

Pope Orders Vatican Rewrite Carmelite Constitution

Vatican City (NC) — Pope John Paul II has ordered the Vatican Congregation for Religious and Secular Institutes to draw up constitutions for the more than 800 cloistered Discalced Carmelite monasteries throughout the world.

A congregation official said the new documents will be modeled on a 16th-century constitution rather than a post-Vatican II model which has been preferred by most of the cloistered Carmelites. The wishes of the majority will be considered, he said.

The pope's action was made known in a letter from Vatican Secretary of State Cardinal Agostino Casaroli to Father Felice Sainz de Baranda, superior general of the Discalced Carmelites throughout the world.

Usually religious communities design their own constitutions and submit them to the congregation for approval. After the Second Vatican Council, Pope Paul VI directed all religious communities to update their constitutions and customs according to the teachings of the council.

In the Oct. 15 letter, Cardinal Casaroli said the decision that the congregation should design the constitutions was the "expressed mandate of the Holy Father." The letter added that those who, after a period of time, do not accept the new constitutions can find "other forms of consecrated life."

Cardinal Casaroli said his letter was a response to a letter which Father Sainz de Baranda sent the pope Jan. 22, 1984. In the superior general's letter were "grave and difficult" questions facing the cloistered Carmelites, said the cardinal.

A Carmelite source said the questions centered on whether the sisters would follow a constitution based on a rule written by St. Teresa of Avila in 1581 or one written after Vatican II and approved by Pope Paul VI on an experimental basis for five years.

He said 20 percent of the convents, primarily those in Spain, wanted the 1581 rule. The other 80 percent "were happy with what was approved by Pope Paul VI." He said that the percentages were obtained through a general consultation called for by the congregation as part of the process of approving constitutions.

A congregation official who asked to remain anonymous said the congregation "will draw up a constitution based on the 1581 constitution of St. Teresa" but that the wishes of the majority would be taken into consideration. He added that the congregation had to draw up the constitutions "because of a difference of opinion among the nuns on how to proceed."

The Carmelite source said the superior general was "surprised" by the pope's decision, because he thought the pope would recommend using the Vatican II constitution.

He added that when Father Sainz de Baranda told the nuns of the decision, he pointed out that the pope was "exercising his magisterium" (teaching authority).

"Eventually there will not be that much difference" between what the two sides want, the source predicted.

"We have great confidence in the Holy Father," he said.

Cardinal Casaroli also stressed unity in his letter to Father Sainz de Baranda, but said unity must be "indissolubly tied to fidelity to the charism of the foundation."

"The unity which must be sought in every case," said Cardinal Casaroli, "is not of a sociological nature, nor is it determined by consensus, nor by a majority of number of monasteries."

Cardinal Casaroli also stressed that in developing the new constitutions, the congregation should provide for "a fair balance between a diligent exactness on fundamental points," such as "prayer and penance, rule of cloister, authority of the prioress and authority and limits of councilors and convent chapters," and "the freedom given to individual convents on other areas, within the confines of church law and with the approval of lawful authorities."

The cardinal's letter gave special emphasis to the cloistered life required of Carmelites and specifically cited an instruction given by the pope in 1980 to the congregation highlighting "the usefulness of a due severity in the observance of cloister."

The congregation official said the Vatican was concerned about sisters leaving

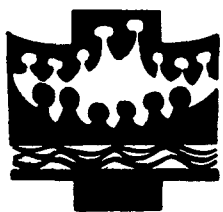
the monastery and said there was the "wide interpretation of what 'going out' means." In some cloistered Carmelite convents, he said, sisters go out "for matters which are not warranted, such as meetings and courses which are not necessary."

The pope's decision, affecting about 13,000 cloistered Carmelite nuns throughout the world — in-

cluding about 50 convents in the United States — was sent to each convent by Father Sainz de Baranda with a letter urging unity.

As elected superior of the Carmelite Fathers, Father Sainz de Baranda is head of the Carmelite convents, each of which is headed by an elected prioress. St. Teresa of Avila founded the Carmelite fathers and sisters.

Insights In Liturgy



By Father Thomas P. Mull Part III

Called To Preach

We have looked at an overview of preaching; not just words spoken but living witness to the Word. We have seen some instances where preaching is done by ordained and non-ordained as well (Liturgy of the Hours, prayer services, Eucharistic devotions, etc.). This week, we will look at preaching during a Eucharistic celebration: the homily.

The primary focus of the homily is the Word of God which has just been proclaimed. The readings which are designated for a particular Sunday are the primary source of any preaching done during the homily. When we speak of "homily," the American bishops remark: "...the very meaning (of the homily) flows from the Scriptures which are read at that liturgical celebration, or more broadly, from the Scriptures which undergrid its prayers and actions, and it enables the congregation to participate in the celebration with faith." (Fulfilled In Your Hearing, p. 17) The entire liturgy surrounds these readings.

Sometimes I think this is not understood. I guess some people think that the prayers for the liturgy come from one book, the readings from another book, and anything else from a third book. While a number of books may be used during a liturgy, only three are necessary — the sacramentary, lectionary and hymnal — and these have all been synchronized. The prayers of the liturgy are meant to flow from the Scripture proclaimed. The preface is to be appropriate to the readings. Music should be chosen after reading the Scripture for the celebration. When planning liturgy, the entire celebration should be viewed from the Scriptural point of view. Does it come as any surprise, then, that the homily becomes the focal point of the entire celebration?

The homily is meant to open the wonders of God's living Word to those who listen. It is meant to make the timeless message of the Bible speak and live for all believers. Within the liturgy it is meant to explain the Scripture and to lead the faithful into the celebration of the Liturgy of the Eucharist. Its importance cannot be underestimated. The person who homilizes must see this time as one of importance requiring prayer and preparation.

The connection between the Liturgy of the Word and the Liturgy of the Eucharist is obvious and

gives a basis for the presider of the Liturgy of the Word to be the presider of the Liturgy of the Eucharist. The one who would open the Word would also be the one who breaks and shares the Eucharist. Thus, we are helped to understand canon 767.1 which indicates that: "...among the forms of preaching the homily is pre-eminent; it is part of the liturgy itself and is reserved to a priest or deacon." Does this necessarily restrict others from preaching?

I think not. The normal preacher at the Eucharistic celebration should be the presider. Many of us know, however, of occasions when someone other than the presider has spoken to the assembly during the homily time. Most of us have been present when certain missionaries (ordained and non-ordained) have spoken about their work, requesting support for its continuance. At other times, parish leaders have been given the opportunity to present certain important issues to the congregation. These times are exceptions since they take away from the real purpose of the homily (i.e. the opening up of God's Word to God's people). Does it not follow, nevertheless, that at times someone might be asked to reflect upon a certain aspect of Scripture? Someone who is not the presider? It would seem consistent with the canon law to understand that the normal homilist is the presider, however, a preacher may substitute for a good pastoral reason. These reasons would be determined by the local pastoral team.

In the area of collegiality of ministry, there is the possibility of joint preaching or co-preaching (ordained and non-ordained). The two responsible for this joint homily must plan in advance and together. How the message of Scripture might unfold and the various options available for delivery must be investigated before a final homily is prepared. Such experiences would be healthy for everyone, the preacher and assembly alike.

Because of the deep importance the community associates with preaching, the preacher must be trained. Pastors have a responsibility to recognize and call forth those gifts and talents which would enrich the worshipping community. These gifts must be shared in effective ways and this requires training. It is important that all who speak whether at the Eucharistic celebration or other liturgical times be prepared adequately.

Next week, we'll look at other times for preaching.

AQ Team Unbeaten

The Aquinas bowling team, under the direction of coach Jim Scarfia, is undefeated so far this year in the City-Catholic Interscholastic League.

Chris Freemesser, a sophomore, bowled a 548 two-game series and a 290 high game, both setting league records.

Other members of the team are Steve Gerken, Todd O'Mara, Pat O'Mara, Dave Abruzzese, Gerald Johnson, Andy Allocco and Steve Whelan.

Epilepsy Meeting

Newark — The Epilepsy Association of Greater Rochester will hold a general information meeting, 7 p.m., Monday, Feb. 4 at the Alex Eligh Community Center. Admission is free and the interested public is invited.

Subsidies Available For Next School Year

The diocese will offer tuition subsidies for the 1985-86 school year for students attending Catholic secondary and elementary schools, according to a diocesan statement released last week.

The subsidy program aids economically disadvantaged children who wish to receive a Catholic education but cannot afford one according to Sister Edwardine Weaver, diocesan superintendent of schools.

Acceptance and registration at a Catholic school is required before applications can be made for a subsidy. Forms for secondary tuition subsidy will be available at

each Catholic school on March 1. Applications are to be completed and returned to each school by mid-March and awards will be announced in June.

Further information is available from Sister Virginia Steinwachs at 328-3210.

Charismatic Mass

Henrietta — Father William Frankhauser SJ will preside at a Mass for the Charismatic Renewal community, 12:35 p.m., Sunday, Feb. 10 at Good Shepherd Church, 3155 East Henrietta Road. Refreshments will be served following the Mass. The public is invited.

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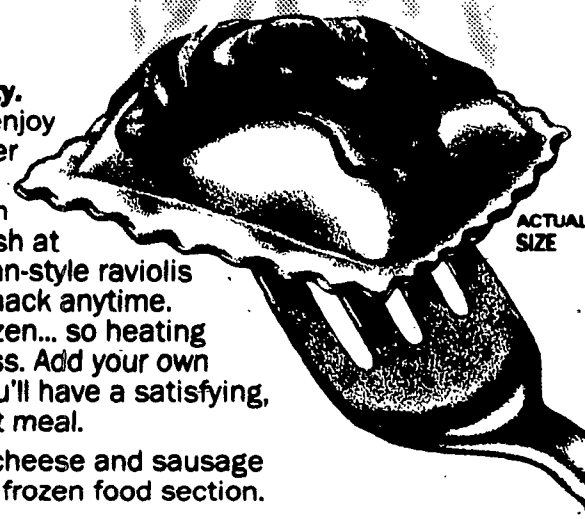
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