

Are women deacons next?

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05 Women deacons?

01 Introduction

Spiritus Domini recognizes the equal humanity of men and women.

Canon 230 §1 now reads: "Lay persons who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte."



APOSTOLIC LETTER
ISSUED "MOTU PROPRIO"

SPIRITUS DOMINI

BY THE SUPREME PONTIFF

FRANCIS

MODIFYING CANON 230 §1 OF THE CODE OF CANON LAW
REGARDING ACCESS OF WOMEN TO THE MINISTRIES OF LECTOR AND ACOLYTE

Jesus, the perennial source of the Church's life and mission, distributes to the members of each one, in a different way, to contribute to the edification of the Church and to the proclamation of the Gospel, called ministries because they are publicly recognized and instituted by the Church, and carry out her mission in a stable form.

Ministerial contribution has its origin in a specific sacrament, Holy Orders. Other tasks, entrusted and entrusted through a non-sacramental liturgical rite to individual members of the faithful, participate in the baptismal priesthood, and in aid of the specific ministry of bishops, priests and deacons.

In the tradition, the reception of "lay ministries", which [Saint Paul VI](#) regulated in the Motu Proprio (1972), preceded in a preparatory manner the reception of the Sacrament of Holy Orders and was reserved on other suitable male faithful.

The Synod of Bishops have highlighted the need to deepen the subject doctrinally, to clarify the aforementioned charisms and the needs of the times, offering appropriate support to the members of the ecclesial community.

In the recommendations, a doctrinal development has taken place in recent years which has highlighted that the ministries of the Church are based on the common condition of being baptized and the royal priesthood of the faithful. They are essentially distinct from the ordained ministry received in the Sacrament of Holy Orders. The Church has also confirmed, in fact, that these lay ministries, since they are based on the Sacrament of Baptism, can be conferred on suitable faithful, whether male or female, in accordance with what is already implicitly contained in the Code of Canon Law.

After having heard the opinion of the competent Dicasteries, I have decided to modify canon 230 §1 of the Code of Canon Law and to decree that Canon 230 § 1 of the Code of Canon Law shall in future have the following content:

"...who, after having received the age and qualifications established by decree of the conference of bishops can be entrusted with a prescribed liturgical rite to the ministries of lector and acolyte. Nevertheless, the conferral of these ministries must not obtain support or remuneration from the Church".

01 Introduction

http://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20210110_spiritus-domini.html

02 Women at the altar



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Women at the altar

Pope Gelasius 494 AD

1. Women are doing what men do!
 2. Church documents have repeated Gelasius' words
 3. What is the problem?
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02 Women at the altar

“performing all the other (*cunctaque*) tasks that are assigned only to the service of men and for which they [women] are not appropriate.” K. Madigan and L. Osiek, *Ordained Women in the Early Church*, Baltimore and London: The Johns Hopkins University Press, 2005, 186.

03 Women near the sacred



A question of
intelligence?

A question of
impurity?



03 Women near the sacred



1967, *Musicam Sacram*, a document on sacred music emanating from the Second Vatican Council, stated that if a choir includes women, "it should be placed outside the sanctuary (*presbyterium*)". That liturgical law is still on the books.



04 Implementing the change

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Implementing the change

Will it happen?

1. Repeated instructions kept women off the altar

2. The 1983 Code allowed women in the sanctuary—if the bishop allowed

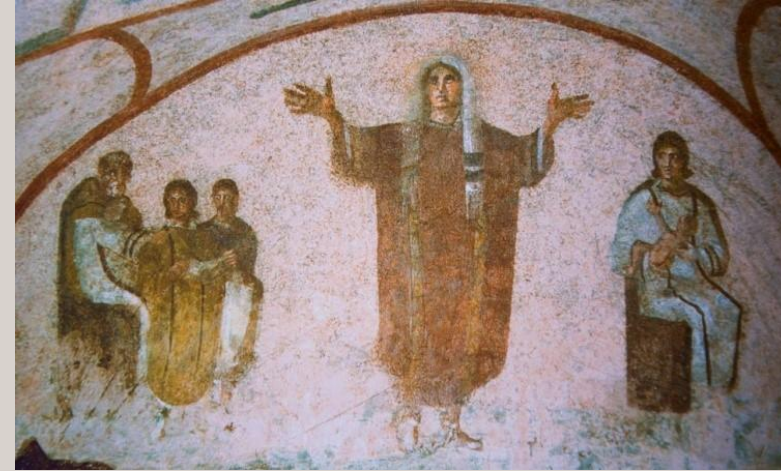
3. Can Canon Law overcome misogyny?

Conclusions

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Women deacons?

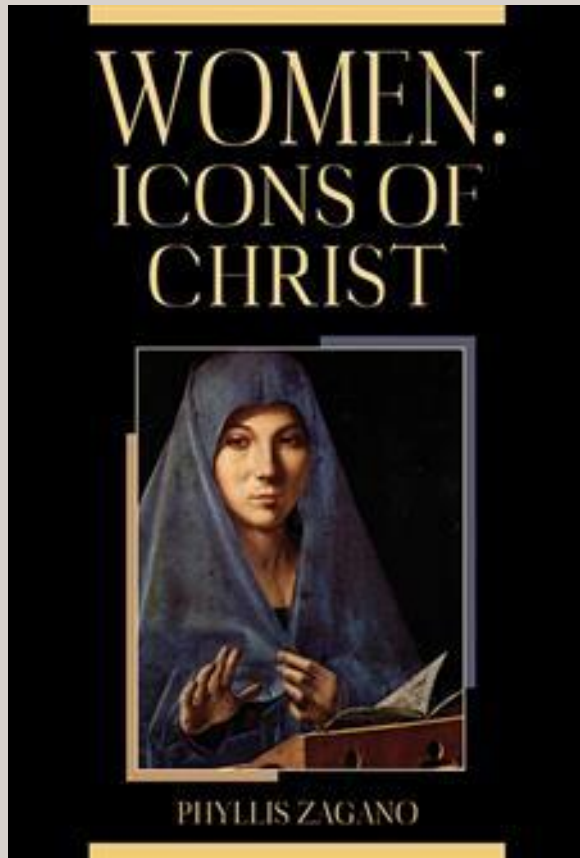
The Synod for the Pan-Amazon asked for women lectors and acolytes; nine of twelve language groups wanted women deacons.

Querida Amazonia stressed parish life directors

Will it take another synod to get women deacons?



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