perspective, the central reason that is offered for why preaching at Eucharist is restricted to the ordained is that the homily is "part of the liturgy itself" and therefore necessarily reserved to a bishop, priest, or deacon.^{xxxviii} The basic concern here is about what constitutes the public worship of the Church and how roles are to be exercised within liturgy. Yet as the German bishops pointed out, “the entire Church celebrates the liturgy” and the Constitution on the Liturgy called for “full, conscious, and active participation” in that worship. So too is the proclamation of the readings or the role of the cantor “part of the liturgy itself,” but we do not reserve those roles to the ordained. At stake here are several other issues. In addition to the question of who celebrates the liturgy, there is the nature of the homily and the specific role it plays in liturgy, as well as an understanding of the nature and function of the presider’s role in the liturgy.

In terms of the nature of the homily, its “essential role” within the liturgy is to serve as hinge between the proclamation of the word of God and the celebration of the Eucharist. As the U.S. Bishops’ document *Fulfilled in Your Hearing* states “the homily points to the presence of God in people’s lives and then leads a congregation into the Eucharist, providing, as it were, the motive for celebrating the Eucharist in this time and place.”^{xxxix} The document notes that this role properly belongs to the presiding minister, but that it may occasionally be fitting for someone else to preach. What is not clear is this: If the presider can still effectively exercise the presidential when another ordained person (a deacon or visiting priest) preaches, why is this not the case when another baptized minister of the word preaches? In either case, it is important for the presider to exercise what liturgical theologian David Power calls a “firm presidency...through which the interpretation of the word carries over into the proclamation of the blessing and the offer of the sacrament to the community.”^{xl} But in Power’s judgment, that charism of liturgical leadership “is quite compatible with the multiple exercise

of charisms of proclamation and interpretation by other members of the community.” Writing in 1985, he remarked that “Today it is evident that many of the baptized are gifted and called to present and interpret the meaning of God’s word, and proclaimed in the scriptures and active in the lives of the faithful. Room must be made therefore, to allow lay persons to give the homily at Eucharist and other liturgical services.”^{xli} Liturgical theologian Mary Collins had argued in similar vein several years earlier, adding the dimension of “ecclesial experience” as a confirmation of those claims. She writes: “if Eucharist is the act of the whole Church and if the ordained is one who presides within, not over, the community of believers, then “[e]cclesial experience confirms that it is possible for one who presides within the liturgical assembly to engage another believer to lead them all together into deeper communion with the mystery of Christ by the power of the word, and this collaborative ordering does not fracture the sacrament of unity.”^{xlii}

The Central Pastoral Concern: Hearing the Word of God

The *Directory of Masses for Children*, published by the Congregation for Divine Worship in 1973, the same year as the request of the German bishops, and still in effect, offers another pastoral rationale for lay preaching at Eucharist when it states that “one of the adults may speak after the gospel, especially if the priest finds it hard to adapt himself to the mentality of children.”^{xliii} The central pastoral concern here is clear: Whoever can most effectively communicate God’s word to the community of gathered children should preach at the Eucharist. Again there is a clear recognition that the exercise of the charism of preaching in the context of Eucharist, need not be restricted to the ordained. This is not to deny that the Eucharistic preaching is a form of worship, but to expand our notion of who may play an active role in that worship, just as the cantor and lector do. It is also not to deny that the presider has a particular role to exercise in preaching –or incorporating the preaching of another–into the unity of word and sacrament. Rather, it is to suggest that presiders can exercise that leadership collaboratively, calling for the gifts of others when it is for the good of the community.^{xliv}

Distinction of Baptismal Priesthood and Ministerial Priesthood

All of these are important arguments that need to be considered and debated in light of our pastoral experience of lay preaching and the pastoral crisis of preaching in which we find ourselves. But they are not new discoveries. So far as I can see, the underlying issue remains one that was raised at the time when the initial permission was granted for the German preaching experiment. The Congregation for the Clergy affirmed that the people of God share responsibility for proclaiming the word of God, but expressed a concern about “whether extending the office of preaching to the laity will obscure the essential distinction between the ministerial priesthood of priests and the universal priesthood of believers.”^{xlv}

That concern was only heightened by ecumenical developments and calls within the Roman Catholic Church for ordination of married men beyond the diaconate and for serious discussion of the ordination of women. In recent years and subsequent Vatican documents such as the 1997 Instruction on “Some Questions Regarding Collaboration of Nonordained Faithful in Priests’ Sacred Ministry,” and the letter from the Congregation for the Clergy on “The Priest: Teacher of the Word, Minister of the Sacraments, Leader of the Community” (*Origins* Vol 29, September 9, 1999, 198-211), the concern over a presumed confusion about the distinct identity of the ordained seems to have overshadowed two other pastoral concerns: 1) that the word of God be preached and heard more effectively; and 2) that the community recognize and celebrate not only the ministerial role of the ordained, but also genuine ministries of the word exercised by other baptized members of the community who are not ordained.

I think the question facing us is not primarily that of “Who is Anointed for Mission and Called to Preach the Gospel” or even in what context, but how in a polarized time in the history of the Church do we reclaim the baptismal priesthood of all the faithful and the diverse charisms that the Spirit has bestowed on the Church. This includes fuller understanding of the charism of ministerial priesthood

and what it means to exercise the presider's role in the celebration of the sacraments, especially the Eucharist, but that does not exhaust the Spirit's gifts for the sake of building up the Body of Christ nor the ministries of the word bestowed upon the baptized. So long as we see the priesthood and ministries of the baptized and the ministerial priesthood of the ordained as in competition with one another rather than as diverse blessings for the one Body of Christ, we will not have the energy, the vision, or the boldness to engage the real crisis of preaching that faces all of us.

Given the clear pastoral need for more effective preaching, the decrease in the numbers of the ordained, and the increase in the numbers of lay ministers—both women and men—who are gifted and prepared to preach, we can only hope that more of our own bishops might take a lead from the third-century bishops of Jerusalem and Caesarea who invited the gifted catechist Origen to preach in their local churches. When Demetrius, his local bishop, summoned Origen home for his breach of discipline since he was not an ordained presbyter and lay persons were not to preach in the presence of bishops, his brother bishops replied: “I know not how [Demetrius] comes to say what is completely untrue. For whenever persons able to instruct the brethren are found, they are exhorted by the holy bishops to preach to the people” (*The Church Hst. of Eusebius*, 6.19.18).

Postscript for the International Dominican Preaching Commission

One of the purposes for the formation of the International Dominican Commission on Preaching was to consider how as an Order of Preachers “can we open and widen institutional authorisation to preach?”^{xlvi} Theological issues related to that question need to be explored in theological writing and in public conferences, perhaps some that would be sponsored by the Order. A first step could be to establish a section of our website where articles that address this question from diverse points of view are posted and a theological exchange is encouraged. More broadly—and without ignoring this disputed question—we need to do what we can to keep a concern for effective preaching and the spread of the

word of God at the forefront of the concerns facing the Church precisely because preaching is at the center of the Church's mission and identity. As Stanley Marrow once wrote, "a crisis in the Church is always a crisis of preaching."

The issues included in this paper—and others which the Commission may identify—need to be named and discussed where possible. It is important for us to do further theological and canonical work and publishing on the question of liturgical preaching even if prudence suggests that the best way to foster more lay preaching including liturgical preaching may not be through seeing a change of legislation or seeking official approval or guidelines. If we are to make a theological case for the value of lay liturgical preaching, we need to listen to and engage in genuine dialogue with those who are convinced that liturgical preaching is properly the role of the ordained and, like Aquinas, try to take account of their reasoning and concerns. We also need to document (and make available to others in the Church) the rich history of lay preaching and collaborative preaching that we have experienced as a Dominican Family and which has nourished the faith of our communities.

During the Bishops Synod on the Word of God last October, Bishop Luis Tagle of The Philippines highlighted the importance of listening to the People of God as a crucial dimension of preaching and the need for the Church to learn to listen as God listens, "particularly to the poorest and the most fragile."^{XLVII} Cardinal Oscar Andrés Rodríguez of Tegucigalpa, Honduras, highlighted the contribution of the Delegates of the Word to evangelization in Central America and remarked that the "new evangelization will become a reality and an explicit announcement of Jesus Christ, only in the measure that it will be founded on the Word of God, will be open to the laity, and will guarantee the future of the Church through the formation of communities."^{XLVIII} For the most part, however, although a number of bishops lamented the lack of effective preaching and the need for more effective preachers, few made the connection that Cardinal Suenens made four decades ago:

Does not each one of us know lay people, both men and women, in his own diocese who are

truly called by God? These people have received various different charisms from the Spirit, for catechesis, evangelization, apostolic action of various types...Without these charisms, the ministry of the Church would be impoverished and sterile.^{xlix}

What might we have learned about the depths of that crisis and the hungers of the people of God if the 2008 Synod of Bishops on the Word of God had been preceded by listening sessions in every local church, beginning with the three questions with which Pope Paul VI began his Apostolic Exhortation on Evangelization?

1) In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on the human conscience?

2) To what extent and in what way is that evangelical force capable of really transforming the people of this century?

and 3) What methods should be followed in order that the power of the Gospel may have its effect?¹

Even as we hope for the Spirit to prompt that kind of listening process among the bishops, it is important for us to take initiatives in fostering all of the creative modes of evangelization that are open to us. As it is said of our sister Catherine of Siena, “Catherine went about preaching the Gospel in all the ways open to her” following her own exhortation to “preach the Word as if you had a hundred thousand voices. It is silence that kills the world.”

Some specific questions the Commission might consider:

1. What is the connection between Dominican profession and the charism to preach?

If religious profession is an intensification of baptismal commitment, does profession as a Dominican (any branch of the Order) carry with it any form of mandate, authorization, or support from the Order for the preaching ministry of the non-ordained members of the Order (which includes all of the women of the Order)? Does this extend to liturgical preaching? Why or why not?

2. Is it permissible for non-ordained members of the Order who give evidence of a charism and appropriate theological training to preach at Eucharist when there is a pastoral need or value to doing so? Why or why not? Does this apply to other baptized members of the liturgical community? If so, what is the pastoral responsibility of the presider? pastor? bishop?

3. Does it seem advisable to seek to influence changes in canon law or its interpretation or implementation by

Vatican congregations and bishops at the present time? Why or why not?

4. Proposal for discussion: That this Commission of the Order follow up on the forthcoming report on the Synod on the Word of God with a publication that highlights the contributions of women and lay preachers to the preaching ministry and possible models of collaborative preaching that could expand the Church's preaching ministry.

5. What is the connection between this Commission's work and the Jubilee celebration of the Order with preaching themes designated for each year? How can we be instrumental in publicizing these Jubilee themes more widely and seeing that they have an impact on the Dominican Family throughout the world?

6. Proposal for discussion: That this Commission initiate an international conference on "women and preaching" in 2012. (For Dominicans? Sponsored by Dominican Order? What kind of conference? Discussion of papers? Sharing of experiences of preachers and preaching teams around the world with a view to expanding and creating opportunities to preach?)

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ⁱ .This paper is a revised and expanded version of a lecture sponsored by the Toronto Dominican Family Justice Seminar, presented at the Newman Centre, University of St. Michael's College, October 17, 2008.

ⁱⁱ 2. Dennis Coday, "Two dioceses call a halt to lay-led liturgical practices," *National Catholic Reporter*, May 30, 2008, p. 3.

ⁱⁱⁱ .Yves Congar, *Diversity and Communion*, trans John Bowden (Mystic, CT: Twenty-third publications, 1984), p. 89, idem., *Chrétiens en dialogue* (1966) p. 287. See also Pope John Paul II, *Ut Unum Sint*, 25 May 1995, #54.

^{iv} . Thomas Aquinas, *Summa Theologiae*, II-II, Q. 120, A. 1.

^v . Leon Joseph Cardinal Suenens, *A New Pentecost?*, trans. Francis Martin (New York: The Seabury Press, 1975) xi-xii.

^{vi} .See Acts 10-11 for Peter's dawning insight that the same grace was being offered to the Gentiles as to the Jews.

^{vii} .CHECK Karl Rahner reference—"Holy Spirit runs ahead of preacher" (*Nature and Grace?*)

^{viii} .*Fulfilled in Your Hearing: The Homily in the Sunday Assembly* (Washington, D.C.: United States Catholic Conference, 1982) 20. (Hereafter FIYH)

^{ix} .See Gerhard von Rad, *The Message of the Prophets* (New York: Harper and Row, 1962); Abraham Heschel, *The Prophets*, Vols. 1 and 2 (New York: Harper and Row, 1962) and Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress, 1978).

^x .*Gaudium et spes*, par. 1; *Justice in the World* (Washington D.C.: United States Catholic Conference, 1971) 34.

^{xi} . Pope Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (*On Evangelization in the Modern World*), #59. The document also cites *Dignitatis Humanae* 13; *Lumen Gentium* 5; *Ad Gentes* 1). Although the role of the Holy Spirit is not mentioned specifically in this passage, it is highlighted later in that exhortation: "evangelization will never be possible without the action of the Holy Spirit" (#75).

^{xii} . ST II-II, q. 171, a. 1. As Congar describes it, the mission of the prophet is “to forward the development of God’s purpose beyond the forms in which it is realized at a given moment.”

^{xiii} .Jerome Murphy-O’Connor, *I Corinthians* (Wilmington: Del: Glazier, 1979) 105.

^{xiv}

.See Mary Collins, "The Baptismal Roots of the Preaching Ministry," *Worship: Renewal to Practice* (Washington D.C.: The Pastoral Press, 1987) 175-95. Note especially Collin's discussion of the "break with tradition" in the revision of the Chrism Mass in the Roman Pontifical of 1970. See also Frank Henderson, "The Chrism Mass of Holy Thursday," *Worship* 51(1977) 149-58.

^{xv} ..*Lumen Gentium*, 25; Decree on the Bishops' Pastoral Office in the Church (*Christus Dominus*), 12; and Decree on the Ministry and Life of Priests (*Presbyterorum Ordinis*), 4.

^{xvi} .*A New Pentecost?* 86

^{xvii} .ST, III, q. 72, a. 5, ad. 2. See also Yves Congar, *I Believe in the Holy Spirit*, Vol. III, trans. David Smith (New York: Seabury Press, 1983) 221-227.

^{xviii} .as quoted by Albert Vanhoye, S.J., "The Biblical Question of `Charisms' After Vatican II," in *Vatican II: Assessment and Perspectives Twenty-Five Years After (1962-87)*, Vol. I, ed. Rene Latourelle (New York: Paulist, 1988) 439-68 at 442-43.

^{xix} .See ST II-II, q. 177, introduction, where Aquinas explicitly connects his discussion of the charism of speech with Paul's references to "the utterance of wisdom" and "the utterance of knowledge" in 1 Cor 12:8.

^{xx} 20.ST II-II, q. 177, a. 1, reply.

^{xxi} .See, for example, *Fulfilled in Your Hearing*; Robert P. Waznak, *Sunday after Sunday: Preaching the Homily as Story* (New York: Paulist, 1983); Mary Catherine Hilker, *Naming Grace: Preaching and the Sacramental Imagination* (New York: Continuum, 1997); James A. Wallace, *Preaching to the Hungers of the Human Heart* (Collegeville, Minnesota, 2002); Thomas G. Long, *The Witness of Preaching*, 2nd ed. (Louisville, Kentucky: Westminster John Knox Press, 2005); Michael Monshau, *The Grace and Task of Preaching* (Dublin: Dominican Publications, 2006).

^{xxii} .ST II-II, q. 177, a. 2, ad. 3.

^{xxiii} .*New Commentary on the Code of Canon Law*, ed. John P. Beal, James A. Coriden, and Thomas J. Green (New York: Paulist, 200) 929.

^{xxiv} .Congregation for Divine Worship, “Directory for Sunday Celebrations in the Absence of a Priest,” 1988, no. 43. The full document is available online at <www.liturgyoffice.org.uk/Documents>. In response to the Directory, the U.S. Conference of Bishops, for example, issued the document “Gathered in Steadfast Faith,” in 1991 which indicated that individual bishops were free to allow properly trained lay persons to explain the word of God at these Sunday celebrations and at other specified occasions” (55 ff.). See Elissa Rinere, CP, “Lay Preaching: By Whose Authority?” *Preach*, May/June 2006, 25-30 at 28. The norms issued by the United States Conference of Catholic Bishops in 2001 offer the following as a guide to bishops in deciding whether to authorize lay preachers: a lack of clergy, language requirements, or the demonstrated expertise or experience of the lay faithful concerned.

^{xxv} . Congregation for Clergy, et.al, “*Ecclesia de mysterio*” (Instruction on Certain Questions Regarding Collaboration of the Non-Ordained in the Sacred Ministry of Priest), 15 August, 1997, Art. 3.1 The Instruction is available at <http://www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_con_interdic_doc_15081997_en.html>. It stipulates that “the homily, therefore, during the celebration of the Holy Eucharist, must be reserved to the sacred minister, Priest or Deacon to the exclusion of the non-ordained faithful, even if these should have responsibilities as ‘pastoral assistants’ or catechists in whatever type of community or group. This exclusion is not based on the preaching ability of sacred ministers nor their theological preparation, but on that function which is reserved to them in virtue of having received the Sacrament of Holy Orders.” Coriden, et. al. observe that the Instruction either re-writes or dismisses Canon 87 in that “it invents a new category of non-dispensable laws, i.e., more than disciplinary, but less than constitutive.” See *New Commentary on the Code of Canon Law*, 930, n. 22.

^{xxvi} .Ibid.

^{xxvii} .Ibid., Art. 2.2.

^{xxviii} .Ibid., Art. 3.2. “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....Nonetheless, these testimonies or explanations may not be such so as to assume a character which could be confused with the homily.”

^{xxix} .Ibid., Art. 3.3.

^{xxx} .It is significant to note that a similar concern about the teaching office had been expressed about the naming of women as Doctors of the Church prior to 1970 when both Teresa of Avila and Catherine of Siena were so named. Just three years earlier, the entry on “Doctor of the Church” in the *New Catholic Encyclopedia* had concluded with the observation that “No woman has been proclaimed, although Teresa of Avila has popularly been given the title because of the influence of her spiritual teaching; it would seem that no woman is likely to be named because of the link between this title and the teaching office, which is limited to males.” Yet on the occasion of proclaiming Teresa of Avila as the first woman doctor of the Church, Pope Paul VI began his homily by saying, “We have conferred—rather, We have acknowledged—St. Teresa of Jesus’ title as Doctor of the Church.” When the lay woman and Dominican tertiary Catherine of Siena was similarly acknowledged to be a Doctor of the Church later that year, she was celebrated specifically for her charism of “wisdom in discourse.” See Pope Paul VI, “Catherine of Siena: The Gift of Wisdom,” *The Pope Speaks* 15(1970) 196-202.

^{xxxi} .Congregation for the Doctrine of the Faith, Instruction “*Redemptionis Sacramentum*, 25 March 2004, #64-66, accessed at <http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20040423_redemptionis-sacramentum_en.html> on 14 February, 2008. In the notes, that document cites Code of Canon Law, CAN 767 Â1; #*MISSALE ROMANUM, INSTITUTIO GENERALIS*, N. 66; *THE CODE OF CANON LAW*, CAN. 6, Â1, 2; CONGREGATION FOR THE CLERGY ET AL., INSTRUCTION, *ECCLESIAE DE MYSTERIO*, PRACTICAL

PROVISIONS, ART. 3 Â 1: AAS 89 (1997) P. 865, AND PONTIFICAL
 COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF
 CANON LAW, RESPONSE TO DUBIUM, 20 JUNE 1987: AAS 79 (1987) P. 1249.

^{xxxii} .See John M. Huels, "Canonical Observations on *Redemptionis Sacramentum*," *Worship* 78/5 (2004) 404-420; idem., "Assessing the Weight of Documents on the Liturgy," *Worship* 74 (2000) 117-135; and Elissa Rinere, CP, "Lay Preaching: By Whose Authority?" *Preach*, May/June 2006, 25-30 at 29. Rinere also observed that the Instruction incorrectly cites Canon 766as saying that "lay people may preach outside Mass in churches or oratories....(161), whereas Canon 766 does not contain the words "outside Mass." Further, although the 1997 Instruction (which was given legislative status by Pope John Paul II) "deferred to episcopal conferences for the determination of circumstances within which lay preaching is permitted, [the 2004 non-legislative Instruction] narrows the field to a scarcity of priests or the needs of a specific community" (161) (Rinere, p. 29). Rinere's article is available online at <<http://www.partnersinpreaching.org/resources.html>>.

^{xxxiii} .See, for example, Rolf Zerfass, *Der Streit um die Laienpredigt* (Freiburg: Herder, 1974); Dominican Leadership Conference, USA, "Unless They Be Sent: A Theological Report on Dominican Women Preaching," 1977-1978 (private publication); William Skudlarek, "Assertion Without Knowledge?" *The Lay Preaching Controversy of the High Middle Ages*" (Ph.D. diss, Princeton University, 1979); Elissa Rinere, "Authorization for Lay Preaching in the Church," (J.C.L. diss, Catholic University of America, 1981); Mary Catherine Hilbert, "Women Preaching the Gospel," *Theology Digest* 33(Winter 1986) 423-440; Alcuin Blamires, "Women and Preaching in Medieval Orthodoxy, Heresy, and Saints' Lives," *Viator* 26(1995) 135-152; Beverly Mayne Kienzle and Pamela

J. Walker, *Women Preachers and Prophets through Two Millennia of Christianity* (Berkeley: University of California Press, 1998).

^{xxxiv} . "Humbert of Romans' Treatise on the Formation of Preachers", in *Early Dominicans: Selected Writings*, ed. Simon Tugwell (New York: Paulist Press, 1982, 181-179-370 at 223. Aquinas includes the reference to John Chrysostom in his Commentary on First Corinthians, chapter 14.

^{xxxv} . "Die Beteiligung der Laien an der Verkündigung," 2, 33, trans. William Skudlarek, Appendix III in "Assertion Without Knowledge?" The Lay Preaching Controversy of the High Middle Ages (see n. 33). This was part of the argument of the West German bishops in their 1973 request to the Congregation for the Clergy for authorized lay preaching at Eucharist, a request which was granted for eight years. For the authorization, see letter of Cardinal J. Wright, Prefect of the Congregation for the Clergy, to Cardinal J. Döpfner, president of the German Bishops' Conference, 20 November 1973, in *Archiv für katholisches Kirchenrecht* 142(1973) 480-82 and in DOL, doc. 344, nos. 2953-2963, pp. 914-916. Similar permissions were granted the Swiss, Austrian, and East German bishops. See H. Mussinghoff, "Predigt des Wortes Gottes," in K. Lüdicke (ed.), *Münsterischer Kommentar zum Codex iuris canonici*, Essen, Ludgerus Verlag, 1987, at c. 766, pp. 1-2, as cited by Provost, "Brought Together by the Word of the Living God," 358, n. 42.

In February 2005, the London *Tablet* reported that the then-head of the Congregation of the Doctrine of the Faith, Joseph Ratzinger, granted a similar permission to the Swiss bishops—that

EMERGENCY CASES LAY THEOLOGIANS COULD HOLD A "BRIEF SERMON-LIKE DISCOURSE" OR A MEDITATION BASED ON THE MASS FOR THE DAY BUT THAT THIS SHOULD NOT BE ALLOWED TO BECOME THE "GENERAL NORM. SEE CHRISTA PONGRATZ-LIPPITT, "LAY SERMONS PERMITTED," *THE TABLET*, FEBRUARY 19, 2005.

^{xxxvi} . Around that same time, Pope Paul VI's Apostolic Exhortation *Evangelii Nuntiandi* (*On Evangelization in the Modern World*, was directed not only to the bishops and the clergy, but to "all the faithful," reminding us that the Holy Spirit is the principal agent of evangelization who impels each individual to proclaim the Gospel (#75).

^{xxxvii} .Much of what occurred under Dominican auspices has been documented in the materials sent to Santa Sabina in response to the request of

^{xxxviii} .General Instruction of the Roman Missal, 2002, 29 and Canon 767.1. Note that the GIRM cites *Sacrosanctum Concilium*, nos. 7, 33, and 52 on this point. However, that conciliar Constitution issued in 1963 did not prevent the authorization by the Congregation for the Clergy of the request by the German bishops for lay preaching at Eucharist in 1973 (see note 34). Canonists continue to offer diverging interpretations (and rationales) on the question of whether Canon Law (and/or the 1987 Interpretation) definitively rules out all lay preaching after the gospel. For an argument prior to 1987 which argues that lay preaching at Eucharist is not permitted by Canon Law see John Burke and Thomas P. Doyle, *The Homilist's Guide to Scripture, Theology, and Canon Law* (New York: Pueblo, 1986). For a similar judgment after 1987, see Joseph Fox, "The Homily and the Authentic Interpretation of Canon 767.1," *Apollinaris* 62(1989) 123-69. For canonical opinions prior to 1987 which argue that lay preaching at Eucharist may occur after the gospel but is not to be referred to as the "homily," see James H. Provost, "Canon Law in a Time of Transition," *Preaching and the Non-Ordained*, ed. Nadine Foley (Collegeville: Liturgical Press, 1983) 134-58; idem., "Canon 766" in *Roman Replies and CLSA Advisory Opinions 1986*, eds. William A. Schumacher and J. James Cuneo (Washington, D.C.: Canon Law Society of America, 1986) 71-73; J.A. Coriden, "The Preaching of the Word of God (cc. 762-772)," in J. A. Coriden, T. J. Green, and D. E. Heintschel (eds.), *The Code of Canon Law: A Text and Commentary*, commissioned by the Canon Law Society of America (New York, Mahwah: Paulist Press, 1985) 551-555. For those who have argued after the 1987 interpretation, that the reservation of the homily to a priest or deacon is a rule which admits of exceptions, see Coriden, et. al., *New Commentary on the Code of Canon Law*, p. 930); Provost, "Brought Together by the Word of the Living God (Canons 762-772)," *Studia Canonica* 23(1989) 345-71; John M. Huels, *Disputed Questions in the Liturgy Today* (Chicago: Liturgy Training Publications, 1988) 17-25; idem., "The Law on Lay Preaching: Interpretation and Implementation," *Proceedings of the Canon Law Society of America* 52(1990) 61-79; and Elissa Rinere, CP, "Lay Preaching: By Whose Authority?" *Preach*, May/June 2006, 25-30.

^{xxxix} .FIYH, 23.

^{xl} .Power, *Gifts that Differ: Lay Ministries Established and Unestablished*, rev. ed., (New York: Pueblo Publishing Co., 1985) 178.

^{xli} .Ibid. See also John Baldovin, –“a desirable charism in the ordained leader of the community is the ability to share leadership.” in “Eucharist and Ministerial Leadership” *Proceedings of the Annual Convention of the Catholic Theological Society of America*, Vol. 52 (Minneapolis, June 5-8, 1997) 73.

^{xlii} .#SYMBOL \f "Symbol"215Mary Collins, "Baptismal Roots of the Preaching Ministry," 130.

^{xliii} .Directory of Masses for Children, #24, ICEL translation in *Documents on the Liturgy 1963-1979*(Collegeville: Liturgical Press, 1982) 682.

^{xliv} .This also implies that the presider and the preacher—whether ordained or not-- as well as the ministers of music need to work together in the preparation of the liturgy which includes shared reflection on the word of God . At a minimum, the presider needs to know what the focus of the preacher’s homily will be in order to preside effectively over the whole of the Eucharistic word-event.

^{xlv} . Cardinal Suenens highlighted this issue in an address on the ministerial priesthood in a changing world at a symposium of European bishops in Chur, Switzerland in 1969. There he noted that while a previous hierarchical vision of Church made the definition and role of the lay person in the Church unclear, Vatican II's focus on the Church as the people of God and the ministries of all the baptized called for a genuine rethinking of the theology of ministerial priesthood. Stressing that the proper ministries of the hierarchy can be discovered only in the larger context of the Church as the "ensemble of the baptized," he remarked: "The ministerial priesthood is distinct from the general priesthood though directed toward the latter." Fundamentally he insisted that "the ministerial

priesthood, for the bishop as well as the priest, is secondary to the status and mission of these people as baptized." See José de Broucker, ed., *The Suenens Dossier* (Notre Dame, Indiana: Fides, 1970)107.

^{xlvi} .This was included in the charge that Carlos Azpiroz Costa gave the Commission at its first meeting in February 2006. See the first letter of the Commission to the Order:

“When Bro. Carlos met with the Commission, he reminded us that the grace of preaching had been given by the Holy Spirit to the entire family for the renewal of preaching in the Church and world. He said: ‘In his time, St Dominic saw the effect of the lack of preaching of the word of God on the Church and world of his day – the disciplinary reform of the Church was not enough.’ Bro. Carlos put to us the following questions: What does the grace of preaching mean today? How do we bring about the renewal of preaching in the entire Order as essential to our common vocation? *Within that context, how can we open and widen institutional authorisation to preach?* He concluded that this was not a task for the friars alone but needed the reflection of the whole family if the Order was to grow in all its branches.”

^{xlvii} 45. “Synod on God's Word Considers God's Listening: **FILIPINO BISHOP**

SUGGESTS 3 WAYS TO HEAR BETTERŲ ZENIT (VATICAN) WEBSITE,

OCTOBER 10, 2008.

^{xlviii} .Cardinal Oscar Andrés Rodríguez Maradiaga, “Report for America,” 6 October 2008, as reported on Zenit website. See also Brian Pierce, “30 Years of Lay Preaching in Honduras: A Call to Dominicans,” *Dominican Ashram* 16/3 (September 1997) 123-30.

^{xliv} .as quoted by Albert Vanhoye, S.J., see n. 18.

¹ .*Evangelii Nuntiandi*, #4.