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THE SACRED CONGREGATION THE HOLY OFFICE

Instructions On Discipline To Be Observed In Eucharistic Fast

The Apostolic Constitution "Christus Dominus," issued atoday by the Sovereign Pontiff Pius XII happily reigning, grants several faculties and dispensations with respect to the observance of the law of the Eucharistic fast. It also confirms, in great measure and substantially, the rules of the Code of Canon Law (can. 808 and 858, s.l) for the priests and the faithful able to observe that law of the Eucharistic

Nevertheless, the favorable first order of this Constitution, according to which natural water (that is, without the addition of any element) no longer breaks the Eucharistic fast (Const., Rule 1), is extended to these people also.

But, with regard to the other concessions, these can be used only by priests and by the faithful who find themselves in the conditions described in the Constitution, or by those who say evening Masses or receive Holy Communion at such Masses authorized by the Ordinaries within the limits of the new faculties granted to them.

a) Work that weakens, start-

journey itself, or the condition

difficulty remains.

es; (Constitution, Rule VI)

cording to the rule of canon

b) Feasts which were form-

eriy holydays of obligation but

which now are not. These are

by the Sacred Congregation of

the Council on Dec. 28, 1919

c) First Fridays of the

d) Other solemn occasions

which are celebrated with great

el On one day of the week

other than those enumerated

above, if the good of special

13) Priests who say afternoon

Masses, as well as the faithful

gatherings of the people.

And so, in order that the rules however, take any alcoholic bev-with regard to such concessions may be observed uniformly everage, and they must fast for an erywhere, in order to avoid any interpretation which would make their communion. these faculties appear more extensive than they really are, and such a serious difficulty (grave in order to prevent every abuse is wrong to add any others.

In this matter, this Supreme Sac. red Congregation of the Holy Of-fice, at the direction and by the command of the Sovereign Pon-tiff himself, has issued the fol-workers, or workers in other

With regard to the sick, either public utilities employed in day wits or the faithful: (Rule by reason of duty or of charity,

may take something in the form of beverage, though not an alcoholic beverage, if, by reason of their sickness they cannot, without real inconvenience, observe a complete fast up to the time etc. they receive Holy Communion.

in the line of medicine, either liquid (but not alcoholic), or solid, as long as what they take is real medicine, prescribed by a physician or commonly esteemed the state of the state of

2) The conditions under which a person may be able to take advantage of this dispensation from the law of fasting for which no time limit preceding Holy Communion is prescribed must be judged very prudently by the consessor. Without his advice no one can use this dispensation.

c) A long journey which must fast.

c) A long journey which must force, the Ording Masses on all the days of the week under the same conditions.

Serious Reason.

Doubtless this way of doing his prescribed must be judged very prudently by the consessor. Without his advice no one can use this dispensation.

Increased Develon Wasses on all the days of the week under the same conditions.

Administration of the missions rather than the general law is in force, the Ording to the nature of their need.

Doubtless this way of doing above (ri, 4), a trip is to be considered long for this purpose if the general law is inforce, the Ording to the nature of their need.

Increased Develon Wasses and for the faithful to speak of the missions rather than the general law is inforce, the Ording to the nature of their need.

Limit preceding to the nature of their need.

Doubtless this way of doing above (ri, 4), a trip is to be considered long for this purpose if the covers a walk of above (ri, 4), a trip is to be considered long for this purpose if the covers a walk of above (ri, 4), a trip is to be considered long for this purpose if the messions can enjoy them according to the nature of their need.

Increased Develon Wasses was based from very section was based for the faithful to speak of their need.

Administration of the mission rather than the general law is inforce, the Ordinal Masses of their need.

Ling is long in the days of the week under the prices of their need.

Administration of the mission rather than the division of their need.

Doubtless this very of doing above (ri, 4), a trip is to be considered in their need.

Administration of the mission rather than the divertion of their need.

In the correction of the mission rather than the divis

The Confessor, however, can give his advice either when he of the person making the jouris hearing confessions or privice once so that the person to dentily by a confessor either whom he gives it may always while he is hearing confessions act upon it as long as the conditions of this same sickness last. 3) Sick priests, even though they are not confined to their beds, may use a like dispensation if they are going to say Mass or receive the Holy Eucha-

With regard to priests placed in innes: (Constitution, rules III and IV). Priests who are not sick,

but who are going to say Mass -a) at a late hour (that is, after nine o'clock), b) after onerous work of the sacred min. istry (for example, from early in the morning or for a long time), or c) after a long journey (that In, at legat about two kilometres walking or a proportionately longer trip in terms of the classes of vehicles used, the difficulties of the journey, and the condition of the person), may take something in the form of drink, but not any alcoholic beverage.

quently every interpretation etc. which would make these facul- 12) Such Masses, however, may ties seem more extensive must not be said before four o'clock

6) Priests who are in such circelebrated only on the following ary, in the year 1953. cumstances can take something definitely stated days. These are: in the line of drink once or many times, but they must keep the fast for one hour before they 1247, \$1; say Mass.

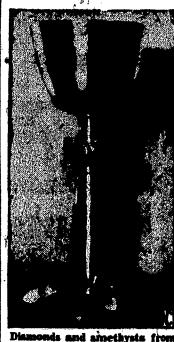
7) Moreover all priests who are going to say Mass twice or three times the same day can, listed in the Index published in the earlier Masses, consume the two ablutions prescribed by the rubrics of the Missal, but (AAS, XII, 1929, 42 £.) using only the water which, according to the new principle. does not break the fast.

The priest who says three Masses one after the other, on Christmas or on All Souls Day is bound to follow the rubrics with regard to the ablutions.

-- A) 'If it should happen that a classes of persons should depriest who is obliged to say Mass | mand it. two or three times the same day should inadvertently consume wine in the ablution, he is not who receive Holy Communion at prevented from saying the sec- these Masses, may, at the meal ond and the third Mass. which is permitted up to three With regard to the faithful in hours before the beginning of special circumstances: (Consti- Mass or Communion, take with due moderation the alcoholic

9) Likewise the faithful who beverages which are ordinarily are unable to keep the Eucha- taken at meals, (for example, ristic fast, not by reason of sick- wine, beer, and the like). They hess, but because of some serious may not take strong liquors. Bedifficulty, can take something in fore or after this meal they may the line of drink. They cannot, take something in the form of

Caruso Memorial



Diamonds and amethysts from the cuff-links of the late Italian tenor, Enrico Caruso, form a part of the ornamentation of this rold chalice presented to Georgetown University, Washington. It is a gift of William C. Martens of Bronxville, N. Y. It will be used in Dahlgren Chapel on the campus. The gift is in memory

before Mass or Communion.

workers, or workers in other must stay awake during the watchmen, etc.); and of preg-

of canon 857. 15) The faithful, even though

munion at this Mass or immedi-

hicles used, the difficulty of the

Sacrament is entirely avoided. 18) They must also take care 11:21 ff that the new discipline be observ-

faithful cannot receive the Holy the confessor's advice. The con-With Reference to Evening Mass.

Masses in their own territory. 20) The Ordinaries and the cit.). should circumstances render this priests, who ought to take ad. Not only does the Eucharistic reference to every one of those necessary. This holds true de vantage of these faculties grant fast pay due honor to our Divine who have reached the use of spite the command of canon ed by the Holy See, should zeal. Redeemer, it fosters piety also; reason is Congr. de Sac., De girls in school who desire to The common good sometimes sist at Mass and receive Holy in us those most salutary fruits 1910: AAS, II. 577 ff. This same demands the saying of Mass af Communion frequently. They of holiness which Christ, the rule is prescribed in the Code of come to me." (Mark 10, 14). ter midday: for example, for the should take advantage of every Source and Author of all good, Canon Law ClC. can. 863; cf workers in some industries who opportunity, especially by preach wishes us who are enriched by can. 854, SS 5). work their shifts even on feast ing to promote the spiritual good His grace to bring forth. days, for those categories of for the sake of which the Soverworkers who must be on the job eign Pontiff Pius XII has pub-

during the morning hours of lished the Constitution. Dominus. in the afternoon, and may be Office, on the 6th day of Janu. increase of divine charity,

B) Holydays of obligation ac- , tary. Alfredo Ottaviani, Assessor.

'Man In Chains' **Oueries Travelers**

Cottonport, La.- (NC) -A man in chains who asks, "Is it true you Americans don't bother to go to church?" is on large billboard signs on approaches to this town. The signs were erected by the Cottonport Council of Khights of

Three-foot-square signs bearing the K. of C. insignia in four colors of enamel baked on steel will soon dot Louisiana highways, according to plans made by grand Knights of the state are meeting held at Maryhill, Pineville, (La. Small signs near these will give the number of the nearest KC council and the dates and hours of meetings.

His Holiness Pope Pius XII Apostolic Constitution Concerning Discipline

Of Eucharistic Fast

Christ the Lord "on the night in which He was be trayed" (1 Cor., 11:23) when for the last time He kept the Pasch of the old law, after He had supped (cf. Lake, 22:20) gave bread to His disciples, saying: "This is My Body which shall be given up for you" (1 Cor., 11:24); and He likewise presented the chalice to them saying: "This is my blood of the new covenant, which is being shed for many" (Matt., 26:28), "Do this in remembrance of me" (cf. 1 Cor. 11:24 f.) From these passages out of Holy Scripture it is completely obvious that our Divine Redeemer wished to substitute, in place of this final Passover ceremony in which a lamb was eaten according to the rite of the Hebrews, a new Pasch which would endure until the end of the world, that is, the eating of the Immaculate Lamb who was to be immolated for the life of the world. Thus the new Pasch of the new law put an end to the old Passover and the truth emerged from

Missal). But since the conjoining of the two suppers was so arranged as to signify the transfer from the old Pasch to the new, it is easy to see why the Church, in renewing the Eucharistic Sacrifice at the command of the Divine Redeemer and in commemoration of Him, could depart from the custom of the ancient love-feast and introduce the Eucharistic fast.

he shadow (cf. the Hymn "Lauda Sion" in the Roman

tering the Eucharist to the faith. and the praiseworthy and apof a 1914 classmate, William tering the Eucharist to the faith.

H. Prendergast. (NC Photos). ful who were fasting (cf. Pope proved custom of the Church have observed and do observe the Benedict XIV. De synodo diocebeverage (but no alcoholic bever- same, 6, cap. 8, n. 10). Towards following: that Mass should not age at all), up until one hour the end of the fourth century be said after the celebrant has fasting was prescribed by many taken food, nor should Holy 14) Priests may not say a Councils for those who were gomorning and an evening Mass on ing to celebrate the Eucharistic in case of illness or of some the same day unless they have Sacrifice. So it was that the Country in far distant lands, and the Letter of the 22nd of the explicit permission to say cit of Hippo in the year 393 is the explicit permission to say cit of Hippo in the year 393 is the explicit permission to say cit of Hippo in the year 393 is the explicit permission to say cit of Hippo in the year 393 is the properties of the properties the same day unless they have Sacrifice. So it was that the Country and the Letter of the zero of the explicit permission to say cit of Hippo in the year 393 is mitted by right or by the Mass twice or three times the sued this decree: "The Sacrament Church" (Conc. Constant. Sess. Witation and the command of the gregation of the Holy Office of the Local Ordinaries in favor of the local Ordinari 1) The faithful who are sick, must stay awake during the same day, according to the rule of the altar shall be offered only even though not confined to bed, watchman, otc.); and of press of can. 806.

Same day, according to the rule of the altar shall be offered only by those who are fasting Conc. XII: Mansi, XXVII, 727).

morning and the evening of the 397, the Third Council of Car- fact that new conditions of the of the Gospel who, overcoming tice ante Missam: AAS, XV, p. same day, according to the norm thage issued this same command, times and of affairs have moved the most difficult and multitu-

ed uniformly by all their sub- drink is in accord with that su- ship, which has often been made vately apart from the confessional. He may also give this adsupreme majesty of Jesus Christ onstrations dispensations, both territorial when we are going to receive The careful directions of Sovand personal, which have hither Him hidden under the veils of ereign Pontiffs have doubtless to been granted by the Holy See, the Eucharist. And moreover, contributed a great deal to this 19) The interpretation of the when we receive His precious effect, and especially that of the Constitution and of this Instruc. Body and Blood before we take Blessed Pius X who, summoning tion must faithfully keep to the any food, we show clearly that all to renew the primitive cusfessor can give his advice once text, and must not in any way this is the first and loftiest tom of the Church, urged them and for all, to be effective as enlarge the highly favorable nourishment by which our soul to receive the Bread of Angels long as the cause of the serious faculties which have been grant is fed and its holiness increased. Very frequently, even daily if ed. With regard to customs Hence the same St. Augustine possible (S. Congr. Concilii, Dewhich may differ from the new gives this warning: "It has cretum "Sacra Tridentina Synoddiscipline. let the abrogating pleased the Holy Ghost that, to us" Dec. 20, 1905: Acta S. Sedis, By the force of the Constitu- clause be kept in mind: "notwith- honor so great a Sacrament, the XXXVIII. 400 ff.). tion the Ordinaries of places (cf. standing any disposition what Lord's Body should enter the Inviting the little ones to this can. 198) have the faculty of ever to the contrary, even those mouth of the Christian before heavenly food, he wisely decreed

ously stir up the faithful to as and hence it can help to increase eretum "Quam singulari." Aug. 8.

Moreover, everyone with experience will recognize that, by 5) The three cases indicated feast days, like dock workers. The Sovereign Pontiff, approve the very laws of human nature. above are such as to take in all and likewise for those who have ing this Instruction, decreed that when the body is not weighed the circumstances in which the come in great numbers and from it should be promulgated by down by food the mind more legislator intends to grant the considerable distances for some publication in the Acta Aposto, easily is lifted up and is by a above-mentioned faculty. Conse-religious or social celebration, licae Sedis, together with the more ardent virtue moved to cred Blood burn in all men-of-go to church and be nourished Apostolic Constitution Christus meditate upon that hidden and every age and of every walk of with the Bread of Angels and transcendent Mystery that works From the Palace of the Holy in the soul, as in a temple, to the

The solicitude of the Church Joseph Cardinal Pizzardo, Sec- for the preservation of the Eucharistic fast may be perceived also from the fact that the Church, in decreeing this fast, imposed serious penalties for its violation. Thus the Seventh Council-of Toledo in the year 646 hreatened with excommunication anyone who should say Mass after having broken his fast (Conc. Tolet. VII, cap. 2; Mansi, X. 768).

In the year 572 the Third Council of Braga (Conc. Bracar. III. can. 10: Manel, IX, 841), and in the year 585 the Second Council of Macon (Conc. Matiscon, II. can. 6: Mansi, IX, 952) had already pronounced that anyone who incurred this guilt should be deposed from his office and deprived of his honors.

As time went by, however, on careful consideration it was sometimes judged opportune because of particular circumstances to relax in some measure this law of fasting as it affected the faithful.

So it is that the Council of Constance, while confirming the Holy Mass and the explanation venerable law of fasting, somewhat moderated it: " . . ." . the

From the very earliest time the custom was observed of adminis authority of the sacred canons Communion be received by the 14) Priests may not say a Councils for those who were gomorning and an evening Mass on ing to celebrate the Eucharistic in case of illness on of some working far from their own na-

XII: Mansi, XXVII, 72().

It has pleased Us to recall disciples of all nations." (Matth. priests (S. S. Congregationis S. Likewise the faithful cannot Hipp., can. 28: Mansi, III, \$23).

It has pleased Us to recall these things so that all may un- 28, 19). receive Holy Communion in the Shortiy afterwards, in the year derstand that We, despite the We are speaking of the heralds ariis datae super iciunio cucharisusing the very same words Us to grant not a few faculties dinous labors and all manner of In recent days, the petitions of

feast of the Christians (cf. I Cor., only in the souls of the faithful, but also in what has to do with Abstinence from food and the splender of the divine wor-

permitting the saying of evening worthy of most special mention." other food" (St. Augustine, loc. that the precept of holy Confession and Holy Communion has

The faithful responding generously and willingly to these directions of the Sovereign Pon- against the enticements to tiffs, have approached ever more which youth is subjected, the frequently to the sacred Table. May this hunger for the heavenly Bread and the thirst for the Sa-

Modern Conditions

clergy are not sufficiently nu drawn from this by which all mercus, to cope with the increasingly acrious needs of the faithful. Especially on feast days they are subject to overwork, when they have to offer the Eucharistic Sacrifice at a late hour and frequently twice or three times the same day, and when at times they are forced to travel a great distance no as not to leave considerable portions of their flocks without Holy Mass. Such tiring apostelic work

dy weakens the bealth of pricets. This is all the make true because, over and above the offering of the of the Gespel, they must like



ever-increasing care and take ever more pains in completing the duties of the other parts of their ministry.

They must also diligently look wifer those matters that are demanded by the warfare against God and His Church, a warfare that has grown so widespread and bitter at the

to go back home to eat breakfor the missions rather than the time, Ep. 54, Ad Jan., cap 6:
these concessions can enjoy many localities cared for by cult, in these diversified circumthem according to the nature of Catholic missionaries, or who, stances, both for the priest to

Furthermore, since the intraduction of machines for every nort cut use. It very often harpens that many workers - in are employed not only during this law more easily. the day, but even during the night, in alternate shifts. As a result, their weakened condition compels them at times to take some nourishment. But, in this way, they are prevented from approaching the Eucharist fasting.

Mothers also are often unable to approach the Eucharist before they take care of their household duties, duties that demand of them many hours. of work.

In the same way, it happens that there are many boys and respond to the divise invitation: "Let the little children They are entirely confident that "He who dwells among the lilies" will protect their innocence of soul and purity of life snares of the world. But at times it is most difficult for them, before going to school, to

the food they need. It should nevertheless be noted Furthermore, it should be that the times in which we live noted that it oftens happens, at and their peculiar conditions the present time, that great have brought many modifications, crowds of people travel from one, the Holy Office gives the folin the habits of society and in place to another in the afternoon the activities of common life. Out | hours to take part in religious of these there may arise serious celebrations or to hold meetings difficulties which could keep on social questions. Now, if on men from partaking of the divine these occasions it were allowed mysteries if the law of the Eu to offer the Eucharistic Sacrifice. charistic fast is to be observed which is the living Fruit of diin the way in which it had to be vine grace and which commands observed up to the present time, our will to burn with the desire In the first place, it is evident to all that today the would be stirred profoundly to think and act in a Christian manner and to obey legitimate laws. To these special considerations lit seems opportune to add some

which have reference to all. Although in our days, medical science and that study which is called hygiene have made greatprogress and have helped greatly to cut down the number of deaths, especially among the young, nevertheless conditions of life at the present time and the hardships which flow from the cruel wars of this century are of such nature that they have greatly weakened bodily constitu-

tion and health. Bishops' Requests

estechetical instruction, devote (wards the Eucharist may be all the more readily increased, many late hours at which alone it is Bishops from various countries have asked, in official letters, that the law of fast be somewhat mitigated. Actually, the Apostolic See has kindly granted special faculties and permissions, in this regard, to both priests and faith-

As regards these concessions, We can cite the Decree, entitled, Post Editum, given for the sick Now our mind and heart go by the Sacred Congregation of

(Conc. Carth. III, cap. 29: Mansi, and favors on this subject, still difficulty in traveling, strive the Bishops have become more They can also take something There are many of the faithful an evening Mass was decreed, an evening Mass was decreed, called oulte common and immediate and custom dealing lumine all, and to nourish their especially those that were bemorial. Hence St. Augustine af- with the Eucharistic fast; and flocks, who but very recently restowed in view of the war. This, firms that the Holy Eucharist is that We wish also to admonish ceived the Catholic faith, with without doubt, clearly indicates physician or commonly esteemed as such. It must be noted that any solid taken as nourishment cannot be considered as medi
to go back home to eas break.

Solved in view of the war. This, store always received by people who those who are able to observe the Bread of Angels which nour that there are new and grave custom is observed throughout continue diligently to observe it.

Almost in the same situation reasons, reasons that are not occared to go back home to eas break. ately before it or immediately always received by people who those who are able to observe the Bread of Angels which nour that there are new and grave

> factories, or in the land and charistic fast. By mitigating it in grant to the preachers of the water transportation fields, or such a way that, as far as pos- Gospel faculties to celebrate evein other public utility services sible, all, may be able to fulfill ning Masses on other days of the

We trust that We may be able Body of Christ.

New Rules

Rule I. The law of the Eucharistic fast from midnight Eucharistic veils. continues in force for all of those who do not come under

they are not confined to bed. same faculty is given to sick

(Note: In reference to Rule II ("with regard to the sick"), lowing explanation: "1) The faithful who are

sick, even though not confined to bed, may take something in the form of beverage, though not an alcoholic beverage, if, by reason of their sickness ward their neighbors. For this they cannot, without real inconvenience, observe a complate fast up to the time they the Apostic of the Gentiles: "Hereceive Holy Communion. They can also take something in the line of medicine, either liquid (but not alcoholic), or solid, as long as what they take is real medicine, prescribed by a ed as such. It must be noted that any solid taken as nourish. ment cannot be considered as medicine. "2) The conditions under

which a person may be able to take advantage of this dispensation from the law of fasting for which no time limit precedime Holy Communion is prescribed must be judged very prudently by the confessor. Without his advice no one can use this dispensation. The Confessor, however, can give him year of our P. In order that renewed plety to advice either when he is hear!

sacred ministry, or after a long iourney, can take someti by way of beverage. They can not take alcoholic beverage They should abstain he for the space of one h fore they say Mass.

Bule IV. Those who say Mass twice or three times can consume the ablutions. In such cases, however, the abilition must be made with water alone, not with wine.

Rule V. Likewise the faithful, even those not sick, who by reason of some serious inconvenience—that is, by reason of tiring work, by reason of the possible for them to attend journey which they must take —could not approach the Eucharistic table completely fasting, can, on the advice of a predent confessor, while the need lasts, take something to drink, to the exclusion of alco abstain at least for the space of one hour before they are nourished by the Bread of Angels.

Rule VI. If the circumstance calls for it as necessary. We grant to the local Ordinaries the right to permit the celebration of Mass in the evening. This Mass shall not begin before four o'clock in the afternoon. It may be offered on hely days of obligation still observed, on those which former ly were observed, on the first Friday of every month, and also on those days on which with the requirement that the Masses the faithful may approach the Holy Table, char-log the many true at many the English to the St. In mission territories, in con-

difficulties, and to provide that conditions there prevailing, on the different indults may not account of which it often haplead to inconsistent practice. We pens that there are only a few have deemed it necessary to lay priests to visit the distant misdown the discipline of the Eu-sions, the local Ordinaries can

Avold Abuses

10 add considerably to the in- Local Ordinaries shall carecrease of Eucharistic piety, and fully see that every interpretain this way to encourage all to tion is avoided that would abuse partake at the Table of the these faculties and that an ir-Angels. This, without doubt, will reverence in this matter is preincrease the glory of God and vented. For in granting these facthe holiness of the Mystical ulties which the conditions of persons, places and times demand today. We ardently desire By Our Apostolic authority We to emphasize the force and the decree and command all the fol-value of the Eucharistic fast for those who are to receive our Divine Redeemer hidden under the

Besides, when the inconven ience of the body is diminished. the special conditions which the soul must supply as far as it We are going to set forth in can either by internal penance or this Apostolic Letter. In the by other means, Hence, those future it shall be a general and who may enjoy the faculties common principle for all, both granted in this matter should priests and faithful, that nate raise fervent prayers to heaven ural water does not break the to adore God, to thank Him, and especially to expiate for sins and Rule II. The sick, even when beg Him for new heavenly aid. Since all must recognize that can, on the prudent advice of a the Eucharist "has been insticonfessor, take something in tuted as the permanent memorial the form of beverage or of true of the Passion" (S. Thom. medicine. This does not hold Opuso LVII. Office for the Feast for alcoholic beverages. The of Corpus Christi, 4th lesson: Opera Omala, Rome, 1570, vol. priests who are going to say XVII), let them from their hearts elicit those sentiments of Christian humility and Christian patience which meditation on the sufferings and death of our Divine Redeemer must arouse. Also, to our Divine Redeemer

vho, ever immolating Himself on our altars is repeating the greatest proof of His love, let all offer increased fruits of charity toreason all should co-operate toward daily fulfilling the words of cause the bread is one, we though many, are one body, all of us who partake of the one bread." (I Cor. 10:17). Whatever decrees are:

tained in this letter we wish to be stable ratified and valid, not withstanding anything to the contrary, All other privileges and faculties, in whatever way they may have been granted by the Holy See, are abolished no that all may everywhere properly and equally, observe this legislation that has been de above shall be in force from the

sually n. nor He

ttering nistak slient abe. In ast of