

NATIONAL ASSOCIATION OF DEACONS

The Ministry of Deacon

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People often ask why do we need Deacons? They say priests can do everything a deacon does and more. They say this because they misunderstand the ministry of the diaconate.

St Ignatius of Antioch addresses this question in the second century. As stated in the Catechism of the Catholic Church (1593)¹:

“Since the beginning, the ordained ministry has been conferred and exercised in three degrees: that of the bishops, that of the presbyters, and that of the deacons. The ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church.” (cf St Ignatius of Antioch, Ad Trall. 3,1).

This expresses the belief of the Church Fathers that the three orders of ordained ministry are vital to the life of the church. There have always been deacons in the Church². For the first millennium these deacons were the evangelists and messengers for the apostles and bishops. The deacons went to the dispersed. Often these included non Aramaic speaking Christians who were prevented from attending the temple because they were not Jews so could not hear the Word of God. Deacons were appointed to minister the Word of God to these non-Jewish Christians in their homes or wherever they were. We read of Stephen who preached outside the temple and of Philip the evangelist, also known as Philip the deacon, in Acts 8 who baptised and taught. Because of this diaconal ministry the Church grew. Throughout the first millennium and well into the second the ministries of the church were fairly fluid, changing to meet the needs of the church at the time³.

This first millennium saw such growth in the Church that the presbyters (who originally were unordained elders advising the bishops) develop into a new ministry where they were ordained to preside over the Eucharist in the absence of the bishop. A bishop presides at Mass because **he is** a bishop, whereas presbyters preside at Mass because **there is** a bishop⁴. Because of the close relationship between the bishop and the deacon who were his messengers, bishops were only chosen from among the male deacons, never from among the presbyterate. There were both male and female deacons well into the first millennium⁵.

Cursus Honorum

After the Christianisation of the Roman Empire in the middle of the first millennium, the Church took on the various social mores of the Roman Empire including the step by step increments of gaining social status. This *Cursus Honorum* infiltrated the Church overpowering the direct ordination process and requiring those who sought ordination to go through the minor orders until the ultimate step of presbyteral ordination. Laity became clerics upon receiving their first tonsure at receipt of the order of Lector. About the 12th Century the seven steps to priesthood became set in practice and the penultimate step was that of ordination to the diaconate at which point their ministry was focused on their final training towards priesthood, like an apprenticeship⁶. The focus on the true ministry of the diaconate became lost in the most part as the focus on the Eucharistic species overshadowed the presence of Christ in the people who are the Church, and in the proclamation of the Word of God. This also resulted in the absorption of the episcopate within the presbyterate who became seen as presbyters with extra juridical powers⁷. It was not until *Lumen Gentium* explained the ministry of the Laity that the focus on Christ present in the people of God is restored too: “[The activity of the Laity] in ecclesial communities is so necessary that, for the most part, the apostolate of the pastors cannot be fully effective without it.”⁸

It was not until Vatican II that the episcopate and the diaconate were restored to their rightful place among the three orders of ordained ministry. However, many still don't understand these ministries and how they are differentiated. History has caused many to still think that presbyteral ordination is the pinnacle of success in Holy Orders. Vatican II has restored the Episcopate, the Diaconate and the Laity to their rightful place within the ministry of the Body of Christ - the Church. Each, together with the presbyterate, have their own ministry and charisms for the whole Church.

Servant Myth

Another reason people misunderstand the ministry of deacons is that the false translation of the *diacon* group of words to mean **servant**, instead of their original meaning of **ministry**. This has become the dominant misunderstanding of the diaconate, starting from the late 19th Century when the Lutheran Church in Germany set up places to train lay members of their community to work in areas of service to the poor, sick and marginalised. They called these institutions *Diaconie* or Deacon Houses and those who ran them were called Deacons and Deaconesses. They did not look into the semantics related to the *diacon* group of words, nor the historical context of deacons in the early church. The purpose of these Deacon Houses is similar to that of religious houses in the Catholic Church where nuns and brothers commit themselves to serving the community especially in areas such as health care and education for the poor and marginalised. They lived together in community and served together in community.

In the 1970s John N Collins researched the *diacon* group of words as part of his PhD thesis on ministry. As a result of this research he identified errors in translation of several biblical texts which are commonly used to refer to the diaconate as an order of service. Going back to the original Greek texts Collins realised that these translations contained errors, eg Acts 6:1- 7¹⁰ where the phrase 'on tables' is added into the text to change its meaning. These erroneous translations all took root after the 1870s and as such, crept into modern biblical dictionaries erroneously too. Since his papers were published some of these dictionaries have revised their definitions to conform to ministry instead of service. Anni Hentschel whose independent study of the *diacon* word group confirmed John N Collins research stated "*the idea that Diakonie should develop in its practitioners a special kind of humble service and self-denial is far from what the biblical text means.*"¹¹

Collins suggests that the meaning has been distorted from its original meaning of ministry, whereby the early deacons were called to minister to the Greek speaking widows who were unable to understand the Aramaic being spoken by the Apostles in the churches. At this time there was no presbyterate and it was the charism of the deacons to minister and evangelise, to spread the good news of Christ to the dispersed, and to represent the Bishops who remained in their local churches to minister to those who gathered there.

Gooley, in his book *Deacons Today: New Wine in New Wineskins* suggests that the reinstatement of the permanent diaconate following Vatican II has taken on a paradigm of diaconate from the German Lutheran concept similar to our religious organisations rather than developing a paradigm for the diaconate which recognises the true semantic understanding of the *diacon* group of words from the early church. He also reminds us that the bishops of the Second Vatican Council left open 'how' that reinstated order would manifest itself, leaving room for the Holy Spirit to continue to develop that ministry. He suggests we are trying to fit new wine into old wineskins resulting in burst wineskins, especially as the ministry of deacon has been restricted to only mean service. He goes on to suggest we need to relook at the wineskins, enabling the Holy Spirit to continue to work in the ministry of the Church.

Statistics presented at deacons conferences over the past decades are showing a worldwide trend in the growth of the permanent diaconate and still many Catholics have no understanding of what that ministry entails.

Another consideration in the misunderstanding of diaconal ministry occurs because a functionalist understanding of ministers developed throughout the 18th Century in protestant circles and the Catholic Church has viewed ministry as what someone does rather than what someone is. It has been exacerbated in the 20th Century as a greater sense of self developed through the study of psychology and sociology, and this is when role theory began to be applied to ministry.¹²

Post Vatican II

Following the flood of documents coming from the second Vatican Council, we saw great changes in the church. "Religious and laity were moving into pastoral roles"¹³; liturgies took on the vernacular language; religious chose to put aside their habits and dress more informally; and "a burgeoning lay ministry was developing at the same time as the permanent ministry of the diaconate was flourishing."¹⁴ Ministries were becoming confused and what people understood as the role of the priest was becoming blurred. No wonder people couldn't understand the difference between a priest and a deacon, or a deacon and lay ministry. The changes within the Church took place at an incredibly fast pace after the slow changes pre Vatican II and the hierarchy often had difficulty communicating those changes, tending to be more prescriptive than necessary in order to keep control over those changes.

Deacons Today

More than 50 years have passed since Vatican II so it is timely to ask “How has the ministry of the permanent diaconate grown with the guidance of the Holy Spirit in that time?”

Today, as it has always been, the deacons’ ministry has two aspects: Liturgical and non-liturgical but remains, as always, a ministry to the dispersed, an ambassador of the bishop.

Their liturgical ministry is clearly outlined in various sections of the General Instruction of the Roman Missal (GIRM). The GIRM assigns various tasks to the deacon in the Liturgy of the Eucharist such as announcing the needs of the Church and world during the liturgy (prayers of intercession¹⁵) and the rite of dismissal¹⁶.

Despite the fact that the GIRM lays out clearly the various tasks and ministries of the deacon within the Mass, many people are not aware of those instructions regarding liturgical ministry.

GIRM 94: After the priest, the deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the Eucharistic celebration. For the sacred Order of the diaconate has been held in high honour in the Church even from the time of the Apostles. At Mass the deacon has his own part in proclaiming the Gospel, in preaching God’s word from time to time, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and sometimes in giving directions regarding the people’s gestures and posture.

This ministry of the deacon includes:

- Proclaiming the Gospel¹⁷
- having an opportunity to give the Homily occasionally¹⁸
- after the priest celebrant directs the prayers of the faithful, the deacon announces the intentions from the ambo¹⁹
- preparation of the Gifts²⁰
- Instructing the faithful to offer the sign of peace²¹
- assisting in the Fraction if needed²²
- the deacon receives Communion under both kinds from the priest himself and then assists the priest in distributing Communion to the people²³
- the concluding rites when the dismissal of the people is given by the deacon after which he and the priest kiss the altar then give the altar a profound bow.²⁴

Ministry to the dispersed

The priest’s primary ministry is to the gathered ie their parish or community for those who fulfil teaching roles, or as theologians, canon lawyers etc within the archdiocese/diocese because of their special charisms.

The deacon’s primary ministry is to the dispersed²⁵. Though they will worship in their parish and minister there liturgically, their focus will be on those who are dispersed from parish life, those who are not regularly ministered to in a gathered sense. These include but are not limited to seafarers, migrants, those disenfranchised from the church. They will also include ministry to married couples, families, those in hospitals and prisons, and those who feel alienated from the church for various reasons.

Gooley gives an example of how deacons can minister as school chaplains and how that ministry can be extrapolated to other areas such as prisons, universities etc where the church can touch people needing the Word of God.

At the Deacons Conference held at UNDA Fremantle in October 2019, a number of deacons gave witness to their ministries and how they had developed over the years through movement of the Holy Spirit in their hearts as they saw needs in their communities. The Director of Stella Maris Mission to Seafarers described the value his ministry has brought to lonely seafarers, alone at sea for months, separated from their families and how the light in each port of the Stella Maris Community gives them a level of stability and support, encouragement and an opportunity to receive Christ in Word and Eucharist.

Another deacon spoke of his ministry to refugees and displaced people, providing a place for them to feel at home, welcomed and introduced to faith filled communities; somewhere to come for advice on the new culture they had entered; someone to listen to their story; someone to provide shelter, food and their daily needs while

they settle into a strange environment. Often it is the church, which is the same throughout the world, that they see as something from home, a common denominator in a world that has disrupted their lives.

Two deacons spoke of their ministries to the bereaved. Both have independently found that they are being called on more and more frequently to provide funeral services for those families who have moved away from the Church. Often parents become separated from their Church communities as they move into aged care. The parish priest changes over time and the elderly feel neglected in not hearing the Word of God. They may participate in monthly Mass but then there is no one to minister to them for the rest of the month. Often they want a Catholic funeral but their children have left the Church, their parish priest no longer knows them and the family don't know where to turn to for a Catholic funeral service. It is the funeral directors that contact these deacons requesting a Catholic service. They have found it a great opportunity to evangelise in a gentle way, and often some family members return to the Church as a result or at least hurts are healed.

Some deacons have found that a ministry to married couples and young families develops. Couples may approach them after Mass asking for a chat or advice on various aspects of married life or parenting. Some deacons involve their wives in such discussions, often visiting the couple for a meal or in the evening encouraging them, and catechizing them on the teaching of the church and various ways to apply that teaching to their daily life. Teaching a family to pray together, to discuss sensitive issues openly and to be a listening ear is all they need. The fact many permanent deacons are married and have experience in such areas is often a reason couples are drawn to seeking out help from deacons.

A similar area is the preparation of young couples for marriage. The deacons mentioned the lengths they go to in preparing couples over several sessions. They discuss family issues, often giving them homework to discuss things like how they will manage their finances, how they will resolve issues, discuss their dreams and aspirations, etc. The deacon will encourage communication between the couple, not wanting to hear their answers to the questions but just knowing the topics have been discussed. Often with the permission of the couple he will include his wife in these preparation sessions.

Other areas of ministry deacons have been effectively undertaking include running RCIA programs in parishes as well as RE programs for children outside the Catholic School system, running youth groups and family activities, visitation to schools and to the sick. They are not restricted to just one of these ministries but involved in many as the need arises, often going from a funeral to meet a couple for marriage preparation or attend an RCIA meeting.

In some dioceses there are deacons in prison and hospital chaplaincies, school and university chaplaincies, deacons as directors of various diocesan agencies, directors of vocations to the permanent diaconate, even running a faith community in the absence of an available priest.

Misunderstood and Under-valued Ministry

Most permanent deacons today also run into questions like “when will you be ordained?” and thus follows discussion on who a deacon is, why their ministry is different to that of a priest and an explanation that they are already ordained. They often have to explain that because of the ordination they have received they are members of the clergy and have a right to wear a clerical collar. The deacon is an ordained minister and sees his vocation as a permanent deacon, not that of bishop or priest.

At the Deacons Conference in October 2019, while speaking with various deacons and their wives, it became evident that there is a level of concern regarding what people believe is the ministry of deacon. This frustration was also expressed through presentations by some deacons on their ministry. This is the same concern and frustration referred to by Pope John Paul II 19 years earlier at the Jubilee for Deacons in Rome. Addressing deacons in 2000, Pope John Paul II said, “Dear Deacons, perhaps some of you are tired because of the burden of your duties, because of frustration due to unsuccessful apostolic projects, because many misunderstand you.”²⁶

There is great need for quality catechesis on the subject of clergy and the permanent diaconate in particular. Often these questions come from priests who have no understanding of the three orders of the church because to them the diaconate is the final step before their presbyteral ordination, still considered by them the peak of ministry.

Gooley asks the question “should the *Cursus Honorum* be reviewed and diaconal ordination deleted as the penultimate step in presbyteral ordination? Should the lower orders of lector and acolyte be more formalised as

orders solely for the laity? Why should there be stepping stones to ordination? Should we revert to non-sequential ordination as was the case for the first millennium? These are questions well worth investigation.

The bishops at Vatican II deliberately left the form of the diaconate to be developed organically under the direction of the Holy Spirit. We see in the examples above that dispersed ministries are developing where there are needs in the Church external to parish life.

We have seen an influx of foreign priests whose language and culture often clashes with Australian culture, and parishioners crying out for the Word of God where they are having trouble understanding it. Is this somewhere that deacons, who have a clear understanding of the local culture, can assist these priests as well as new migrants to Australia get a clearer understanding of our culture, our language and the needs of the parish, and to proclaim the Word of God?

Are there opportunities within the diocese for deacons to bring the needs of the diocese to the bishop? Are the deacons being effectively used to communicate those areas of need to the bishop and Curia?

Gooley²⁷ also puts forward a compelling case for female deacons as was the case for the first millennium giving the example of Phoebe from Romans 16. Gooley²⁸ looks at the form of diaconate that was practiced in the first millennium: Ephraim the Syrian, a theologian; Lawrence of Rome, administrator of a portion of Rome; Francis of Assisi, a preacher and founder of a religious order, and explains that the restoration by the Vatican Council “did not rely on reviving any of these models” but was “open to the form that the restored ministry might take in order to meet pastoral needs and situations of the present era.” Gooley also looks at the ordination rituals which were identical for men and women with the exception that female saints were mentioned in the litany of saints for female ordination and male saints for male ordination. In today’s world, where equality of women is recognized, it would be fitting to consider the possibility of ordination of women to the permanent diaconate to meet the pastoral needs of our time. The precedent was set in the first millennium.

The upcoming Plenary Council would be an excellent forum to discuss how deacons can meet the needs of the Church. At the preliminary group discussions held in parishes in 2019 the permanent diaconate was one of the topics of discussion along with how to overcome the clericalism that has crept into the church and is rife among some clergy and some parishioners. Perhaps a review of the ministry of the deacon together with a questioning of the sequential ordination process, which would necessitate a revision on the curriculum for preparing for presbyteral and diaconal ordinations, would go a long way to reduce this clericalism. As Gooley states, “Presbyteral and parochial ministry is no longer the only pattern of ordained ministry”²⁹.

The laity are crying out for opportunities to express their ministry appropriately too, in fact the deacon calls them to undertake their ministry at the end of each Mass. “Go in peace, glorifying the Lord with your life!” This ministry of the laity would be enriched if they had greater opportunities to be commissioned or instituted into the minor orders of porter (our greeters), lector and acolyte. These should no longer be steps towards ordination but active lay ministries where the members of each order receive quality training, not one hour one evening in the local parish, but attend a course providing catechesis on the order, and skills necessary to undertake the tasks associated with it.

There are two sacraments that impart character: Baptism and Holy Orders. Both of these sacraments ask the Holy Spirit to come down upon the person receiving that sacrament to enable them to spread the good news of Christ and effectively bring the graces of that sacrament to the Church. The grace of these sacraments is for the whole church, not just the individual.³⁰

Unfortunately, many of those working in full time ordained ministry are not compensated according to their right in Canon Law³¹. Because much of their ministry is outside the parish and hidden from the wider clergy, they have been considered volunteers rather than official ordained ministers and so are left without support of the church. An unfortunate consequence of this is a devaluation of their diaconal ministry and neglect of the deacons as well. This in turn leads to further misunderstanding of the diaconal ministry.

Conclusion

The research of Collins and Henschel has shown that the servant myth is no longer the way the diaconal ministry should be understood. Gooley suggests that “when we move away from restrictive notions of the deacon as being primarily defined by service, as the minister of charity, or social justice, which is at present the dominant paradigm, other creative possibilities emerge... Deacons are primarily those who proclaim the Gospel, in the name of the bishop, to the assembled community and those dispersed ... Like the bishop, whom they serve, they

have a *diakonia* to build up the community of faith and reach out to dispersed Christians and to those who have yet to hear the Gospel.”³² This paradigm shift needs to be accepted for the ministry of deacon to be understood.

He has also shown how the *Cursus Honorum* has led to a sequential ordination that is not useful to our understanding of ministry; that because transitional deacons are not focused on the ministry of the diaconate but on the presbyterate, which is a very different ministry, it is one of the reasons the permanent diaconate is so misunderstood.

Perhaps at this time of preparation for the Plenary Council in Australia, it is appropriate that this great opportunity for the delegates of that Council to look at the three orders of Clergy within the Church and the role of each in ministry should be considered. Perhaps it is time for consideration of whether the *Cursus Honorum* is appropriate as a hierarchy leading to ordination. It would be an opportunity for the lesser orders (porter, lector etc) to be revitalised for the laity with appropriate training and preparation and be an opportunity for women to be included in these minor orders, not as a precursor to priesthood but as a permanent lay ministry in its own right.

As Gooley states³³: “[The deacon’s] primary ministry, at least for most deacons in the diocese, should be supra-parochial and diocesan ministries.” The ministry of the deacon is as the right-hand man of the bishop, not the presbyter, and as such, his formation should concentrate on the pastoral needs of the diocese rather than for preparation for ministering in parishes. This is more evident when we look at how deacons, who have been left to develop their own ministries without much guidance from their bishop, have often moved beyond their parish boundaries to minister in areas of great need, such as ministry to the bereaved, nursing homes etc.

Gooley believes the intention of the Vatican Council “envisaged a full time ministry in a diocese and that the deacon in secular employment is intended to be the exception rather than the most common pattern”³⁴. Anecdotal evidence shows that the majority of permanent deacons in Australia today are in full time diaconal ministry. Those in paid employment are limited in the most part to teaching in Catholic schools, directors of church agencies etc.

The role of deacons as evangelists, proclaiming the Word of God, not only at Mass but also in the community, as was the ministry of deacons for the first millennium, has become more evident as the focus of the active ministry of deacons today. They are active in the lives of community members breaking open the Word of God, and being the face of the Church where it is missing.

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¹ The Catechism of the Catholic Church Para 1593.

² (Gooley 2019, 33)

³ (Gooley 2019, 36)

⁴ (Gooley 2019, 62)

⁵ Sanchez, Brandon 2019. Vatican commission members: Women served as deacons for a millennium in America Magazine, 15 January 2019 accessed 19 August 2020 <https://www.americamagazine.org/faith/2019/01/15/vatican-commission-members-women-served-deacons-millennium>

⁶ (Gooley 2019, 39-40)

⁷ (Gooley 2019, 35-36)

⁸ (CCC 900)

⁹ (Gooley 2019, 19)

¹⁰ (Gooley 2019, 90)

¹¹ (Gooley 2019, 83)

¹² (Gooley 2019, 104-105)

¹³ (Gooley 2019, 43)

¹⁴ (Gooley 2019, 44)

¹⁵ GIRM 177

¹⁶ GIRM 171-186

¹⁷ GIRM 59: By tradition, **the function of proclaiming the readings is ministerial, not presidential**. The readings, therefore, should be proclaimed by a lector, and **the Gospel by a deacon or; in his absence, a priest other than the celebrant**.

¹⁸ GIRM 66: The Homily should ordinarily be given by the priest celebrant himself. **He may entrust it** to a concelebrating priest or **occasionally, according to circumstances, to the deacon**, but never to a lay person.

¹⁹ GIRM 71: GIRM 71: It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. ... The intentions are announced from the ambo or from another suitable place, **by the deacon** or by a **cantor, a lector, or one of the lay faithful**

²⁰ GIRM 73: ... The offerings are then brought forward... They are then accepted at an appropriate place by the priest or the **deacon** and carried to the altar and GIRM 75: The bread and wine are placed on the altar ... The priest may incense the gifts placed upon the altar and then incense the cross and the altar itself ... Next, the priest ... may be incensed by the **deacon** or another minister

²¹ GIRM 181

²² GIRM 83: The priest breaks the Eucharistic Bread, **assisted**, if the case calls for it, **by the deacon or a concelebrant**. ... The Fraction or Breaking of Bread is begun after the sign of peace ... **This rite is reserved to the priest and the deacon**. ...

²³ GIRM 182: After the priest's Communion, the deacon receives Communion under both kinds from the priest himself and then assists the priest in distributing Communion to the people.

²⁴ GIRM 90: The Concluding Rites consist of: 1. Brief announcements 2. the priest's greeting and blessing 3. **the dismissal of the people by the deacon** or the priest ... 4. **the kissing of the altar by the priest and the deacon**, followed by a **profound bow to the altar by the priest, the deacon, and the other ministers...**

²⁵ (Gooley 2019, 65)

²⁶ Address of John Paul II to, the Participants at the Jubilee for Permanent Deacons Saturday 19 February 2000 http://w2.vatican.va/content/john-paul-ii/en//speeches/2000/jan-mar/documents/hf_jp-ii_spe_20000219_jubilee-deacons.html as cited by (Gooley 2019, 206)

²⁷ (Gooley 2019, 251-299, 330)

²⁸ (Gooley 2019, 254)

²⁹ (Gooley 2019, 65)

³⁰ (Gooley 2019, 57-58)

³¹ Canon 281 §1. Since clerics dedicate themselves to ecclesiastical ministry, they deserve remuneration which is consistent with their condition, taking into account the nature of their function and the conditions of places and times, and by which they can provide for the necessities of their life as well as for the equitable payment of those whose services they need.

§2. Provision must also be made so that they possess that social assistance which provides for their needs suitably if they suffer from illness, incapacity, or old age.

§3. Married deacons who devote themselves completely to ecclesiastical ministry deserve remuneration by which they are able to provide for the support of themselves and their families. Those who receive remuneration by reason of a civil profession which they exercise or have exercised, however, are to take care of the needs of themselves and their families from the income derived from it.

³² (Gooley 2019, 71-72)

³³ (Gooley 2019, 246-247)

³⁴ (Gooley 2019, 189)