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CHALLENGE, CRISIS and RESPONSE

in the

ROMAN CATHOLIC ARCHDIOCESE
OF BRISBANE

An examination of pastoral proposals designed
by the archdiocese, incorporating insights from
Vatican II and post-conciliar documents, in
the face of an increasing shortage of clergy.

Wendy Ruddiman

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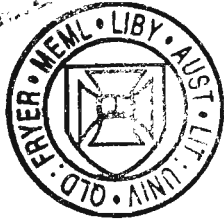
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STATEMENT OF SOURCES

The work in this thesis has never previously been submitted for a degree or diploma at the University of Queensland, or at any other tertiary institution. To the best of my knowledge and belief, there is no material contained herein written by another person, except as acknowledged in the text.

Signed *W. Ruddiman*
.....

DEDICATION

*To my late husband, David Hain Ruddiman,
and to Jill, Bernard, John and Michael,
our gifts from God.*

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* BCEC - Brisbane Catholic Education Centre

ABSTRACT

The Roman Catholic Archdiocese of Brisbane has formulated a planning process which will generate significant changes in the shaping and staffing of parishes in the years ahead. Moves for restructuring commenced as a consequence of two decisive factors - a declining and an ageing clergy cohort, and an ever-escalating lay population.

The planning process, called *Shaping and Staffing Our Parishes*, was designed after extensive, archdiocesan-wide consultation. In its compilation, planners have remained mindful of certain Key Values and Principles which have been affirmed in the archdiocese on previous occasions. Their incorporation, as basic tenets underlying the reorganisation, has ensured that changes are in accord with Catholic tradition, as this appears in Vatican II and post-conciliar documents. Central to restructuring has been the archdiocesan Statement of Mission and Directions, which requires parishes to be orientated for mission, not maintenance.

This thesis commences with an analysis of both present and projected clerical and lay populations in the archdiocese. It traces the events leading to the compilation of the planning process, the evolution of the latter, and its implementation, with the detailing of initial steps towards renewal in some parishes/pastoral areas.

The remainder of the dissertation concentrates on the theological foundations of the core church teachings embodied in the Key Values and Principles. Thus there is exploration of the following topics: the place of the sacraments, ministry, mission and collaborative ministry. The essential role played by the ordained leader in each parish, together with widespread criticism of the celibacy law, and the present clergy shortage, have motivated a discussion of both priesthood and celibacy.

Brisbane's parish/pastoral area reorganisation is important both sociologically and culturally, since it will affect well over half a million people before the turn of the century. It may well turn out to be the most significant happening in any of the major Christian denominations this decade.

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List of Abbreviations

(i) Vatican II documents

<i>AA</i>	<i>Apostolicam actuositatem</i>
<i>AGD</i>	<i>Ad gentes divinitus</i>
<i>CD</i>	<i>Christus Dominus</i>
<i>DH</i>	<i>Dignitatis humanae</i>
<i>DV</i>	<i>Dei verbum</i>
<i>GE</i>	<i>Gravissimum educationis</i>
<i>GS</i>	<i>Gaudium et spes</i>
<i>LG</i>	<i>Lumen gentium</i>
<i>NA</i>	<i>Nostra aetate</i>
<i>OT</i>	<i>Optatam totius</i>
<i>PO</i>	<i>Presbyterorum ordinis</i>
<i>SC</i>	<i>Sacrosanctum concilium</i>
<i>UR</i>	<i>Unitatis redintegratio</i>

(ii) Vatican Congregations and Departments

CC	Congregation for the Clergy (formerly SCC)
CDF	Congregation for the Doctrine of the Faith (formerly SCDF)
PCILT	Pontifical Council for the Interpretation of Legislative Texts
PCPUC	Pontifical Council for the Promotion of the Unity of Christians (formerly SPUC)
SCC	Sacred Congregation for the Clergy
SCDF	Sacred Congregation for the Doctrine of the Faith
SCDS	Sacred Congregation for the Discipline of the Sacraments (formerly SCS)
SCDW	Sacred Congregation for Divine Worship
SCEP	Sacred Congregation for the Evangelisation of Peoples
SCR	Sacred Congregation of Rites
SCRSI	Sacred Congregation for Religious and Secular Institutes
SCS	Sacred Congregation for the Sacraments
SCSDW	Sacred Congregation for the Sacraments and Divine Worship (formed in 1975 from the merger of SCDS and SCDW)
SPUC	Secretariat for the Promotion of the Unity of Christians

(iii) Other abbreviations

<i>AAS</i>	<i>Acta Apostolicae Sedis</i> (The Vatican gazette, containing the texts of the major church documents)
<i>ASS</i>	<i>Acta Sanctae Sedis</i> (The title of <i>AAS</i> until January 1, 1909)

Catechism	Catechism of the Catholic Church (See Bibliography, Section 5)
<i>CIC</i>	<i>Codex Iuris Canonici</i> (The Code of Canon Law - See Bibliography, Section 5)
<i>Conc. Oec. Decr.</i>	<i>Conciliorum Oecumenicorum Decreta</i> (See Bibliography, Section 5)
<i>CSCO</i>	<i>Corpus Scriptorum Christianorum Orientalium</i> (See Bibliography, Section 5)
<i>CSEL</i>	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> (See Bibliography, Section 5)
D	Henricus Denzinger, <i>Enchiridion Symbolorum</i> (See Bibliography, Section 5)
DS	Henricus Denzinger, <i>Enchiridion Symbolorum</i> , edited by Adolfus Schönmetzer (See Bibliography, Section 5)
Flannery 1	Austin Flannery, ed., Vatican Council II: The Conciliar and Post-Conciliar Documents (See Bibliography, Section 5)
Flannery 2	Austin Flannery, ed., Vatican Council II: More Post-Conciliar Documents (See Bibliography, Section 5)
NORC	National Opinion Research Centre (U.S.A.)
<i>PG</i>	J.P. Migne, <i>Patrologia Graeca</i> (See Bibliography, Section 5)
<i>PL</i>	J.P. Migne, <i>Patrologia Latina</i> (See Bibliography, Section 5)
PPP	Parish Planning Pack (See Appendix B and Bibliography, Section 1)
RCIA	Rite of Christian Initiation for Adults
<i>S.Th.</i>	Thomas Aquinas, <i>Summa Theologiae</i> (See Bibliography, Section 5)

CHAPTER ONE

Renewal - Crisis Translated into Possibility

By a somewhat ironic quirk of fate, proof of the necessity for a complete reshaping of parish structures in the Roman Catholic Archdiocese of Brisbane can be found in the quiet and dignified setting of Pius XII Provincial Seminary at Banyo, Brisbane. As you leave the cloister, and pass along the corridor towards the library, you can view the photographs of past ordination classes. These pictures deliver a warning: a telling reminder of the necessity for change in leadership structures in Brisbane¹ parishes.

The unpleasant reality emphasised in the ordination reminders is the fact that vocations to the diocesan² priesthood have declined markedly over the years. Since 1976, the depletion of the clerical ranks through deaths and resignations has exceeded the gains through ordination and incardination.³ The situation has been aggravated by the ageing of the present clergy population. A further factor of significance is the very substantial increase in the total lay population of the archdiocese.

These twin factors, a declining and ageing clergy cohort, together with an ever-expanding lay population, have provided the immediate impetus for the organisation and implementation of an archdiocesan-wide process of pastoral planning. Brisbane's restructuring story, however, is not concerned merely with details of strategies adopted as compensation for its present situation. Instead, planning has been directed towards preparing the church to "read the signs of the times and interpret them in the light of the gospel".⁴ Achievement of that objective has entailed the formulation of a

complete, and proactive, pastoral planning strategy for implementation across the archdiocese.

Reorganisation really commenced when Bishop Jim Cuskelly MSC visited the United States of America, seeking possible solutions to Brisbane's dilemma. It proceeded with the formation of a taskforce, which prepared a proposal "to address the question of the future pastoral staffing of parishes in the archdiocese".⁵ A second taskforce was then convened "to plan and oversee the implementation of the proposal", and to make resources available to aid parishes in their restructuring.⁶

From the commencement of their deliberations, planners have offered something hitherto unique to Brisbane parishioners - the chance both to voice their concerns and to contribute their wisdom. This departure from tradition has been much appreciated.⁷ Actually it makes good sense, for renewal cannot occur without the commitment of the people. The church as an organisation cannot self-renew, because it has a fixed structure which enables it to perform only in predictable ways, in response to particular situations. The consumers of its "product" patronise it because it has the mechanisms which enable it to interact with them in a desired manner, and one traditionally associated with its normal mode of behaviour. However, because organisations, including the church, are structured to act in specific ways, they become:

"creatures of habit. For (them) the habits are existing norms, systems, procedures, written and unwritten rules - 'the way we do things around here'. Over time these habits become embedded, like rocks in a glacial moraine".⁸

Of course, habits are essential pre-requisites to ordered living, and without them organisations would founder. However, by entrenching traditional modes of behaviour, habits buttress organisations against change/renewal. Without the latter, though, they decay.⁹ To be successful, they must adapt to their times.¹⁰

Change does not automatically lead to renewal. It can be introduced merely to reinforce the existing structure. Genuine transformation in Brisbane will depend on parishioners "(leading the church) towards renewal that outlives the presence of any single individual, and revitalises even as it changes".¹¹

Renewal in Brisbane began with parishioner involvement during an archdiocesan-wide consultation process which preceded the compilation of the final Proposal. Continued lay participation has also been a keynote feature of the actual restructuring process, which became known as *Shaping and Staffing Our Parishes*.

Central to this plan for renewal in Brisbane parishes has been the archdiocesan Statement of Mission and Directions. The document is intended as a declaration of "who we are as the church of the archdiocese of Brisbane, and the directions in which God seems to be calling us".¹² The criteria for parishes incorporated in the restructuring scheme is taken from the Statement, which is:

"presented as a reference point for people in parishes, groups, agencies or individuals, as they seek to respond to what God is initiating in our midst. It therefore provides a framework for planning how best to use our resources to further God's mission in south-east Queensland".¹³

In addition, certain Key Values and Principles, which have characterised "major archdiocesan reflections and statements" over the last decade or so, are regarded as "underlying and integral" to Brisbane's renewal.¹⁴

Their incorporation, as basic tenets fundamental to the whole process of reorganisation, has ensured the continuance of essential Catholic tradition, as this has been expressed at Vatican II and in post-Conciliar documents. It has also enabled church authorities to approach the revitalisation of the Brisbane church through the introduction of innovative strategies, previously affirmed at archdiocesan gatherings and by parishioners. These have been selected deliberately by planners, both to ensure an appropriate response to the perceived needs of the archdiocese at this time, and to incorporate structures designed to enhance prospects for further readjustment, as the church faces fresh challenges in the future.

Methodological Considerations

According to Wade Clark Roof, "religious studies lacks its own indigenous methodology, and thus must borrow its methods, but should borrow them broadly and engagingly".¹⁵ Thus this thesis employs a variety of methodologies, as a framework for appropriate presentation and interpretation of what is actually a many-faceted and multi-disciplinary topic.

In Chapter Two, statistical data will be used as a methodology of verification¹⁶ of the claim that Brisbane archdiocese has a declining and an ageing clergy cohort, at a time when the lay population is exhibiting vigorous expansion. Attention will be focussed on statistics illustrative of the changing profile of diocesan priests, while the decrease in the number of candidates for ordination will be highlighted. Figures showing the increase in the archdiocese's lay population will also be presented. Documentation will be furnished acknowledging archdiocesan awareness of the decline in the clergy

population, and of the need for the formulation of compensatory strategies, before the situation should reach a critical stage.

Chapter Three will detail the sequence of events which culminated in the commencement of Brisbane's move towards parish rejuvenation. The intent to adopt a dual-pronged scope in planning, with it involving both restructuring and redirection, will be noted. Here, a historiographical methodology will be employed. Information contained therein is important for its own sake, as both local and church history, also for its relevance as a prelude to Brisbane's renewal.

The pastoral planning documentation produced by the archdiocese, and contained in the *Parish Planning Pack*, will be described, and critically examined in Chapter Four. Initial focus will centre on the parish restructuring model, with each of its five steps being scrutinised, to assess both its latent possibilities, and its potential limitations. Critical investigation will also be accorded the process for inter-parish planning, leading up to the compilation of each final pastoral area proposal. The potential for the planning process to attain its intended purpose will be assessed. To undertake this appraisal, the process will be scrutinised as the response of an organisation to its perceived need for renewal. Thus factors involving management theory, and the dynamics of organisational change will be investigated. In this connection the archdiocesan attempt to confirm its focus as missionary, through the incorporation of a fresh model of human resource management into its existing bureaucratic structure, will be studied.

A historiographical methodology will be employed again in Chapter Five, which will detail the evolution of the *Parish Planning Pack* (described in the preceding chapter). The trialling of the new resource, its implementation during the pilot phase, and its introduction to the wider church will all be documented. Since this thesis has been prepared concurrently with the compilation and initial implementation of the process, details of initiatives proposed as a consequence of its use have not been forthcoming. Indeed, there has been a noticeable, in fact a justifiable, reluctance on the part of those involved in planning to make predictions regarding its effects. Thus it has been found impossible to offer informed comment on preliminary outcomes. (Such may have to await some years of experience and adaptation.) As a consequence, the remainder of this chapter will focus on factors considered pertinent to the overall operation of the renewal process itself, in both parishes and pastoral areas.

The influence of the archdiocesan Statement of Mission and Directions will be scrutinised, as it appears in:

- (a) the "mission" orientation proposed for the archdiocese, and
- (b) the criteria for parishes, which are directed towards this end.

In addition, the restructuring process itself, also details regarding its implementation, will be examined in the light of the Key Values and Principles, which are underlined as they appear in the text below. They will be presented in the context of their influence as motivation for planning, as contributing to the actual renewal, and as tenets which will continue to be of relevance in the future.

The initial impetus for planning arose from the archdiocesan awareness that The Ordained ministry has a vital role in the church. Thus, as a consequence of declining clergy numbers, one of the key concerns of planners will be seen to have involved ensuring the most appropriate placement of available clergy throughout the archdiocese. It will be found that this requirement is addressed in the pastoral area segment of planning.

In the discussion of the renewal process itself, there will be presented evidence to illustrate the planners' commitment to the following Principles:

- that Parishes promote the pastoral care of people, and that this is to be realised through shaping them to be communities which "care, celebrate, collaborate, learn and evangelise";¹⁷
- that A variety of options is to be encouraged, as each parish/pastoral area will evaluate its own strengths, weaknesses, needs and resources, then chart its own destiny;
- that Pastoral planning is on-going, with the renewal process providing for parishes to have the capacity for fresh responses, as conditions change over time;
- that there is Need for education and formation, in the light of impending changes in structures and leadership roles. These changes have gained added importance as a consequence of the archdiocesan emphasis on "mission and outreach",¹⁸ since Mission determines structures and leadership.

The remainder of the thesis will focus on the final Key Values and Principles, since these concern specific issues of primary importance, in the context of Brisbane's

reorganisation. Though the primary methodology employed will be theological, objectivity will be maintained with the adoption of a critical investigative stance.

Topics to be covered will include the following:

- Chapter Six: The theology surrounding the Principle that Sacraments are "the Catholic way". The Vatican II redefinition of sacramental theology, also the relevance of sacraments in both Christian living and mission will be discussed. The church as a sacramental community will be examined, in the light of particular tenets of the archdiocesan Statement of Mission and Directions.
- Chapter Seven: The concept of ministry in today's church, since Mission determines structures and leadership. It will be argued that Brisbane's pastoral planners have encountered a particular conjunction of circumstances: the clergy shortage and the Vatican II reappraisals of ministry, and of the role of the laity in the church. This has enabled them to allow for a broadening of the concept of ministry. Influence also will be attributed to the Statement of Mission and Directions, which regards ministry as a key factor in church renewal. Finally, the role and status of non-ordained ministers, in the light of the present institutional model of ministry, and of a possible future tension between pastoral and liturgical leadership, will be examined.
- Chapter Eight: The requirement for Brisbane Catholics that Baptism calls all to participate in God's mission. Here the mandate for mission will be investigated, and baptism will be presented as the decisive factor, highlighting mission as the responsibility of all church members. The need for forging an authentic relationship between gospel and world, for effective missionary activity, will also be argued.

- Chapter Nine: The archdiocesan preference for Ministry to be exercised in a collaborative way. Factors seen as antithetical to increased lay participation will receive criticism, and it will be argued that clergy must provide empowering pastoral leadership, for genuine collaboration to occur. Finally, collaboration as a feature of the parish setting will be explored, with strategies designed to ensure appropriate decision-making being investigated. The overriding necessity for both the creation and the maintenance of a parish climate fostering collaboration will be stressed.
- Chapter Ten: Priesthood and the celibacy law, since The ordained ministry has a vital role in the church. Here, parishioners' two chief criticisms of the law - its negative impact on clergy numbers, and its role in fostering the presently-existing disparity between priests and laity - will be highlighted. It will be argued that the retention of the law appears a consequence of two factors: a negative attitude towards sexual issues, and a determination to retain the pre-Vatican II relationship between law and authority. Finally, it will be claimed that the "mission" of the institution is being jeopardised, through the shortage of clergy.

In scrutinising each topic, its relevance for the Brisbane church will be noted, its doctrinal basis according to Vatican II and post-conciliar literature will be explored and, where applicable, its history will be traced. Where apparently contrary teachings exist, these will receive comment. Doctrines which appear to have the potential for hindering the full implementation of the *Shaping and Staffing* process will be highlighted, with their negative aspects receiving comment and, in some cases, criticism.

The thesis covers ground which is unique in its scope and setting. While it will draw on world-wide resources, and on the documents which have shaped the church since Vatican II, its focus of application means that there is no precedent for it. What is certain is that the archdiocesan reorganisation will have far-reaching consequences for church, clergy and laity in the longer term. In fact, as a plan for church renewal, Brisbane's restructuring process, *Shaping and Staffing Our Parishes*, may well turn out to be one of the most significant happenings in any of the major Christian denominations this decade. As well, it is of importance both sociologically and culturally, since it will affect over half a million people by 1997. The reorganisation will have far-reaching implications, not least in its potential for awakening in parishioners their responsibility for mission.

While any evaluation of the effects of the process are impossible at this time, one positive outcome has been an increased lay involvement in parishes. There are people planning for their future, with confidence that "the Spirit guides and challenges" them as they "learn to be church together for tomorrow".¹⁹ If this initial enthusiasm translates into real and enduring renewal, the church should be well equipped to enter the twenty-first century - "to face the future with hope, rather than with dread and rising exhaustion".²⁰

FOOTNOTES

1. Where Brisbane is mentioned in the text the archdiocese, and not the state capital is meant, except in cases where the metropolitan area is noted clearly. Readers are referred to the map in Appendix A (p.428) for the geographical extent of the archdiocese.
2. Unless specifically indicated otherwise, all figures relating to clergy or to seminarians refer to Brisbane diocesan priests, or to seminarians intended for the Archdiocese of Brisbane after ordination.

3. "Drastic Drop in Clergy Numbers", Clergy Distribution Committee *Newsletter*, June, 1991, p.6. [Incardination (*cardo*, *-inis*, a hinge) means attachment. *CIC*, c. 265 states that "Every cleric must be incardinated in a particular church, or in a personal prelature or in an institute of consecrated life or a society which has this faculty: accordingly, *acephalous* or "wandering" clergy are in no way to be allowed".]
4. *GS 4*. Quoted in *Shaping Our Future: A Preliminary Draft Proposal for the Future Pastoral Staffing of Parishes* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1992) p.1.
5. *Shaping and Staffing Our Parishes: A Proposal* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, October 14, 1992) p.2.
6. *ibid.*, p.7.
7. *ibid.*, p.4.
8. Robert H. Waterman, Jr., *The Renewal Factor* (Toronto: Bantam, 1987) p.16.
9. *ibid.*, p.19.
10. James N. Feros and Warren Pengilley, *Strategic Business Decisions: Reviewing Proposals for Growth* (Melbourne: Pitman, 1994) p.17. Also note *GS 4*.
11. Waterman, *op.cit.*, p.22.
12. *Shaping Our Future*, Update No. 1 (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, March, 1993) p.2.
13. *Shaping Our Future*, Update No. 2 (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, August, 1993) p.1.
14. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.8. Also see material footnoted at 14 in Chapter Three, p.34.
15. Wade Clark Roof, "On Bridging the Gap between Social Scientific Methodology and Religious Studies", *Soundings* 71 (1988) p.312.
16. *ibid.*, p.307.
17. *Archdiocesan Statement of Mission and Directions* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1993). See Appendix A, p.427.
18. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*
19. *ibid.*, p.2.
20. *Shaping Our Future: A Preliminary Draft Proposal for the Future Pastoral Staffing of Parishes*, *op.cit.*, p.1.

CHAPTER TWO

The Clergy - An Endangered Species

In the years to come, the Brisbane church is facing a shortage of clergy, at a time of unprecedented population growth in the archdiocese. The problem is aggravated by the ageing of the present priest population, coupled with a continuing decline in the number of prospective ordinands. This chapter examines the reality of the clergy shortage locally, the Vatican's awareness of the widespread nature of this problem, also the main factors of influence, both positive and negative, in attracting seminarians. Finally, mention is made of the Brisbane church's commitment to a proactive response to its own situation.

The phenomenon of fewer and ageing clergy is not unique to this archdiocese. Almost all dioceses in Australia have voiced their concerns and at the National Conference of Pastoral Planners, held at Banyo Seminary in 1993, the severity of the situation was emphasised repeatedly.¹ However, it is not only the Australian church which is affected, as the flood of overseas literature on the topic has testified. In England, for instance, the number of priests in the Liverpool Archdiocese has "declined by more than a quarter", while the diocesan seminary has closed its doors.² Some communities in the United States have communion only four times a year.³ The German church in 1950 had 14,600 priests active in pastoral ministry, but by 1989 this figure had dwindled to 9,284.⁴ David Willey, the BBC foreign correspondent and broadcaster on Vatican Affairs since 1972, claims that "out of a worldwide total of some 300,000 Catholic parishes and communities, less than half now have a resident priest to celebrate Sunday mass and minister to them".⁵

The Brisbane church has a far healthier priest/parishioner ratio than is to be found in many of its counterparts overseas.⁶ However, that has not resulted in complacency. On several occasions within the last two decades the decline in the clergy population has been emphasised in archdiocesan documents.⁷ In addition, studies regarding priest numbers were undertaken in 1978, 1982 and 1985.⁸ In 1990, Pat Healy, then an employee of the Catholic Education Office, prepared a detailed evaluation of the situation. In this he provided statistical verification of the ageing of the clergy, also of the continually widening gap between the number of priests and the total lay population.⁹

For responsible decision-making regarding the staffing, size and composition of parishes, information gleaned from research already undertaken has been an essential pre-requisite to appropriate planning for the future. It has ensured that, by the end of 1990, there was full awareness of the need for radical changes in the manner of staffing parishes in the years ahead. Concentration on the staffing of parishes was motivated by the archdiocese's adherence to the Principle that "The ordained ministry has a vital role in parishes".¹⁰

Contraction in Clergy Numbers

The Catholic population of the Archdiocese has sustained a meteoric rise in the last twenty years and, according to figures calculated using the latest projection forecasts employed by government departments, the increase is set to continue. The following table illustrates the rapid growth rate.

Year	Population¹¹
1971	270,523 (actual)
1981	334,593 (actual)
1991	485,442 (actual)
1996	550,168 (actual)

While the lay population has increased by over 100 percent since 1971, the number of clergy engaged in full-time parish ministry has dwindled from 141 in 1978¹² to 131 in 1995 and 122 in 1996¹³. At present, "it is the ageing of the clergy that is the single most important factor influencing this population".¹⁴ The age profile below, covering the years from 1978 to 1990, illustrates the reality of the situation.

A Comparison of Diocesan Clergy by Five and Ten Year Cohorts for the Years 1978, 1982, 1985 and 1990

Age	Five Year Cohort				Age	Ten Year Cohort			
	1978	1982	1985	1990		1978	1982	1985	1990
85+	2	2	1	3	85+	2	2	1	3
80-84	4	6	7	5	75-84	10	11	14	15
75-79	6	5	7	10					
70-74	8	11	14	13	65-74	23	28	27	21
65-69	15	17	13	8					
60-64	23	15	12	18	55-64	34	27	31	40
55-59	11	12	19	22					
50-54	10	19	21	29	45-54	33	51	50	49
45-49	23	32	29	20					
40-44	36	22	18	28	35-44	57	47	47	37
35-39	21	25	29	9					
30-34	29	17	10	16	25-34	37	27	21	21
25-29	8	10	11	5					
Total	196	193	191	186	Total	196	193	191	186

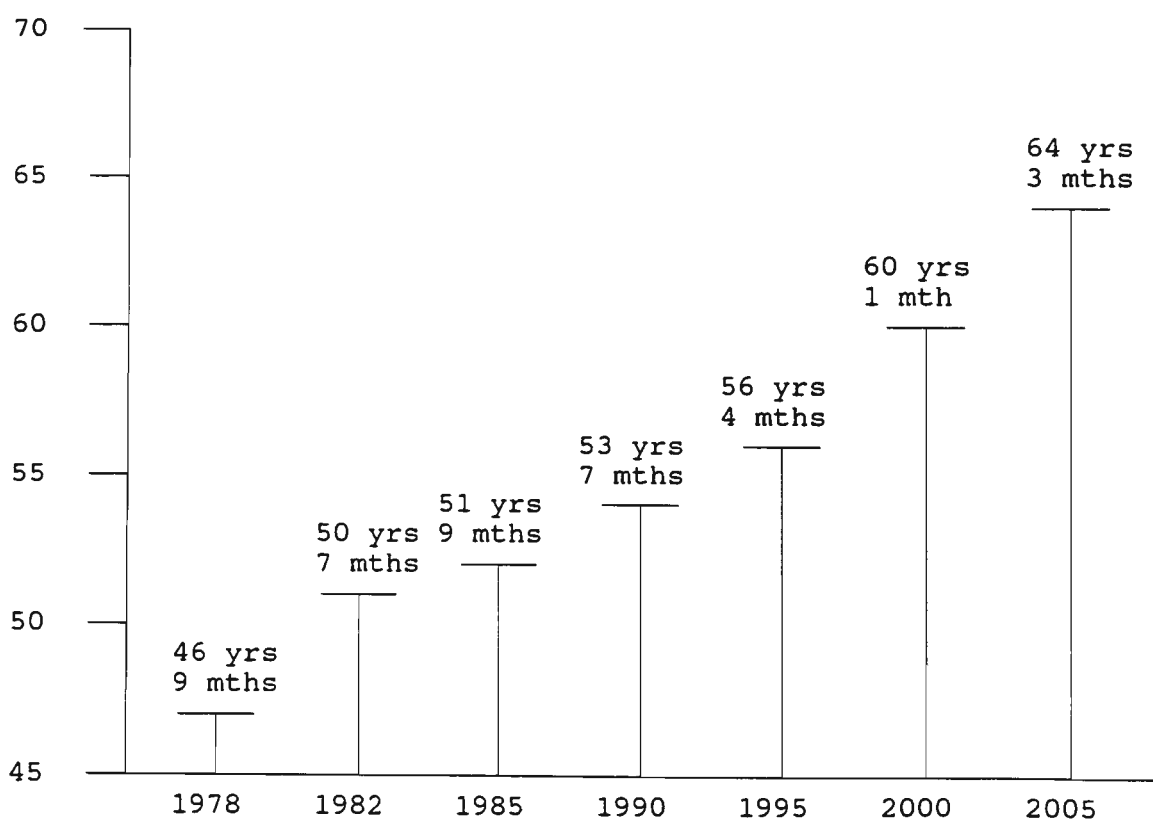
P.W. Healy, Clergy Age Profile - 1978 - 2030: Actual and Forecast Populations, p.3.

From the above table, it can be seen that the number of clergy under 50 has declined from 117 in 1978 to 78 in 1990, a fall of 33.3%. More alarming still is the decrease in the cohort aged under 40, from 58 to 30, or a decline of 48.3%. Increases are evident only in the cohorts aged over 70, and in those aged between 50 and 60. Healy notes two particularly significant trends. These are:

- (i) the decline in the number of priests under 50, and
- (ii) the major concentration between ages 40 and 60.

He maintains that these two trends have impacted decisively on the average age of the clergy.¹⁵ This has risen from 45.75 (1975) to 53.6 (1990),¹⁶ and is forecast to reach 60.09 by the year 2000.¹⁷

Below is a graph illustrating the rise (both actual and forecast) in the average age of the clergy, from 1978 to 2005.



"Drastic Drop in Clergy Numbers", *Newsletter*, Clergy Distribution Committee, June, 1991, p.4.

While the overall trend, as can be seen above, is a rise in the average age of the clergy, in some years this is seen as greater than in others. For instance between 1978 and 1982 (4 years) there is an increase of 3 years 10 months, while between 1985 and 1990 the rise is only 1 year 10 months. The steeper rise between 1978 and 1982 can be explained by the sharp drop in ordination rates. Between 1971 and 1974, there were 27 seminarians ordained from Banyo for the Archdiocese. Between 1975 and 1978 there were 9, while 1979 to 1982 produced only 10 new priests who had studied at Banyo.¹⁸ The rise in clergy ages accelerates again between 1995 and 2000, and between 2000 and 2005 (forecast figures only). This can be explained in large part by the fact that the largest concentration of clergy in 1990 is in the 40 to 60 age band. By the year 2000, these will be in the 50 to 70 year age band. A further contributing factor is the small number in the present under-40 age band.

While the number of retired clergy has jumped from 16 in 1978 to 21 in 1990,¹⁹ and 25 in 1996,²⁰ it will probably remain "relatively stable" in the years ahead.²¹ However, it can be assumed that many of the presently non-retired clergy, as they grow older, will be less active.

What of the Future?

After making allowance for deaths, resignations and retirements, an average of eight new priests would be required each year, to maintain existing levels. However, at no time since 1965 has the number of ordinations and incardinations approached that figure.²² In addition, since 1975, the number of deaths and resignations has exceeded the number of ordinations and incardinations, as can be seen from the following table:

Year	Deaths	Resignations	Sub-Total	Ordinations/ Incardinations
1966-70	16	8	24	26
1971-75	9	5	14	35
1976-80	9	9	18	16
1981-85	12	3	15	14
1986-90	14	4	18	12
Total	60	29	89	103

P.W. Healy, Clergy Age Profile, p.6

From the above table, it can be seen that while deaths/resignations totalled 51 between 1976 and 1990, the number of ordinations/incardinations was 42.

Since 1990, the position has not improved. Between 1991 and 1996 (inclusive), there were 14 ordinations. In two cases the ordinands were aged 46 (in 1995). By contrast, between those years there were 17 deaths and 13 resignations.²³

Figures from Banyo Seminary provide no comfort for the immediate future. Present enrolments (June, 1997), with the likely year of ordination, are set out below. Probable ages upon ordination are bracketed.

Year Level (1997-2003)	Likely Year of Ordination	No. of Students	Ages at Ordination²⁴
7	1997	2 (ordained Nov. 12 1997)	(29 and 30)
6	1998-9?	1 (on sick leave 1997)	(23 +)
5	1999	1	(30)
4	2000	3	(24, 25 and 32)
3	2001	2	(35 and 46)
2	2002	3	(41, 46 and 54)
1	2003	-	-

From the above table, a further fall in ordinations between 1996 and 2000 is evident. If 75% of the seminarians proceed to the priesthood, the archdiocese will gain a further five clergy, plus one ordained in 1996. However, Healy estimates there will probably be around 20 deaths and four resignations between 1996 and 2000.²⁵ The net loss to the archdiocese will therefore be 18 clergy, an average loss of over three per year. Significantly, four of those ordained between 1990 and 1995 were under 30 by 1995. As well, of the seminary students enrolled between 1996 and 2000, at least three will be under 30 in the year 2000. Interestingly, of those due to be ordained in the years 2001 (2) and 2002 (4), one will be under 40 when ordained, while three will be over 45. Of those six ordinands, it is probable that only four will actually proceed to ordination.

The presence of older men in seminaries is not unique to Australia. In the United States, in 1984, 30% of seminarians were over 30, while 4% were over 50.²⁶ There has been some resistance to older seminarians there, however two recent studies have proved enlightening. The first found that:

"older seminarians are more certain about their vocational decision and have fewer doubts about whether they want to be priests. Also (they) are slightly more open to greater participation in church life by deacons and parish councils".²⁷

Beyond those points, attitudes of both older and younger seminarians coincided.²⁸ A second study in 1985 by Raymond Potvin found that:

"older seminarians reported fewer symptoms of psychological distress and higher feelings of happiness, and that the older men were slightly more traditional in theological attitudes. On attitudes about the priesthood as such, the older and younger seminarians were indistinguishable".²⁹

The one complaint against older seminarians that has not been researched is that they "generally have lower academic abilities".³⁰ That appears difficult to substantiate,

since all seminarians have to complete an approved course before ordination. Those who fail, regardless of their ages, would be unable to continue their training. As regards the capacity for success in studies of men between the ages of 30 and 50 (the ages of most mature age seminarians) one has only to look at those enrolled at secular universities. Many people of mature age complete a bachelor's degree and continue with post-graduate study.

Clergy Shortage Likely to Continue

According to the Statistical Yearbook of the Church, the number of diocesan priests worldwide, at the end of 1993, was almost the same as that in 1978. However, the church's total population had increased substantially, by over 6.3 million in the year ended December 31, 1993, alone.³¹ The consequence is that fewer clergy are shepherding greater numbers of parishioners, also that many parishes have no resident pastor.³² As of December 31, 1995, there were a total of 220,077 parishes worldwide. Of these, 134,312 were under the care of diocesan priests, and 25,060 were run by religious order clergy. At that time, there were 60,705 parishes without resident parish priests.³³

The shortage of clergy was certainly realised by the nineteen sixties,³⁴ and the position has not improved since then. After contemplating the results of surveys on priest numbers undertaken in the last two decades, Dean Hoge in 1987 concluded that the declining number of vocations

"is not a temporary thing, or a short-term low point in a cyclical pattern. It is a long-term situation, with no end in sight. No large increases in the number of seminarians can be expected, even if recruitment efforts are expanded and improved".³⁵

That the Vatican is aware of the situation is evident. Küng relates that, in 1970, "Pope Paul told the College of Cardinals how much he was distressed by the statistics of priests and religious leaving, but he did not announce any decisive measures to counteract their departures".³⁶ In 1980, the document *Postquam Apostoli* stated that

"In our time, the greatest impediment for the fulfilment of the mandate of Christ seems to be the strong diminution of priestly and religious vocations, a phenomenon which ... troubles many, if not all the regions of ancient Christian tradition".³⁷

Despite this admission of the problem, and of its consequences for the institution, Rome appears determined to resist change, and also to stifle comment regarding it from members of the hierarchy. Regarding this, Bishop Brendan Comiskey (Ireland) lamented

"Ninety-nine percent of the church is made up of the laity, and they are discussing celibacy and everything else all the time. Are we, the bishops, to be the only ones in the church not discussing the central issues? ... It is simply no longer acceptable for the bishops to remain silent".³⁸

In June, 1995, forty United States bishops mentioned the priest shortage and priest morale as questions needing "open discussion".³⁹ Even the clergy feel frustrated at the fact that "some solutions to the clergy shortage are precluded from discussion, and that not all pastoral solutions and options can be explored".⁴⁰

Why the Shortage of Vocations?

It would be very difficult to present statistical information regarding factors which have influenced the general decline in vocations in the Latin church over the last thirty years. Nonetheless, some factors noted as significant in the United States and Canada in 1987 were "a pervasive materialism, a new ecclesiology which is still not clearly

defined, (and) uncertainty regarding the precise roles of priests, religious and laity in the church today".⁴¹

Despite these perceived hindrances to an increase in vocations, studies have been undertaken among those who have considered entering the priesthood. Fee and Associates (1981), and Hoge (1987) indicate that "the two principal determinants of interest in vocations (are) ... the encouragement factor and the deterrence of celibacy".⁴²

Personal Encouragement

Personal encouragement, specifically from vocation directors, religious sisters or brothers, priests, fathers and other relatives, has been highlighted as important in attracting ordinands according to Hoge.⁴³ Strangely, he found the influence of fathers slightly outweighed that of mothers, although the opposite was the case in Fee's 1981 study.⁴⁴ Breslin (1980) reported that in Ireland, "seminarians gave prominence to the example of a priest in the parish and to their mothers' influence".⁴⁵

A study, *Young Catholics in the United States and Canada (1980)*, found that encouragement (from family and religious personnel) was the key factor in the initial consideration of a vocation. Additional impact came from a Catholic education, "warm" religious imaging,⁴⁶ and the nature of the spirituality of the family.⁴⁷ However, these latter factors were outweighed by that of encouragement, in determining "whether or not ... vocational seeds take root and grow".⁴⁸ Researchers found that lack of encouragement "precludes people from even thinking about a vocation".⁴⁹

The Australian Catholic bishops will be able to gauge the degree of encouragement likely to be given by Catholic parents when they receive the results of the Catholic Church Life Survey, conducted in selected parishes in November, 1996. One question asked was:

"What would be your attitude if one of your sons showed an interest in becoming a priest?"

Respondents were requested to circle up to two (2) of the following responses:

1. I'd encourage him.
2. Encourage with reservations.
3. Neither encourage nor discourage.
4. Try to discourage
5. Strongly discourage.
6. No sons at an appropriate age.⁵⁰

Information gained from respondents' replies to the above question may ultimately help in finding the reason why few young Australians are attracted to the priesthood. It may also aid in the formulation of more effective strategies designed to recruit seminarians in the future.

Hoge claims that the level of community esteem for clergy would probably have some impact on the number of parents who would encourage their sons to enter the priesthood.⁵¹ This appears the case, according to his statistics, which show an increase in community esteem for clergy between 1974 and 1985, matched with increased parental happiness with having a son become a priest in 1985.⁵²

Despite the community esteem for clergy having increased between 1974 and 1985, there appears to have been no corresponding rise in esteem by clergy for the priestly role itself. In this connection, I find one set of figures in Hoge's report which should not be ignored. These are the statistics, covering active recruitment by the clergy of young men for the priesthood, which are set out below:

	1985 Survey	
	Today	4-5 years ago
I actively encourage men to enter the seminary or novitiate, since I see the priesthood as a very rewarding vocation	48%	53%
I encourage men but advise them about the uncertainties surrounding the role of the priest today	27%	21%

(Taken from Table 18, Hoge, 1987)

From the above figures, a small (five percent) decrease in the number of priests who actively encourage young men is noted, as is an increase (six percent) in the number of priests concerned with "uncertainties surrounding the role of the priest today". Why has the "uncertainty" factor assumed greater prominence for clergy at a time when there is more community esteem for them? To a slightly lesser extent, why did fewer clergy pursue a policy of active encouragement in 1985 than 4-5 years previously? Fischer claims that the researchers involved with the 1972 United States NORC clergy survey encountered a "mystery" factor.⁵³ Thirteen years later, one of the NORC researchers, Andrew Greeley, commented on this, as follows:

"What has gone wrong in the Catholic priesthood in the United States since the Second Vatican Council? Even stated as simply as that last question, the crisis in the priesthood remains to a considerable extent inexplicable ... Until we understand better than we do now why the Council was such a savage blow to the morale, the self-esteem, the self-confidence and the self-respect of priests, we will have to accept as almost inevitable the continued decline in the number of priests available to minister to the church, and the mounting problems for laity and for priests because of that decline".⁵⁴

Information from a report published by the American Bishops' Committee on Priestly Life and Ministry in 1989 appears to validate Greeley's comment. This report, according to Hastings, "paints a sad picture, saying that many United States priests feel trapped, overworked, frustrated, and that their morale is low".⁵⁵

Since the "encouragement" factor is of such initial importance in priest recruitment, it is strange that the Australian bishops have not implemented mechanisms to maximise this, both at diocesan and at parish levels. With a vigorous, and well co-ordinated national strategy, involving both clergy and laity, there may well be an increase in vocations. Data collected appears to indicate that this would happen.

Celibacy

While personal encouragement may attract seminarians, the question of celibacy as a deterrent is more complex, since it has in effect a dual-pronged capacity for lowering clergy numbers. On the one hand, it has been blamed for a lack of interest in vocations.⁵⁶ Additionally, it is a major reason for priest resignations.⁵⁷ Schoenherr and Young, writing of United States clergy, claim that:

"throughout the two decades following the Second Vatican Council, large minorities of priests and seminarians persisted in stating a preference for marriage ... celibacy remains not only an unsettling, but also an unsettled issue for American Catholic clergy. Hence it will continue to ... have a negative impact on priestly retention. ... (It) will also affect present and future ordination rates".⁵⁸

The *Young Catholics in the United States and Canada (1980)* survey stated that celibacy only becomes an issue of importance for those thinking seriously about a vocation. Thus, it found that "celibacy has no role at all" in the process of arousing initial interest in a vocation.⁵⁹ Nonetheless, among those who had considered but rejected the idea of a vocation, one third said they would reconsider if priests were allowed to marry.⁶⁰

By 1985, celibacy appears to have become even more unattractive for American youth. Hoge found that, among campus ministry leaders, 70 percent of males and 74

percent of females gave not being allowed to marry as their chief reason for a lack of interest in either the priesthood or the religious life.⁶¹ In a random sample of college students the figures were lower - 61% (males) and 66% (females).⁶² Perhaps the higher score among campus ministry leaders was a consequence of their closer association with clergy and/or religious. This could have given them a greater awareness of both the positive and negative effects of a celibate lifestyle.

The Australian bishops will gain some idea of the laity's attitude towards a celibate clergy from the Catholic Church Life Survey, which incorporates the following question (with its choice of answers):

In the Western Church, married men cannot usually be ordained priests. Which of the following comes closest to expressing your opinion on the requirement of celibacy for priests?

1. It is of great benefit to the Church.
2. The Church would be equally well served if celibacy were not required, but optional.
3. I can't decide.
4. Although the celibacy requirement has been of great benefit in the past, it is not suited to today's circumstances.
5. Requiring priests to be celibate has had a negative impact overall.
6. No opinion / don't know.⁶³

Answers will require careful interpretation, since in all likelihood some respondents will see the celibacy issue only within the context of a priest shortage. Without the latter, they may well respond differently.

I am unaware of any survey providing statistical information regarding Australian clergy who have resigned from the active ministry, however those who resign cannot marry without a rescript dispensing from the obligation of celibacy.⁶⁴ Worldwide, in 1965 there were 1189 such dispensations granted,⁶⁵ while the years 1966-72 saw

around 13,000 dispensations from about 14,000 petitions. "Difficulties with celibacy were alleged in 85% of the cases".⁶⁶ Hans Küng writes that between 1980 and 1990 more than 30,000 priests resigned because of the requirement for celibacy.⁶⁷ Nonetheless, the law still stands. (Its effect on both priesthood and institution is discussed in Chapter Ten, "Priesthood - and THAT Law".)

Without a substantial increase in clergy numbers, the situation in Brisbane will continue to deteriorate. It is anticipated that, by the year 2001, a number in excess of 600,000 nominal Catholics will be served by 102 diocesan and twenty religious priests.⁶⁸ The average age of the clergy will be around 61 years,⁶⁹ and each will have on average at least 4,918 parishioners. The situation would be considerably worse without the religious order clergy who will form 16.4% of the total number of priests.⁷⁰ Even now (1997), not only do some staff parishes, but those engaged in other duties make themselves available to "supply" for Sunday masses. Without their generous help the plight of the diocesan priests would be considerably worse.

Realising the problem, and that strategies should be formulated to counter the clergy shortage before it reached a critical stage, the Clergy Distribution Committee approached Bishop James Cuskelly, MSC, the then Vicar for Pastoral Planning in 1991. He in turn began moves intended to address the future shaping and staffing of parishes in the archdiocese.

Brisbane's new planning process is designed to enable the local church to fulfil its mission in south-east Queensland. The worry is that this aim of the archdiocese may be impeded somewhat as a consequence of the clergy shortage. This is because the

Catholic Church is a sacramental entity, and ordination is (ordinarily) a pre-requisite for the celebration of the sacraments. Thus, without clergy the institution will lack its sacramental character, a situation seriously jeopardising both mission and ministry.

FOOTNOTES

1. "Pastoral Planning Today in the Australian Catholic Church": A Summary by Diocese collated from data submitted by Australian Dioceses in preparation for the National Conference of Catholic Diocesan Pastoral Planners, held at Banyo Seminary, Brisbane: October 31 - November 3, 1993.
2. Michael Gaine, "New Ways for the Priesthood", Viewpoint, *The Tablet*, June 13, 1992, p.730.
3. George B. Wilson, "The Priest Shortage - The Situation and Some Options", *America*, May 31, 1986, p.450.
4. Hans Küng, *Reforming the Church Today: Keeping Hope Alive* (New York: Crossroad, 1990), Footnote 1, p.124.
5. David Willey, *God's Politician: John-Paul II at the Vatican* (London: Faber and Faber, 1992) p.75. Every community is not necessarily a parish. For instance, in Brisbane archdiocese, the parish of Caloundra incorporates the communities of Caloundra, Kawana, Kenilworth, Beerwah, Landsborough and Maleny.
6. *Shaping and Staffing Our Parishes: A Draft Proposal* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1992) p.4.
7. See, for instance:
 - (a) "A Pastoral Plan for Deaneries", Priests' Assembly, July, 1983, noted the following: "grouping of existing parishes into cells of three or four should ... provide the framework for future servicing, given the increasing shortage of priests", p.64;
 - (b) Summary Report of the "Called and Gifted" Programme (1987) advocated increased lay participation in the life of the parish due to "the shortage of religious and clergy";
 - (c) The archdiocesan's "*Quo Vadis*" project (1988) presented statistics showing a future shortage of clergy, to stimulate discussions regarding, and recommendations concerning, alternative strategies for future staffing of parishes. (The above information was taken from research material made available to me by Fr John Chalmers, the convenor of the first *Shaping and Staffing Our Parishes* taskforce);
 - (d) P.W. Healy, *Clergy Age Profile, 1978-2030: Actual and Forecast Populations* (Brisbane: Planning and Building Section of Catholic Education Office, September, 1990);
 - (e) "Drastic Drop in Clergy Numbers", *op. cit.*
8. Healy, *op. cit.*, p.1.
9. *ibid.*
10. One of the Key Principles guiding the restructuring process.
11. Healy, *op. cit.*, p.17. Figures for 1991 and 1996 were obtained from Mr Chris Ehler, Coordinator, Parish Review and Planning, The Catholic Centre, Edward St, Brisbane.

12. Healy, *op.cit.*, p.2.
13. "Clergy Availability: 1996 - 2005". Sheets supplied by Mr Chris Ehler, Archdiocesan Coordinator of Parish Review and Planning.
14. Healy, *op.cit.*
15. *ibid.*, p.5.
16. *ibid.*
17. "Drastic Drop in Clergy Numbers", *op.cit.*, p.4.
18. Figures for number of seminarians obtained from records at the seminary, Banyo, Brisbane.
19. Healy, *op.cit.*, p.2.
20. Figures obtained from Alphabetical List of Archdiocesan clergy.
21. Healy, *op.cit.*, p.9.
22. *ibid.*, p.5.
23. Figures for numbers of seminarians obtained from records at seminary. Figures for clergy who have resigned obtained from the office of Archbishop John Bathersby, The Catholic Centre, Edward Street, Brisbane. Figures for deceased clergy obtained from archival material at seminary.
24. Headings for table, except "No. of Students" taken from Healy, *op.cit.* Figures for seminarians are correct as at June 30, 1997.
25. Healy, *op.cit.*
26. Dean Hoge, *The Future of Catholic Leadership: Responses to the Priest Shortage* (Kansas City: Sheed and Ward, 1987) p.140.
27. *ibid.*, p.141.
28. *ibid.*
29. *ibid.*, p.142. For extra information regarding role commitment among clergy see Raymond H. Potvin, "Role Uncertainty and Commitment among Seminary Faculty", *Sociological Analysis*, 37, Spring, 1976, pp.45-52.
30. Hoge, *op.cit.*, p.141.
31. "Worldwide Trends in the Priesthood", *The Catholic Leader*, October 1, 1995, p.8. (Population figures are approximate. No figures were received from 146 of the church's 2,825 jurisdictions.)
32. In 1978 there were 1,046 parishes being administered by non-ordained leaders. By 1993 this figure had jumped to 3,162, *ibid.*
33. Figures obtained from the Apostolic Pro-nuncio, Archbishop Franco Brambilla in a letter dated December 3, 1997.

34. Otto Semmelroth, "The Eschatological Nature of the Pilgrim Church and Her Union with the Heavenly Church", trs. Richard Strachan in H. Vorgrimler, ed., *Commentary on the Documents of Vatican II*, V.1 (London: Burns and Oates/New York: Herder and Herder, 1967) p.282.
35. Hoge, *op. cit.*, p.119.
36. Küng, *op. cit.*, p.7.
37. SCC, *Postquam Apostoli* 10, AAS 72 (1980) p.350.
38. "Bishop Brendan Comiskey of Ireland Speaks Out", *The Married Priest*, 4, 4, October-December, 1995, p.9.
39. "Forty U.S. Bishops Raise Right to Speak Out", *ibid.*, pp.5 and 7.
40. Adrian Hastings, *Modern Catholicism: Vatican II and After* (London: SPCK/New York: OUP, 1991) P.249.
41. John A. Weafer, "Vocations - A Review of National and International Trends", *The Furrow*, 39, 8, August, 1988, p.508.
42. Richard A. Schoenherr and Lawrence A. Young, with the collaboration of Tsan-Yuang Cheng, *Full Pews and Empty Altars: Demographics of the Priest Shortage in the United States Catholic Dioceses* (Madison, Wisc.: University of Wisconsin Press, 1993) p.154.
43. Hoge, *op. cit.*, p.131.
44. *ibid.*
45. Weafer, *op. cit.*, p.507.
46. Centre for the Study of American Pluralism, *Young Catholics in the United States and Canada, 1980* (National Opinion Research Centre, University of Chicago, March, 1980) p.154.
47. *ibid.*, p.148.
48. *ibid.*, p.154.
49. *ibid.*, p.155.
50. Australian Catholic Bishops' Conference, *Catholic Church Life Survey* (Melbourne: Australian Catholic Bishops' Conference/National Church Life Survey, 1996) Sheet F, p.3.
51. Hoge, *op. cit.*, p.132.
52. *ibid.*, p.135.
53. James A. Fischer, *Priests: Images, Ideals and Changing Roles* (New York: Dodd, Mead and Co., 1987) p.93.
54. *ibid.*
55. Hastings, *op. cit.*
56. Hoge, *op. cit.*, pp.124-5; Hastings, *op. cit.*
57. Hastings, *ibid.*

58. Schoenherr, et al., *op.cit.*, pp.226-7; also see Fischer, *op.cit.*, p.91.
59. Centre for the Study of American Pluralism, Young Catholics in the United States and Canada, *op.cit.*, p.150.
60. *ibid.*, pp.154-5.
61. Hoge, *op.cit.*, p.121.
62. *ibid.*, p.124. Flood reports that a 1978 national survey in the United Kingdom found that "It is among the young that a celibate life is least favoured", Edmund Flood, *The Laity Today and Tomorrow* (New York/Mahwah: Paulist, 1987), p.74.
63. Australian Catholic Bishops' Conference, Catholic Church Life Survey, *op.cit.*
64. *CIC*, c. 291.
65. James A. Coriden, *et al.*, eds., *The Code of Canon Law: A Text and Commentary* (Mahwah: Paulist, 1985) p.232.
66. *ibid.*, p.233.
67. Kūng, *op.cit.*, p.137.
68. "Priests Key to Parish Plan", *The Catholic Leader*, May 14, 1995, p.3.
69. "Drastic Drop in Clergy Numbers", *op.cit.*, p.6.
70. "Clergy Availability: 1996 - 2005", *op.cit.*

CHAPTER THREE

Planning - Imaging a New Future

From the outset, the approach to pastoral planning in Brisbane has had a much broader and more comprehensive scope than merely compensating for the clergy shortage. Authorities have demonstrated awareness of the church's responsibility to be a "catalyst for change and growth".¹ This has entailed a dual-pronged strategy, with the development of options to meet the needs of parishes proceeding hand in hand with the implementation of previously-articulated priorities for the archdiocese as a whole.² Thus planning has involved both restructuring, in the light of the Key Values and Principles considered integral to change in the local church, and redirection, in accord with the archdiocesan Statement of Mission and Directions.

Reorganisation really commenced with Bishop Cuskelly's understanding of the need for change in Brisbane, and his recognition of the opportunities offered as a consequence of the clergy shortage. He realised that many overseas dioceses were in the process of implementing creative strategies to meet the needs of both church and parishioners on the threshold of the new millennium. Thus he visited the United States of America from July to September, 1991, to study:

- (i) Pastoral planning offices and their modes of operation;
- (ii) Diocesan structures, and their relationship in the planning process, and
- (iii) Personnel boards.³

In all he visited twelve dioceses,⁴ and by the following October had documented his findings.

In that same month, at a Priests' Council meeting, the necessity for reading "the signs of the times" was urged.⁵ Also advocated was a policy of admitting more persons into the decision-making process in the future.⁶

The Clergy Distribution Committee was instrumental in Bishop Cuskelly requesting that Fr John Chalmers "convene a taskforce to address the immediate question of the future pastoral staffing of parishes in the archdiocese", in November/December, 1991.⁷

The taskforce members, apart from Fr Chalmers, included Fr Kevin Smith (Clergy Distribution Committee), Fr Gerry Kalinowski (Diocesan priest), Fr Gerry Dullard, OSA (Religious order priest), Mrs Pauline Peters (President, Archdiocesan Pastoral Council and a Pastoral Associate), Sr Mercia Foster (Pastoral Associate and Coordinator of Pastoral Ministry Leadership Formation), Mr Geoff Gowdie (Centre for Church Life and Mission), Mr Peter Gagan (Adult Education Secretariat) and Mrs Pat Hall (Seminary Formation).⁸

The Taskforce in Action

The taskforce had five meetings between February 11 and April 18, 1992, after which it produced the "Preliminary Draft Proposal for the Future Pastoral Staffing of Parishes" at the beginning of May. The intention of its compilers was to produce a document for discussion and recommendation, not merely to replicate what had proved effective solutions in other dioceses. Thus papers covering major archdiocesan statements relating to "matters relevant to the future pastoral staffing of parishes"

were consulted,⁹ as were other sources from Australia and overseas.¹⁰ Considered of special interest were the planning strategies employed in the dioceses of Richmond (Virginia, U.S.A.), and Youngstown (Ohio, U.S.A.).¹¹

In the compilation of this first Proposal, there was conscious intent to "locate the planning in the mission of the church, rather than in the shortage of priests".¹² To achieve this, the Key Values and Principles were presented as challenges which needed to be met, for the archdiocese to develop a truly missionary character.¹³ As such, they were then, and are now perceived as guiding the whole planning process. They are detailed as follows:

1. Baptism calls all to mission -

All the baptised are called to be active in Christ's mission, both within the church and beyond.

2. Mission determines structures and leadership -

With the present situation in Brisbane, "it is imperative that structures and leadership continue to focus on the call to mission, and be responsive to change".

3. Ministry is to be exercised in a collaborative way -

This was strongly urged at both the Archdiocesan and Priests' Assemblies.

4. The Ordained Ministry has a vital role -

Ordained clergy have traditionally played a leadership role in parishes, while they fulfil an "essential" function in the field of ministry.

5. Sacraments are "the Catholic way" -

"In considering different pastoral options for its life, a parish community must seek to safeguard this Catholic tradition".

6. Parishes promote the pastoral care of people -

"Parishes are communities where people can come to a sense of belonging, can celebrate, be nurtured, then reach out to others".

7. A variety of options is to be encouraged -

"According to clearly determined criteria, and with a sense of its unique history, identity and needs, each parish community is in the best position to propose the pastoral option which suits its future".

8. Pastoral planning is on-going -

Once restructuring has commenced, "it will need continual monitoring, review and fresh response".

9. Need for education and formation -

"As new pastoral options are adopted, new roles and functions (will) emerge. It is the responsibility of the parish to ensure that these roles and functions are clarified, and that formation for them is provided. The archdiocese supports parishes in this responsibility, through the provision of resources".¹⁴

In addition, emphasis was placed on the need for "grassroots up" planning,¹⁵ with each parish deciding on the direction in which it should proceed.

Suggested strategies for future parish organisation were also offered,¹⁶ together with comment on various facets of both pastoral and parish leadership.¹⁷ Finally, five different models for the future pastoral staffing of parishes were presented.¹⁸

With specific reference to the current clergy shortage, the taskforce rejected as inappropriate the following options:

- (a) The ordination of either married men or women, and the reinstatement of priests who had resigned from active ministry and married (due to the present stance in Rome, also to current canon law provisions);
- (b) Closing parishes on the basis of numbers only, since "a small parish may well be a viable and effective Eucharistic community, and an effective Christian presence in society". That is still an archdiocesan understanding;
- (c) Using one priest as the sole pastoral leadership in two or more parishes, an option which is still not entertained, as it would further overwork clergy, and require them to be sacramental circuit riders, or dispensing machines;
- (d) The importation of overseas priests -

It was felt that this could impede:

- (i) The promotion of vocations locally;
- (ii) The assumption by the laity of their proper role, as outlined at Vatican II, and
- (iii) The consultation and collaboration envisaged for the future, in addressing the needs of particular communities.¹⁹

With regard to (d) above, it was pointed out that if priests worldwide were allocated solely on a population basis, Brisbane would lose some of its clergy to countries with an even worse priest/parishioner ratio.²⁰

What the people said!

In May, 1992, the first round of consultations took place. The initial Proposal was considered by around five hundred people, representing key areas of the archdiocese. These included priests and deacons, seminarians, members of the Archdiocesan Pastoral Council, and parish pastoral associates.²¹

At these consultations, the strengths and weaknesses of the document were examined, with all groups being encouraged to express what they felt could grow from the implementation of the resolutions. The leading responses from all groups are included here.

The priests saw possibility for:

- (i) encouragement of the laity to assume its baptismal role;
- (ii) the sharing and rationalisation of parish resources, and
- (iii) the role of the priest to be better defined.

The opportunity for the role of the priest to be clarified was noted by the seminarians, who also advocated using the concept of "mission" to guide parish activities.

A permanent diaconate was sought by the deacons, who also stressed the need for consultation with all Catholics, not just with regular church-goers. As did the priests and seminarians, the deacons realised the opportunity for re-defining a theology of ordained ministry within the church.

The Archdiocesan Pastoral Council (comprising around two hundred representatives from almost every parish) welcomed the opportunity to involve all parishioners. It also stressed the prospects for a "mission" aspect to future parish activities.

Leadership education was sought by the pastoral associates, another group concerned with the possibility for mission activity by all in the church. Additionally, they advocated clear definition of the roles of all in parish leadership positions.

The importance of increased faith education was a recommendation common to all groups consulted. It was clear that respondents wanted the laity to understand the reasons behind the restructuring process, also to be ready to grasp the opportunities offered by the latter.

Priests and members of the Archdiocesan Pastoral Council both advocated that the church address the question of married and female clergy, while the pastoral associates wanted the criteria for ordination broadened. As well, the Archdiocesan Pastoral Council pressed for the reinstatement of married clergy.²²

The above responses and recommendations were heeded in the shaping of the second Draft Proposal, which was examined by around four thousand people during July and August of 1992.²³ This second consultation involved well over one hundred groups throughout the archdiocese. Parishes, archdiocesan agencies, priests, deacons, seminarians, the Archdiocesan Pastoral Council, pastoral associates, the Catholic Deaf community, ethnic groups, the Catholic Schools' P & F Federation, and youth workers were among those who lodged responses. Submissions from individuals were also welcomed. Virtually anyone who wished could contribute.

At meetings throughout the archdiocese, respondents were asked to fulfil two tasks:

- (i) Decide on what they affirmed in the Proposal, and
- (ii) Make suggestions regarding changes and improvements.

Responses from participants formed the guiding principles in the shaping of the final Proposal.²⁴ Thus, all who participated in the consultation process, whether individually, as a member of a church agency, or at a parish meeting, can know that they actually helped to influence the future direction of the archdiocese. I would doubt that there are many dioceses worldwide where ordinary parishioners can say, with justifiable satisfaction: "This is our plan. We helped to shape it."

The Final Proposal

After the collation of responses from the second round of consultations, the final Proposal was written. This is a comprehensive document, which details the challenge faced by the archdiocese with fewer and ageing clergy, and an escalating lay population. Other significant factors noted are the development of the understanding of "mission" as a call to all of God's people, as well as the "explosion of lay involvement in the internal life of the church". Thus it is stated that the taskforce is intending to "address the task of shaping and staffing our parishes for a different future".²⁵ The process through which the Proposal was developed is explained, and major responses from the second consultation process are detailed, grouped under five headings, according to the level of support they received.²⁶

Under the heading "Outstanding Expression of Support", respondents were most enthusiastic about the idea of "encouraging parishes to plan for their futures, in

consultation with neighbouring parishes, and within clearly defined criteria".²⁷ That affirmation of lay maturity, with parishioners eager to participate in decision-making about the future of their own parishes, must have sent a positive message to the archdiocesan authorities genuinely concerned with the Brisbane church.

The only other response in this first category was a recommendation. It was strongly advocated that "the issues of the ordination of married men, the reinstatement of those who had left the active ministry and married, and the ordination of women" be addressed. Respondents urged some type of action, such as an approach to the appropriate church bodies. In addition, emphasis was placed on the necessity for this to be dealt with as a matter of urgency.²⁸

Affirmations headed "Very Strong Expression of Support" concentrated on factors connected with the implementation of strategies for change in parishes, both in their introduction and in their operation. Of the Key Values and Principles²⁹ listed in the Draft Proposal, three figured most prominently. These were:

- "(i) Baptism calls all to mission;
- (ii) Ministry is to be exercised collaboratively, and
- (iii) Sacraments are the Catholic way (with special emphasis on Eucharist)".

Additionally, all nine Key Values and Principles were endorsed in submissions from individuals, parishes and archdiocesan groups and agencies. The idea of using a collaborative/consultative approach for deciding each parish's future direction received enthusiastic support, while respondents also stressed the necessity for formation/preparation at all levels from the clergy down, for the project to be successful.³⁰

Foremost among other recommendations in the above category was the expression of the need for parishioners to be prepared for change. Also advocated was its introduction at a pace which would allow time for people to "grieve over what may be lost", and to accustom themselves to the idea of change.³¹ Lay involvement, also lay leadership in parishes was urged, with respondents stressing the need for clarification of roles and of appointment processes for parish workers. Parish involvement in the latter's selection was urged, together with the establishment of guidelines for the training of pastoral leaders.³² All the above recommendations have been incorporated, as part of the planning process. The question of finance for the training and employment of parish workers, especially in smaller, poorer parishes, was also considered to be important.³³

The rest of the major responses are listed below, according to their particular category, with the archdiocesan measures regarding them placed in parentheses.

C. Strong Expression of Support³⁴

1. Affirmation for the recommendation that the non-ordained might share more broadly in the work of preparing for, and celebrating some sacraments. This recommendation was referred to the Australian Bishops' Conference, so the issue could be examined and recommendations made. According to canon law, in specific circumstances, and with appropriate authorisation, lay ministers can perform baptisms [*CIC*, cc.230 (3) and 861 (2)] and marriages [*c.*1112 (1) and (2)]. Under no circumstances whatsoever could the other sacraments be performed by the non-ordained. Nonetheless, with

permission, lay people can perform funerals (see Catechism, n. 1684: "The Christian funeral confers on the deceased neither a sacrament nor a sacramental".) See also p.233 where this topic is discussed.

2. Affirmation for the choice to maintain local identities, and for not using numbers alone as a criterion for parishes; there was further emphasis on the importance of the identity and individuality of small parishes. (The option of closing parishes on the basis of numbers only was rejected. As well, it is considered that where parishes have been amalgamated, "local community identity is often preserved, even strengthened".)³⁵
3. A call for promotion and prayer for vocations to the priesthood, as well as for research into why there are so few applicants. (Promotion and prayer for vocations are archdiocesan policy.)
4. A call for the language of the Proposal to be straightforward. (That requirement was noted by the taskforce.)

D. Firm Expression of Support³⁶

1. A call to reconsider the option of importing priests (or seminarians). (This option has been rejected.)
2. Affirmation of small communities/groups within parishes, and a call for a greater emphasis in this area (see pp.88-89).
3. A call for more emphasis on ecumenical relationships in the planning (see pp.87-89).
4. A concern that the needs of country parishes be taken into account (e.g. models proposed, availability of resources). (All planning has been undertaken with the needs of country, as well as of metropolitan parishes in mind, with resources being available to all.)

5. A call for a permanent or extended diaconate. (There are two permanent deacons currently working in the archdiocese. It is presumed that, if a suitable candidate offered himself for this role, he would be accepted, as in the past.)³⁷

E. Some Expression of Support³⁸

1. Clear time lines are needed. (A recommended timeframe is provided in the planning process.)
2. Critical to the success of planning will be the process for determining which parishes constitute a neighbourhood, for purposes of joint planning. (The archdiocese has been divided into twenty-three pastoral areas, for inter-parish planning.)
3. The Proposal requires a parish council in each parish. (That is archdiocesan policy.)
4. Parishes need to be able to develop strategic plans. (That is one purpose of the *Shaping and Staffing* process.)
5. More emphasis is needed on spirituality, and on developing a spirituality for the laity. (The Institute of Faith Education runs spirituality courses, as do some parishes.)
6. More attention needs to be given to ethnic groups.³⁹
7. The need to highlight factors other than the shortage of clergy as reasons for restructuring.⁴⁰
8. The process provides an opportunity for reconciliation with people who are alienated and/or marginalised. (As a first step in this, consultation with them is urged during planning. It is hoped that parishes will then

take the initiative, remaining in touch with non-churchgoers. Also see Appendix C, pp.430-38).

9. Lack of clarity as to the place of the parish school in this Proposal. (The school is viewed as a community within the parish. See p.89.)
10. Priests need to be freed from administrative work.

Other comments which received insufficient support to be classified under the above headings were noted by the taskforce.⁴¹

The Archdiocesan "Vision" Statement

From the beginning of the planning process, it has been stressed that parishes must be places where people "care, celebrate, collaborate, learn and evangelise". Thus, in its own final proposal, each parish must show "concrete evidence of ministry ... exercised in each of the above categories"⁴² which are taken from the archdiocesan Statement of Mission and Directions.

This document incorporates both reality and vision - the reality of membership in today's Brisbane church, and a vision of the direction the latter should follow, to realise its objective: "to carry forward the work of Christ Himself, under the lead of the befriending Spirit".⁴³

The Statement of Mission and Directions was a major achievement in connection with the archdiocesan 'Shaping Our Future' renewal programme. It incorporates reminiscences, hopes and aspirations articulated during various archdiocesan

gatherings. These included the Priests' Assemblies in 1983 and 1987, also the 1989 Archdiocesan Assembly. The document was refined after an extensive consultation process, prior to its launch on May 15, 1993, by Bishop Cuskelly.⁴⁴

The importance of this document cannot be overemphasised. Because it contains previous archdiocesan insights, and as a consequence of the large numbers who contributed to its compilation, major concerns of many were addressed. Thus they will feel able to "own" the Statement, as making a valid declaration regarding the path along which the Brisbane archdiocese should proceed. Its strength is found in its recognition that the church is "always and everywhere at once God's gift and our achievement".⁴⁵ In its Directions, the Statement has the potential to address the following issues facing the church at this time:

- implementation of the Vatican II model of church as *communio*;⁴⁶
- creation of a greater understanding and appreciation of the role of the sacraments in parish/church life;
- the need to address the church's mandate for evangelisation;
- the need to increase in parishioners an awareness of the importance of the church's mission;
- the need to raise awareness of, and formulate strategies to address, social justice issues;
- the realisation that the gifts and talents of both clergy and laity are needed for the well-being of the institution.

The Statement is intended as:

"a reference point for people in parishes ... as they seek to respond to what God is initiating in our midst. It therefore provides a framework

for planning how best to use our resources, to further God's mission in south-east Queensland".⁴⁷

This clear enunciation of organisational "vision" has the undoubted advantage of being directed to the contemporary church, in its actual setting, and at this particular point in time. It is hoped it will prove a unifying force throughout the archdiocese, for it emphasises the need for contribution from each parish to the operation of the organisation as a whole. Conversely, it is also a reminder that only at parish level can the goals of the organisation be realised. Mindful of the importance of the parish to the well-being of the wider church, Brisbane's pastoral planners have provided for the key components of the Statement to be incorporated as essential elements in the whole restructuring process. Thus parishes are intended to become communities which "celebrate, care, collaborate, learn and evangelise". In that way, it is hoped they can demonstrate their identity as Catholic in Brisbane, in preparation for the third millennium of Christ's church.

Archdiocesan Aid in Planning Required

For restructuring to be successful, taskforce members foresaw a role for the archdiocese, in providing parishes with information regarding future availability of clergy, demographic data, also details regarding neighbourhood groupings. These recommendations were adopted, with the resources listed being made available to parishes. In addition, it was urged that they be furnished with "material that could be used ... for both the parish study and the meeting of neighbouring parishes".⁴⁸ This requirement became a reality with the planning programme's central resource, the *Parish Planning Pack*, the contents of which are described in Appendix B, p.429.

Another important recommendation concerned the need to provide "faith-learning opportunities for parishioners".⁴⁹ This is being addressed through parish-based initiatives, also with courses from Banyo seminary and the archdiocesan Institute of Faith Education. In addition, in partnership with the Institute, the seminary provides distance education courses, also formation for ministry for parishioners in their own home towns.⁵⁰ To aid in the formation of lay leaders, a coordinator, to be responsible for Christian Leadership Formation, is currently being sought by the archdiocese. The appointee's role will be "to assist parishes and pastoral areas to prepare and support people for leadership in voluntary church ministries and everyday Christian mission".⁵¹

The archdiocese was also urged "to produce, or make available, practical resources to assist parishes"

- (i) in the understanding and practice of collaborative ministry.⁵² In response to this need, the parish resource *Becoming More Collaborative* has been produced;⁵³
- (ii) in engaging with neighbouring parishes to produce a joint proposal.⁵⁴ (A recommended process for inter-parish planning has been supplied, in the *Parish Planning Pack*.)⁵⁵

Proposal for Restructuring

In the light of recommendations from the consultation process, the taskforce proposed that:

"Within clearly defined criteria, each parish - alone, and then in conversation with neighbouring parishes - will propose a plan for its

future shape and pastoral staffing. The plan emerging from this process will then be submitted to the Archbishop for a decision".⁵⁶

To implement the Proposal, it was recommended that a process of pastoral planning be undertaken, with parishes individually, then in collaboration with their neighbours, planning their future mode of operation. Plans were to be submitted to the archbishop for his approval, prior to their implementation, and later, on-going evaluation.⁵⁷

In their submission of proposals, it was hoped that parishes would make provision for ministry to be exercised in the categories highlighted in the Statement of Mission and Directions. Thus core planning was to be directed to formulating strategies to foster parishioners in their growth as people who "care, celebrate, collaborate, learn and evangelise".⁵⁸

It was also stipulated that each parish in its planning should show evidence of:

- (i) A capacity to sustain itself physically and financially - to afford what it proposed to do;
- (ii) Its plan being consistent with civil and canon law;
- (iii) An awareness that the changed priest-people ratio has been taken into account;
- (iv) Collaboration with neighbouring parishes in preparing the proposal, and in the proposal's operations;⁵⁹
- (v) Assessment of the appropriateness of its boundaries in the light of present topographical features.⁶⁰ (The need for this became clear as planning progressed.)

Taskforce members strongly urged:

- "• That timelines for implementation be clear.
- That the process be not rushed, or imposed upon people without their participation.
- That parishes be given assistance in the time of transition, and the opportunity to 'grieve' over what may be lost.
- That people are aware of the clear support and authorisation of the archbishop throughout."⁶¹

Bishop Cuskelly received the Proposal from the taskforce in October, 1992. Since decisions regarding changes in the shaping and staffing of parishes are ultimately the responsibility of the Archbishop, the Proposal was submitted to him around mid-November, 1992. By February, 1993, approval had been granted for the project, and authorisation for the commencement of the Pilot Phase had been secured. At this time, a second taskforce was formed to "plan, oversee and evaluate" implementation of what had become the archdiocesan plan for the *Shaping and Staffing of Parishes*.⁶² With Fr John Chalmers as its chairperson, the new taskforce comprised those on the original one, with the deletion of Fr Gerry Dullard, OSA, and the substitution of Fr Dennis Long (the then parish priest of Mitchelton).⁶³ Appointed to it also was Fr Bob Birrer, who became Coordinator of Parish Review and Planning, and responsible for the on-going management of the project.⁶⁴

Rejected Options Favoured

In the Preliminary Draft Proposal, under the heading "Options Rejected", taskforce members wrote:

"We did not recommend the ordaining of women or married men. While we do not see this option as unthinkable or theologically impossible, we considered that, given current canon law and the stance

of Roman leadership, it was unlikely that the Catholic church would change its practice of ordaining only celibate men by the time the clergy shortage is a crisis in this archdiocese. For the same reasons, we did not recommend the reinstatement of those who have left the active ordained ministry and who are married."⁶⁵

Despite the above statement, which one could have concluded would have closed the matter, there was vigorous comment during the first consultation process. Thus the second Draft Proposal, circulated for the information of those participating in the archdiocesan-wide, final consultation, contained the following:

"The option of ordaining women or married men, or reinstating those who have left the active ordained ministry and married, received considerable attention. In the first consultation there was a great deal of energy for these options - an energy we noted and indeed shared ... we believed that it was beyond our brief to pursue changes to current church practice in relation to ordained ministry ... we recommended that this issue be taken up by a group or groups other than this taskforce, and their views and recommendations be referred to appropriate leaders."⁶⁶

Even that statement did not stifle discussion on the issue, and its prominence can be gauged from the fact that, in the final Proposal, the topic appears as the second most supported response from the final consultation process. Under the Heading "A. Outstanding Expression of Support", one reads:

"2. Affirmation for the recommendation that the issues of ordination of married men, reinstatement of those who have left the active, ordained ministry and married, and ordination of women be specifically examined.

In addition, there was an even stronger call for this recommendation to be acted upon as a matter of urgency."⁶⁷

From the above evidence, it is clear that many participants in the consultation processes saw the church's insistence on a male and celibate clergy to be a definite

contributing factor to the current priest shortage. However, although this matter received such support, the archdiocese is powerless to alter the situation.

(While there is a clear impasse on the celibacy issue, the concern will not pass away. It therefore appears appropriate to investigate some of its ramifications. Thus the retention of the law is discussed in Chapter Ten: "Priesthood - and THAT Law".)

In view of the support for the ordination of both married men and women, and for the reinstatement of those who have left the active ministry and married, these topics are discussed briefly below.

Ordination of Married Men

Many lay people are genuinely puzzled that the celibacy law remains part of the church's discipline, and they consider it should be relaxed. However, the official church holds a different view of the matter. In the 1983 *Codex Iuris Canonici* it is decreed that, in the Latin-rite church, the possession of a wife is an impediment to ordination,⁶⁸ also that those ordained are bound to celibacy⁶⁹ (i.e. that they cannot marry after ordination). In practice, while the Vatican has consistently maintained the latter regulation, the former has been waived on several specific occasions.

In 1969, three former Anglican clergymen were ordained by Archbishop Goody for the Perth archdiocese. According to a 1976 study by Fr James O'Brien, they were very well received in their parishes. The fact that they were married received favourable comment too.⁷⁰ A married lay convert from Anglicanism, Ralph Grantnell Mitchell was ordained in 1972, and worked in Hobart archdiocese until 1982, when

he returned to Brisbane, dying here in 1996. He was a grandfather when ordained, and the latter was possible only because of the issue of a special indult, after he and his wife agreed to remain celibate.⁷¹

Still in Australia, another former Anglican, Rev. John Fleming was ordained in Adelaide's St. Francis Xavier's Cathedral on May 20, 1995. He had left the Anglican Church in 1987, claiming that the latter's "push for ordination of women was the catalyst, not the cause, for his resignation".⁷²

In England and Wales a pastoral letter, read at all masses on Sunday, July 2, 1995, informed parishioners that some former Anglican clergy "wished to be ordained and serve as priests". The laity was asked "to welcome our new priests, and their wives and families".⁷³ This letter drew a response which was remarkably critical of the retention of the celibacy law in the July 7, 1995, English *Catholic Herald* Editorial.⁷⁴

From the other side of the Atlantic, U.S. bishops have been granted permission to ordain married Episcopalian clergy to the priesthood.⁷⁵

The Brisbane church witnessed the ordination of a married former Anglican, Fr Stephen Byrne, in St. Stephen's Cathedral on April 4, 1997.⁷⁶ This caused much comment locally, and people are now wondering whether he will ever be entrusted with his own parish. This is in the light of the fact that the married former Anglican clergy in the United Kingdom may be assigned to "parochial duties, but without the full responsibility that goes with the office of parish priest".⁷⁷

In the above cases, ordination was considered "by way of exception, and in recognition of the journey of faith which (its recipients) have made".⁷⁸ However, for married Catholics the requirement for celibacy remains. According to the Vatican, in "an extremely limited number of cases" the pope has allowed married men to be ordained, "after they agreed to give up living with their wives".⁷⁹ Archbishop John Foley, commenting on the ordination of two Brazilians, stated that "the Holy Father did not dissolve or annul their marriages".⁸⁰ Apparently, "the marriage bond was suspended" so they could be ordained, according to Cardinal Christian Tumi, who added that such a situation was normally reserved for "married couples of advanced age". One of the Brazilians was sixty-nine, while his wife was sixty-seven.⁸¹

An unusual situation has arisen in Czechoslovakia, where married priests were ordained clandestinely, during the Communist era. The Vatican's proposed solution was for these priests to be incorporated into the Eastern, Greek Catholic Church, which allows married clergy, as do all Eastern churches.⁸² Seventeen of these priests, however, have "publicly rejected" the Vatican's offer.⁸³ The position is more complicated in the case of four married, clandestinely-consecrated bishops. They cannot join the Eastern church, since it does not allow married bishops. They cannot work as priests in the Latin-rite church, since they are not celibates. The Vatican has ruled that if "they sign a declaration renouncing their episcopal activities" they can "function as married deacons".⁸⁴

Interestingly, there are some Eastern married priests working in Australia at the present time. However, the Vatican has ordered that in future only celibates be appointed to minister here.⁸⁵

Although Rome obviously has a strong commitment to the retention of celibacy, it is clear that in Brisbane respondents during the consultation process strongly favoured a broadening of the criteria for ordination, to include married men. Brisbane parishioners are not alone in this. For instance, calls for continued debate regarding celibacy have come from Bishops Comiskey, Walsh and Murphy of Ireland.⁸⁶ Over sixty clergy from Seattle (U.S.A.) diocese have sought discussion on "the possibility of calling (married men) to ordained priestly service".⁸⁷ In Austria, a lay-proposed "Agenda for Change in the Church" included the need for "Free choice of celibate or non-celibate way of life". The Agenda received over half a million signatures in less than a month.⁸⁸ That is only a representative sample of those pushing for a debate on the whole question of a celibate clergy. However, the Vatican remains unmoved, despite the fact that worldwide many Catholics have no access to the sacraments. The lack of official dialogue on the question of celibacy has led Bishop Brendan Comiskey to say that:

"... where there is no priest, there is no Eucharist, and where there is no Eucharist there is no church;
... as long as this state of affairs continues, all options with regard to priesthood must be considered sooner or later because of the centrality of the Eucharist;
... the Catholic Church is a world-wide family, and ... in any family where there is a serious problem which cannot be discussed openly and charitably, that family is a dysfunctional one."⁸⁹

Within the context of the debate on married clergy, thirty years ago a young German theologian wrote:

"In view of the shortage of priests in many areas, the church cannot avoid reviewing this question (of married clergy) ... Evading it is impossible in view of the responsibility to preach the gospel".⁹⁰

Although those words appear prophetic, their author would probably repudiate them today. He is Joseph Ratzinger, now a cardinal, and currently Prefect of the

Congregation for the Doctrine of the Faith, arguably one of the most powerful individuals after the pope in the church.

Married Former Clergy

During the consultation process, many showed they would welcome the ministry of clergy who have left the active ministry and married. Some of these men are well-known and highly regarded locally, and as such the issue of their ineligibility for ministry has remained alive. A contributing factor to this may well be the publicity associated with the formation in 1994 of the Epiphany Association, for those who have left the active ministry, their partners and others sympathetic to their ideals. Epiphany's founder, Jim Madden, formerly a priest in Toowoomba diocese, has worked tirelessly to promote awareness of both the needs, and the position within the institution, of the former clergy.

Many Brisbane parishioners realise that it is possible for a priest who has resigned, but not married, to be reinstated in the active ministry. This can occur with the issuing of a rescript from the Apostolic See.⁹¹ Thus the laity have concentrated on the issue of the return to ministry of those who have resigned and later married. Enthusiasm for their reinstatement can be seen in the following extracts from letters published in the Brisbane *Catholic Leader*:

- (i) "Ex-priests are men who are ordained, but have chosen to marry. Although we hear much about the sanctity of married life, an ex-priest's family is not officially recognised because he has renounced his vow of celibacy. This puts him one step above excommunication ... not on the lowest rung of the ladder (but) ... off the ladder. Presumably, it would be more forgivable if these men were to carry on illicit affairs in the parish ... a potential target for a public media sensation.

Would the real Holy Spirit please stand up!"⁹²

- (ii) "... we choose to ignore the contribution that can be made by our priests and religious 'living in exile' because they have given themselves to married life.

Now is the time to welcome back our brothers and sisters in Christ, to give them our support, and to acknowledge their presence as leaders in the church, for without them we are not truly 'one body'".⁹³

Many lay people appear to consider that, with the lifting of the celibacy law, all resigned and married clergy would be able to resume ministerial duties, should they so desire. I would consider this belief possibly misplaced, however, as an examination of the evidence will show.

There appear two categories of married former clergy:

- (a) Those who have received dispensations according to the norms outlined in *Per litteras ad universos*, and
- (b)
 - (i) Those whose dispensations pre-dated that document, and
 - (ii) those who have not applied for a dispensation.

With regard to clergy in category (a) (above), the conditions for dispensation are outlined below:

"With the exception of cases dealing with priests who have left the priestly life for a long period of time, and who hope to remedy a state of affairs which they are not able to quit, the Sacred Congregation for the Doctrine of the Faith shall ... accept for consideration *the cases of those who should not have received priestly ordination ...*"⁹⁴

Thus the sole ground for gaining a dispensation is the fact that the candidate "should not have received priestly ordination". Further, it is the candidate's responsibility to convince church authorities that he is entitled to a dispensation.⁹⁵ Mindful of those factors, I would surmise that the words "should not have received priestly ordination"

have been chosen with the deliberate purpose of forever debarring from ministry those who do get a dispensation. If that were not the case one would imagine that the fact that a person "should not have received priestly ordination" should lead to the latter being declared invalid. Then the candidate could just return to the lay state.⁹⁶

The position with regard to former priests who have married, in category (b) (above), is rather different. If they were not married, they could be reinstated by a rescript of the Apostolic See.⁹⁷ In theory, then, it would appear that, with the demise of the celibacy law, their reinstatement as married clergy would be possible. They would not require re-ordination, since "ordination once validly received never becomes invalid".⁹⁸

Despite the above, in reality I feel it unlikely that married ex-priests would ever be reinstated, without a considerable change of heart towards them in Rome.⁹⁹ Within the church they are marginalised, in an ecclesiastical limbo, recognised officially as belonging neither to the clerical nor to the lay state. While the Catechism teaches that "someone validly ordained ... cannot become a layman again in the strict sense",¹⁰⁰ the *CIC* decrees that clergy who leave the active ministry "lose the clerical state".¹⁰¹ The intention of the legislators was to convey the fact that the loss of the clerical state actually meant the loss of the juridical status of a cleric. Thus resigned clergy have neither the rights nor the obligations of clergy.¹⁰² This should result in their possession of the rights and obligations of the laity. In practice, this is not always the case. For instance, certain positions open to the laity are closed to them,¹⁰³ also they cannot be Extraordinary Ministers of the Eucharist.¹⁰⁴

There are many former clergy living in Brisbane, and a number of them would be keen to return to ministry. Even some of the Brisbane priests would welcome their reinstatement.¹⁰⁵ However, as noted previously, they have been described as "off the ladder".¹⁰⁶

It would make good sense to re-employ former clergy who have married. They are already ordained,¹⁰⁷ thus the church is spared the considerable expense involved in their education. Many have had great success in their chosen fields, and are well respected by their colleagues. They have never been involved in scandals which could bring the church into disrepute. A further consideration is the fact that a lot of former clergy were gifted in ministry, and the church needs their talents.

Women Priests

Along with an examination of the question of married clergy, that regarding the ordination of women was also urged in Brisbane, by parishioners understandably perturbed about the future availability of the sacraments, in the light of the declining number of clergy. Many women see the Vatican's refusal to ordain women as a desire to preserve the present male domination in the church.¹⁰⁸

Nowhere is there evidence of the subordination of women in the New Testament. To be sure, Paul states that they "should keep quiet in the meetings" (1 Cor. 14:34). That is not a reflection on females, but a culturally accepted practice found in Judaic law, as the apostle himself admits (v.34).¹⁰⁹ His demand for women to cover their heads when worshipping (1 Cor. 11:5-16) is argued in a very curious manner. First, he claims that a woman who prays with her head uncovered disgraces her husband

(v.5),¹¹⁰ since she is under the latter's authority (v.10). That was the reality of the culture of that era,¹¹¹ and even in pagan worship Roman women covered their heads.¹¹² As if to deny the inferiority of women as Christians, Paul then notes that, "In our life in the Lord ... woman is not independent of man nor is man independent of woman" (v.11). Finally, he concludes with the crux of his argument that it is the custom for women to cover their heads in the church (v.16).

When the apostle came to Corinth (Greece) he probably experienced something of a "culture shock" to see women worshipping with their hair uncovered. That was, however, a Greek cultural phenomenon. According to Sedgwick, it was "the Roman custom (for women to cover the head) in prayer to shut out bad omens; the Greek uncovered it, so as not to shut out the divine influence".¹¹³ Thus in stressing the necessity for women to cover their heads in church, Paul is merely adhering to Roman custom, and reacting to that of Greece. The fact that he simultaneously stresses the mutual interdependence of both sexes (vv.11-12) leaves the perception that he does not consider that covering the head denotes feminine inferiority. That would conflict with Galatians 3:28.

With the institutionalisation of the church came the subordination of women. This was echoed by Aquinas, who claimed females were ineligible for ordination, since they were "in the state of subjection", therefore could not "signify eminence of degree".¹¹⁴ Ure notes that Aquinas is quoted in the 1957 edition of the former seminary textbook, Noldin's *Summa Theologica Moralis*.¹¹⁵ No wonder some priests whose training antedated Vatican II have a poor opinion of women.

The Vatican has consistently refused to admit any possibility of female ordination, in the last two decades making its position very clear. The first document issued, *Inter insigniores* (1976), claimed that ordination for women was impossible for the following reasons:

- (i) because the priest acts "*in persona Christi*, taking the role of Christ to the point of being His very image" during the celebration of the mass.¹¹⁶

Of that argument, Leonardo Boff wrote: "To appeal to Christ's maleness in order to justify the privilege of the male, sacerdotal ministry is to argue from biology, and thereby to abandon any historical fidelity to Jesus". Boff believes that argument runs counter to the reality that Christ "inaugurated a new solidarity among human beings, by virtue of which 'there does not exist ... Jew or Greek, slave or free man, male or female' (Gal.3:28)".¹¹⁷

- (ii) since Christ called men only "to the priestly Order and ministry in its true sense", and "the church intends to remain faithful to the type of ordained ministry willed by the Lord Jesus Christ, and carefully maintained by the apostles".¹¹⁸

That reasoning appears to ignore the reality that Christ ordained nobody. Also the gospels give no evidence whatsoever of the apostles celebrating Eucharist, as Ure points out. She also makes the point that:

"it is impossible to determine from the accounts of the Last Supper whether only 'the twelve', or even only male disciples were present".¹¹⁹

- (iii) "... the church, throughout her entire tradition has ordained only males".¹²⁰

There were female leaders in the early church, for example Priscilla (Acts 18:26; 1 Cor. 16:19; Rom. 16:3) and Chloe (1 Cor. 1:11). Phoebe (Rom. 16:1) is described by Paul as a *diakonos* (a deacon, not a deaconess). That is the sole New Testament reference to a female deacon.¹²¹

There are also further, non-Biblical examples of women's leadership. In the Basilica of St. Praxedis in Rome, a mosaic picturing four female figures contains an inscription which identifies one as Theodora Episcopa. According to Irvin, the *Liber Pontificalis* "attributes the reconstruction of the Basilica to Pope Paschal I, the son of Episcopa Theodora".¹²²

The late first century fresco found in the catacomb of St. Priscilla (Rome), the *Fractio Panis* depicts an early Eucharistic celebration. Corley describes it as follows:

"Six women are reclining at the table, with arms outstretched over the Eucharistic elements. The seventh woman is sitting up, undoubtedly because she is meant to be pictured as breaking the Eucharistic bread ... There are no men in this scene ... There are other similar depictions of Eucharistic meals in the catacombs in which all the participants are men".¹²³

According to Corley, accusations of moral laxity levelled against the early Christians "undoubtedly led Greco-Roman Christians to guard the reputations of their communities",¹²⁴ hence the fact that all participants were of the same sex. This is borne out by Irvin, who notes that:

"These Eucharistic scenes show us that all-night cemetery vigils were held by small groups in which all the members were of the same sex (undoubtedly the friends of the deceased of the same sex), and that they should all be of the same sex is easy to understand in view of what we know about the early Christian concern with moral standards, and particularly the seemingly conduct of their religious gatherings in the eyes of unbelievers".¹²⁵

Other evidence of women's leadership in the early church has come from "ancient mosaics, letters, inscriptions, statuary and funerary epitaphs",¹²⁶ and even from conciliar legislation. For instance, at Chalcedon, it was decided that female deacons were to be at least forty years old and celibate, to be ordained.¹²⁷

There is a burial site on the island of Thera (Greece) for a *presbytis* named Epiktas (a female name), according to Torjesen.¹²⁸ Her information came from Feissel, who reproduces the particular epitaph, claiming that Epiktas "*exercit selon toute vraisemblance une fonction ecclésiastique*".¹²⁹ In a footnote, Feissel records that "*le texte est maintenant cité par Lampe, s.v. presbytis ... 'female presbyter' avec des parallèles littéraires qui en sont le meilleur commentaire*".¹³⁰ Without seeing Lampe's evidence, I can claim no more than has Feissel. The third or fourth century epitaph uses the feminine genitive *presbytidos*.¹³¹ Perhaps she was an elderly woman who helped in the immersion of female candidates for baptism.¹³² Or she may have celebrated the community's Eucharist. She was not a member of a formally-structured Council of Elders, as then the neuter genitive *presbyteriou* would have been used, almost certainly. She may genuinely have been a *presbytis*! According to Martos,

"women did serve in various ministries in the early church, ... some of them were ordained, and ... before the Council of Nicea they were in some places regarded as members of the clergy".¹³³

It appears significant that the Council of Laodicea (A.D. 360) forbade the ordination of female presbyters.¹³⁴ While not providing conclusive proof, that certainly raises the possibility of the ordination of women prior to the Council.

Recent times have brought two reports of women being ordained. The first, Ludmilla Javorova, is claimed to have been a priest in the clandestine church in Czechoslovakia, during the Communist era.¹³⁵ In fact, it is possible that "a few women" were ordained at that time, if an interview with Prague's Archbishop Miloslav Vlk, reported in the Austrian paper *Die Presse*, and repeated in the British *Catholic Herald* is to be believed.¹³⁶ Consequent upon this latter claim is the report that the Vatican has stated that "no ordained woman would be allowed to continue her ministry in any circumstances".¹³⁷ Why state that unless in fact women were ordained?

Another report of women's ordinations comes from Fageol, who writes that:

"there is ... in America an underground network of Roman Catholic women priests who have been ordained secretly by sympathetic retired bishops".¹³⁸

I would be inclined to dismiss that but, to my knowledge, no-one has yet disputed it. It appeared in a feminist theological journal, and undoubtedly would have been condemned by other female theologians had they had grounds for such action.¹³⁹

The debate over the question of female ordination has continued, with the Pontifical Biblical Commission in 1976 announcing it could find no scriptural reason for the denial of priesthood to women.¹⁴⁰ Members of the Catholic Theological Society of America in 1978 found that the arguments put forward against female ordination do not "present any serious grounds to justify the exclusion of women from ordination to pastoral office".¹⁴¹

To this day, however, Rome has continued its negative stance on the topic. In 1988, *Mulieris dignitatem* stated that:

"It is the Eucharist that above all expresses the redemptive act of Christ ... This is clear and unambiguous when the sacramental ministry of the Eucharist, in which the priest acts *in persona Christi* is performed by a man".¹⁴²

A further, more definite response came with the release of John Paul II's Apostolic Letter, *Ordinatio Sacerdotalis* (1994) which protested that the church has "No authority to confer ordination on women".¹⁴³ The next Vatican pronouncement on the topic was a *Responsio ad Propositum Dubium* (reply to a doubt) issued on October 28, 1995, by the Congregation for the Doctrine of the Faith. This declared:

"the teaching that the church has no authority whatsoever to confer priestly ordination on women ... is to be understood as belonging to the deposit of faith", also that it "has been set forth infallibly by the ordinary and universal *magisterium*".¹⁴⁴

Notwithstanding the obvious intent of the Vatican to settle the question once and for all, the Rev Dr Gerald Gleeson, a faculty member at the Catholic Institute of Sydney, claimed that:

"the pope has not defined the teaching in a way that would compromise the catholicity of those who at present find themselves unable to assent to it".¹⁴⁵

Fr Tony Kelly, president of the Australian Catholic Theological Association, noted of the *Responsum* that:

"In upgrading the papal teaching on this matter to an infallible pronouncement, the congregation is presuming that either the pope has explicitly invoked the charism of infallibility ..., or that an ecumenical council has issued a solemn, infallible declaration of faith and morals, or that the college of bishops throughout the world is in universal agreement. None of these presumptions is justified in the present instance".¹⁴⁶

In his "Question Box", Fr Bill O'Shea wrote that the pope expressed:

"a teaching which is infallible because it comes from the constant and universal teaching of the bishops across the world and down through the centuries. (Thus it is) part of the ordinary and universal *magisterium* of the church, and therefore infallible".¹⁴⁷

Rather hesitantly, I suggest that the claim of infallibility for the teaching in the *Responsio* is based on a Vatican I document, *Dei filius*, which states:

"Wherefore, by divine and Catholic faith all those things are to be believed which are contained in the word of God as found in scripture and tradition, and which are proposed by the church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal *magisterium*".¹⁴⁸

The latest Vatican position is found in the CDF's Commentary on John Paul II's *Ad tuendam fidem*. There it is stated that the doctrine that "priestly ordination is reserved only to men" is "to be held definitively, since ... it has been set forth infallibly by the ordinary and universal *magisterium*".¹⁴⁹

As a final word on the future possibility of married and/or female clergy, Schillebeeckx notes that *Lumen gentium* refers to the origin of priesthood as "from earliest times".¹⁵⁰ He adds:

"Even an episcopal or presbyterial structure of the leadership of the church is not dogmatically inviolate".¹⁵¹

The church would do well not to underestimate the numbers of laity in Brisbane who would be keen to see both married and female clergy. They wonder why the celibacy law appears to have priority over access to the Eucharist and to the Christ-ordered mandate for mission! They also wonder why the Vatican is rather selective in its connotation of equality,¹⁵² when considered in relation to women. For instance, with

reference to the relationship existing between married couples, Dunn makes the point that "although formal references to the scriptural 'subordination' of wife to husband are generally avoided in post-Conciliar church documents, the thought content behind the term has not been abandoned". He then somewhat condescendingly proclaims that "'subordination' in the scriptural sense does not mean 'inferiority'"!¹⁵³

In Brisbane, the call for a change in the criteria for ordination was heeded by local authorities. Bishop Cuskelly

"informed Rome of the very strong expressions of support heard during the consultations, for broadening criteria for ordination to include women and married men".¹⁵⁴

Doubtless he would be fully aware that while the latter would involve only a change in ecclesiastical law, the former may even require approval from an ecumenical Council.

Despite Rome's negative response in the face of the clergy shortage, planners in Brisbane have looked beyond this, in the development of the *Shaping and Staffing Our Parishes* Proposal. They have obviously remained mindful of two factors:

- (i) that change in the Brisbane church can come only through parish reorganisation, and
- (ii) that plans require framing to enable parishes to be structured so they will have the capacity to fulfil the criteria laid down in the archdiocesan Statement of Mission and Directions.

Thus it is within those parameters that planning has proceeded. Through heeding the wisdom of the past, after considerable research and a long, "grassroots" consultation process, they have been able to submit to the archbishop a Proposal which has

addressed the major concerns both of archdiocesan bodies and of parishioners generally. As well, it has provided possibility and opportunity for the church to move into the next century both ready, and capable for mission. The various consultation processes have also given evidence that a widening of the criteria for ordination would be well received on the local scene.

FOOTNOTES

1. Thomas Murphy, "Pastoral Planning with Limited Resources", *Origins*, 20, 41, March 21, 1991, p.676.
2. See *Shaping Our Future: A Preliminary Draft Proposal*, *op.cit.*, pp. 1 and 2, also footnote 7, Chapter Two.
3. E.J. Cuskelly, *Results of Some Research in the U.S.A., July - September, 1991* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1991) p.1.
4. Dioceses visited included Baltimore, Chicago, Cleveland, Erie, Milwaukee, Philadelphia, Ogdensburg, Rockford, San Bernardino, Wilmington, Youngstown, with consultation only at Richmond, *ibid.*
5. "Continued Decline in Clergy Numbers", Clergy Distribution Committee (Brisbane) *Newsletter*, September, 1991, p.3 and GS 4.
6. *ibid.*, p.2.
7. *Shaping and Staffing Our Parishes: A Draft Proposal*, *op.cit.*, p.1.
8. *Shaping Our Future: A Preliminary Draft Proposal*, *op.cit.*, p.1.
9. *ibid.*, p.10.
10. Documents consulted included the following (listed in *ibid.*):
 - (i) W. Borders, "You are a Royal Priesthood", Pastoral Letter on Collaborative Ministry to the Archdiocese of Baltimore, *Origins*, 18, 11, August 18, 1988, pp.165-180.
 - (ii) G. Burkart, "Pastoral Extenders - Sociological Insights on the Pastoral Administrator's Role" in M. Monette, *Staffing Tomorrow's Parishes* (Kansas City: Sheed and Ward, 1990) pp.59-68.
 - (iii) G. Gebbie, "Centrality of the Eucharist", *Pastoral Horizons*, 1, 3 (1991) pp.1-4.
 - (iv) National Federation of Priests' Councils (USA): "Priestless Parishes - Priests' Perspective", *Origins*, 21, 3, May 30, 1991, pp.41-53.
 - (v) Personnel Advisory Board (Melbourne): "Parish Clustering", A Position Paper, Archdiocese of Melbourne, March, 1992.
 - (vi) S. Wagner, "Issues in Ministry", *Pastoral Horizons*, 2, 1 (1992) pp.1-4.
 - (vii) Rembert G. Weakland, "Facing the Future with Hope", *Catholic International*, 3, 1, January, 1992, pp.79-87.

11. See the following:
Richmond Taskforce (Virginia): "Envisioning the Future of Mission and Ministries", Report for the Diocese of Richmond, *Origins*, 19, 23, November 9, 1989, pp.378-84, and Walking Together - Collaborating for the Future (Youngstown: Parish Planning Resource for the Diocese of Youngstown, Ohio, 1991).
12. Letter from Fr John Chalmers to Mr Geoff Gowdie, Archdiocesan Centre for Church Life and Mission, dated April 1, 1991.
13. Shaping Our Future: A Preliminary Draft Proposal, *op.cit.*, p.2.
14. List of Key Values and Principles, also information regarding them, is taken from *ibid.*
15. *ibid.*, p.1.
16. *ibid.*, p.4.
17. *ibid.*, p.6.
18. *ibid.*, pp.7-8.
19. *ibid.*, p.3.
20. Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, p.4. In America, problems of "acculturation" have occurred in the past with the recruitment of priests from different cultural backgrounds. See Hoge, *op.cit.*, p.118.
21. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.3.
22. Data taken from material collected during initial consultation process. Responses were made available to me by Fr John Chalmers, head of the first Shaping and Staffing Taskforce.
23. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*
24. *ibid.*
25. *ibid.*, p.2.
26. *ibid.*, p.3.
27. *ibid.*, p.4.
28. *ibid.*
29. See pp.33-34.
30. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.4.
31. See affirmation 3 under heading B, *ibid.*
32. Shaping and Staffing Our Parishes: A Proposal, *op.cit.* Lay involvement in the church's operation has been proceeding for years. Archdiocesan guidelines regarding future appointment, roles, and employment of lay leaders have been published. See pp.240-1.
33. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*
34. Affirmations 1 to 4 under "C. Strong Expression of Interest" are from Shaping and Staffing Our Parishes: A Proposal, *op.cit.*

35. Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, p.4.
36. Affirmations 1 to 5 under "D. Firm Expression of Interest" are from Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.5.
37. Perceptions overseas regarding the permanent diaconate do not appear completely reassuring. Hastings points out that "some bishops, faced with the lack of clear objectives for the diaconate, have declared a moratorium, and have ceased to ordain permanent deacons". Further, he notes that in areas where there is the greatest need for clergy, "least use has been made of this intended, but inadequate, substitute". He goes on to point out the unattractive nature of the diaconate. He notes that single men must remain celibate, while if a married deacon's wife dies, the deacon cannot remarry, nor can he proceed to the priesthood without a dispensation, because the diaconate is permanent. Hastings, *op.cit.*, p.252.
38. Affirmations 1 to 10 under "E. Some Expression of Support" are from Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.5.
39. Banyo Seminary and the Archdiocesan Centre for Multicultural Pastoral Care are jointly offering a course designed to prepare clergy, religious and laity for work in cross-cultural ministry. See "Banyo boost", *The Catholic Leader*, June 22, 1997, p.1.
40. From the beginning, the need for intra-parish planning has been located in the mission of the church. See Shaping Our Future: A Preliminary Draft Proposal, *op.cit.*, p.6, Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.* p.7, and Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.9.
41. Shaping and Staffing Our Parishes: A Proposal, *ibid.*, p.4.
42. Shaping Our Future, Update 1, *op.cit.*, p.8.
43. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.2.
44. See Archdiocesan Statement of Mission and Directions, *op.cit.*
45. Joseph Komonchak, "The Church: God's Gift and Our Task", *Origins*, 16, 42, April 2, 1987, p.735.
46. LG 11.
47. Shaping Our Future, Update 2, *op.cit.*, p.1.
48. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.6.
49. *ibid.*, p.7.
50. "Banyo boost", *op.cit.*
51. Advertisement in *The Catholic Leader*, June 22, 1997, p.21.
52. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*
53. *Becoming More Collaborative* (Brisbane: Centre for Church Life and Mission/Catholic Adult Education, Brisbane Catholic Education, 1994).
54. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*
55. *Cross-Parish Decisions Involving Boundaries or Personnel* (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1995).

56. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.6.
57. *ibid.*
58. *ibid.*, p.9.
59. *ibid.*
60. Shaping Our Future, Update 4 (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, August, 1995) p.4.
61. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.6.
62. Shaping Our Future, Update 1, *op.cit.*, p.4.
63. *ibid.*, pp.4-5.
64. *ibid.*, p.5.
65. Shaping Our Future: A Preliminary Draft Proposal, *op.cit.*, p.3.
66. Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, p.4.
67. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.4.
68. *CIC*, c.1042 (1).
69. *ibid.*, c.277.
70. Author unknown, "Down Under the People Understand", *Cross Reference*, 2, 1, May, 1995, pp.10-11.
71. Information taken from biographical details regarding deceased clergy who were incardinated in Australian dioceses. March Volume, Banyo Seminary Archives, Brisbane. (An indult is a licence from the pope for something not sanctioned under ordinary church law.)
72. Mavis Rose, Freedom From Sanctified Sexism (MacGregor, Qld: Allira, 1996) footnote 59, p.198.
73. "Rome Allows Married Priests", *The Married Priest*, 4, 4, October - December, 1995, p.1.
74. "Celibacy must be a Choice", Editorial, *Catholic Herald*, July 7, 1995, p.2.
75. "On File", *Origins*, 20, 21, November 1, 1990, p.334.
76. "Exception to celibacy rule", *The Catholic Leader*, April 13, 1997, p.8.
77. "Rome Allows Married Priests", *op.cit.*
78. *ibid.*
79. "On File", *op.cit.*
80. *ibid.*
81. *ibid.*

82. See the following articles: "Steps to Regularise Underground Clergy", *The Tablet*, July 25, 1992, p.938; "More Controversy over Underground Clergy", *ibid.*, August 8, 1992, p.995; "Underground Clergy still not Reconciled", *ibid.*, August 22, 1992, p.1054; "The Long Wait", *ibid.*, January 23, 1993, p.104.
83. "Offer of Ordination is Refused", *The Catholic Leader*, August 18, 1996, p.8.
84. *ibid.*
85. Information supplied by Melkite-rite priest currently serving in Brisbane, on January 3, 1997.
86. "A Problem to be Solved Openly by the Whole Church", *The Married Priest*, *ibid.*, p.6.
87. *ibid.*, p.7.
88. *ibid.* Note also the resolution from the Common Synod of Dioceses in the Federal Republic of Germany, which reads "... it is commonly recognised that extraordinary pastoral emergency situations can require the ordination of men who have been tried in marriage and professional life". The resolution was ignored by the Vatican. Küng, *op.cit.*, pp.113-4.
89. "Bishop Brendan Comiskey of Ireland Speaks Out: All options about priesthood must be considered because of the centrality of the Eucharist", *The Married Priest*, *op.cit.*, pp.6 and 9. Bishop Comiskey's words echo those of Cardinal Basil Hume, who comments: "Since we affirm the centrality of the Eucharist, we must consider, and urgently, how best to call forth from the community sufficient candidates for the priesthood. We shall soon arrive at the situation ... when bishops will have to select from within the local community persons of appropriate experience, age and integrity to be ordained to the priesthood. They may, indeed, be married men". Flood, *op.cit.*, p.75.
90. Joseph Ratzinger, *Theological Highlights of Vatican II* (New York: Paulist, 1966) p.178.
91. *CIC*, c.293.
92. "Priests who marry", *The Catholic Leader*, April 9, 1995, p.6.
93. "Welcome back priests who wed", *The Catholic Leader*, October 15, 1995, p.6.
94. SCDF, *Per litteras ad universos* (October 14, 1980), *AAS* 72 (1980) p.1134.
95. *ibid.*
96. *CIC*, c.290 (1).
97. *ibid.*, c.293.
98. *ibid.*, c.290.
99. Priests with dispensations may lawfully marry, however they are prohibited from exercising the power of order (*CIC*, c.292). Those without dispensations who attempt matrimony are considered to commit a "canonical crime", since attempted matrimony "determines a situation of objective unfitness for carrying out the pastoral ministry". See "Vatican Declaration on Married Priests Celebrating Mass" released by the Pontifical Council for the Interpretation of Legislative Texts on May 19, 1997, printed in *Cross Reference*, September, 1997, p.18.
100. Catechism, n. 1583. The term "laicization" was forbidden at Trent: "*Si quis dixerit ... eum, qui semel sacerdos fuit, laicum rursus fieri posse, anathema sit*", DS1774. It could be argued that dispensed ex-priests actually retain their designation as "clerical", although they lose the status of clerics. They could never be considered lay as they retain the power of order. This

is illustrated in the fact that anyone in danger of death may be given "absolution from sins and censures" by a dispensed cleric, "even if an approved priest is present" (c.976): See Coriden, *The Code of Canon Law: A Text and Commentary*, *op.cit.*, p.236.

101. *CIC*, c.290.
102. *ibid.*, c.292. Explanation supplied by Sr Patricia Scully, RSC, Brisbane Archdiocesan Matrimonial Tribunal.
103. A dispensed cleric cannot hold a pastoral responsibility open to a lay person that involves "a participation in the power of governance, or a leadership position". He may not hold any position in a seminary or equivalent institution. In an institute of higher studies under ecclesiastical control, he may not function as a teacher or in a directive role. In an institute of higher learning not dependent upon ecclesiastical authority, he may not teach "a discipline that is properly theological or closely connected with the theological disciplines". In a junior or senior school under ecclesiastical control "he may not exercise a directive or teaching function". The local Ordinary may lessen that measure, and allow him to teach, but not to be the principal, or an administrative officer. In non-Catholic or public schools he may not teach religion. Again, the Ordinary may waive that. He may not give a homily, but he may act as a lector with the permission of the Ordinary. The criterion for relaxation of some of the regulations at the discretion of the local Ordinary, as noted above, is that no scandal will result as a consequence of the relaxation: Coriden, *The Code of Canon Law: A Text and Commentary*, *op.cit.*, pp.236-7.

(Information regarding the status of clergy who have resigned from active ministry was discussed with Sr Patricia Scully, RSC, Brisbane Archdiocesan Matrimonial Tribunal, to whom I am indebted for her discussion of the details footnoted from 91 to 103 inclusive.)

104. An Extraordinary Minister of the Eucharist is a religious or lay person deputed to distribute the Eucharist, both in the church, and to people unable to attend the church. While the regulation forbidding this role to dispensed clergy may be punitive in intent, in fact it would appear a canonical impossibility for them to be so designated. Through the power of orders they are already ordinary ministers of the Eucharist, *CIC*, c.900 (1), though prohibited from exercising this function.
105. "Married Priests Backed", *The Sunday Mail*, June 25, 1995, p.29.
106. See footnote 77.
107. *CIC*, c.1338 (2).
108. Marie Louise Ure, "Women Working Within", *National Outlook*, 18, 2, April, 1996, p.21.
109. See Alvin John Schmidt, *Veiled and Silenced: How Culture Shaped Sexist Theology* (Macon, Ga.: Mercer, 1989) pp.146-9. According to Perrin and Duling, 1 Cor. 14:33b-36 "is usually held to be an interpolation": Norman Perrin and Dennis C. Duling, *The New Testament: An Introduction*, 2nd edn. (New York: Harcourt, Brace, Jovanovich, 1982) p.180.
110. Gaius Sulpicius Gallus divorced his wife because he caught her outside the house with her head uncovered: Valerius Maximus, *Memorable Deeds and Sayings* 6.3.10: Mary R. Lefkowitz and Maureen B. Fant, *Women's Life in Greece and Rome* (London: Duckworth, 1982) p.176. Valerius Maximus thought that quite appropriate, since only a husband should look on a married woman with her head uncovered, *ibid.*
111. For instance, when a Roman woman married she either passed into her husband's *manus*, or she remained a member of her original family, and still under *tutela*. See Gaius, *The Institutes of Gaius*, Pt. 1, Text with Critical Notes and Translation by Francis de Zulueta (Oxford: Clarendon, 1946) pp.49-51. See Tacitus, *Annales*, *xiii*. 32: "Pomponia Graecina, a woman of

- high rank, was accused of foreign superstition, and handed over to her husband for trial": Henry Bettenson, ed., *Documents of the Christian Church*, 2nd edn. (London: OUP, 1963) p.1.
112. Plautus, *Amphitruo*, ed. W.B. Sedgwick (Manchester: University Press, 1960) V(i), 1094, p.51.
 113. *ibid.*, p.130. For instance, for the Annual feast of Demeter Thesmophoria, celebrated to ensure the continued fertility of the earth, part of a hymn contains the following lines: "As we walk through the city without sandals, and with our hair unbound, so we shall have our feet and hands unharmed forever", Callimachus, Hymn 6, Mary R. Lefkowitz and Maureen B. Fant, *Women's Life in Greece and Rome* (London: Duckworth, 1982) p.117. Paul may have seen a religious procession such as this, which could have motivated his words regarding the beauty of women's hair (1 Cor. 11:15). He may even have noticed the beauty of the hair of his fellow worshippers at Corinth. Probably he had seen few females' hair, since Roman (1), Greek (2) and Jewish (3) women all normally covered their heads in public. For (1), see footnote 110; for (2), see "Homeric Hymn to Demeter", David G. Rice and John E. Stambaugh, *Sources for the Study of Greek Religion* (No place of publication: Scholars Press for the Society of Biblical Literature, 1979) p.175. See also Schmidt, *op.cit.*, pp.132-3; for (3), see Schmidt, *ibid.*, pp.133-134.
 114. Thomas Aquinas: *S.Th.Supp. Q 39, a 1*.
 115. Ure, *op.cit.*
 116. SCDF, *Inter insigniores*, AAS 69 (1977) p.109.
 117. Leonardo Boff, *Ecclesio Genesis - The Base Communities Reinvent the Church* (London: Collins, 1986) p.82.
 118. SCDF, *Inter insigniores*, *op.cit.*, p.101. According to O'Grady, scholars have attempted to trace the development of the Christian church in the first few generations but "unfortunately they all face the lack of 'hard facts'. We have only possible interpretations", John F. O'Grady, *Disciples and Leaders: The Origins of Christian Ministry in the New Testament* (New York/Mahwah: Paulist, 1991) p.89.
 119. Ure, *op.cit.*, p.20.
 120. SCDF, *Inter insigniores*, *op.cit.*, p.108. O'Grady claims that "Initially the Christian community broke up (the) hierarchical and patriarchal structure (of the surrounding societies) since the community consisted of brothers and sisters, united in one faith, one Lord and one baptism", O'Grady, *op.cit.*, p.91. The Whiteheads note that Roman society "added two foreign nuances to Christian leadership", one "gender-specific", which reinforced the "cultural expectation that the community leader be male", James D. and Evelyn Eaton Whitehead, "The Future of Christian Leadership: Imagination and Power", *New Catholic World*, March - April, 1985, p.55.
 121. See *The Interlinear Greek-English New Testament*, Jay P. Green, Snr. Gen. Ed. and trs. (Peabody, Mass.: Hendrickson, 1984) p.447; W.E. Vine, *Vine's Expository Dictionary of Old and New Testament Words* (Iowa Falls, Iowa: World Bible Publ.) p.273.
 122. Dorothy Irvin, "The Ministry of Women in the Early Church: The Archaeological Evidence", *Duke Divinity School Review* 45 (1980) pp.79-80.
 123. Kathleen E. Corley, *Private Women - Public Meals: Social Conflict in the Synoptic Tradition* (Peabody, Mass.: Hendrickson, 1993) p.76.
 124. *ibid.*

125. Irvin, *op.cit.*, p.84.
126. Ure, *op.cit.*, p.21.
127. *Conc. Chalced. (451), c.xv: Conc. Oec. Decr.*, p.70.
128. Karen Jo Torjesen, *When Women were Priests* (San Francisco: Harper, 1995) p.10.
129. Denis Feissel, "Notes D'Épigraphie Chrétienne (11): V Un nouvel ange de Théra et une épitaphe de Larissa" *Bulletin de Correspondence Hellenique*, 101, 1977, p.211.
130. *ibid.*, p.212.
131. See Barbara Aland, *et al.* eds., *The Greek New Testament 4th Rev. Ed.* (Stuttgart: *Deutsche Bibelgesellschaft*, 1994) p.149, and Horst Balz and Gerhard Schneider, eds., *Exegetical Dictionary of the New Testament*, V.3 (Grand Rapids, Michigan: Eerdmans, 1993) pp.149-50. On such epitaphs, the genitive form is usually employed. See Irvin, *op.cit.*, p.79. A four-word epitaph provides insufficient evidence from which to make a judgement.
132. See *Apost. Const.* 3:16:2 in E.C. Whitaker, *Documents of the Baptismal Liturgy* (London: SPCK, 1970) p.30.
133. Joseph Martos, *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church*, Exp. Edn. (Tarrytown, New York: Triumph, 1981) p.448.
134. Council of Laodicea (360), c.11, Charles Joseph Hefele, *A History of the Christian Councils*, trs. and ed. William R. Clark (Edinburgh: T. and T. Clark, 1894), V.2: A.D. 431-451, p.305. Dating from *New Catholic Encyclopedia*. Prepared by an editorial staff at the Catholic University of America, Washington, D.C. (New York: McGraw-Hill, 1967) V.8, p.380.
135. "Woman confirms she was ordained priest", *The Tablet*, November 11, 1995, p.1453. According to the article, several women were ordained.
136. "Czech Priests in Limbo", *The Christian Century*, October 2, 1991, p.873.
137. *ibid.*, p.874.
138. Suzanne Fageol, "Women in the Church: Claiming Our Authority", *Feminist Theology* 1, 1992, p.25.
139. Scholarship of female writers is subjected to very close and critical examination by other female writers. See the most scathing review of Karen Jo Torjesen, *When Women were Priests*, *op.cit.*, in Sarah Macneil, "Book Review", *OCW Newsletter*, 2, 1, April, 1995, pp.11-12.
140. Ure, *op.cit.*, p.20.
141. Catholic Theological Society of America, "The Ordination of Women", *Origins*, 8, 6, June 29, 1978, p.88.
142. John Paul II, *Mulieris dignitatem* AAS 80 (1988) p.1716.
143. John Paul II, *Ordinatio sacerdotalis* (May, 1994), *Origins*, 24, 4, June 9, 1994, p.49.
144. CDF, *Responsio ad Propositum Dubium* AAS 87 (1995) p.1114.
145. Gerald Gleeson, "Non-Infallibly Infallible", *National Outlook*, 18, 1, March 1996, p.7.

146. "Church ban on women priests is infallible", *The Catholic Leader*, December 3, 1995, p.1.
147. Bill O'Shea, "Doctrine of Papal Infallibility", Question Box, *The Catholic Leader*, June 2, 1996, p.24.
148. *Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab ecclesia sive solemnii iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur: Dei filius 3: DS3011.* An explanation of the status of documents issued by the *magisterium*, also of the conditions necessary for a teaching to be regarded as infallible, may be found on pp.225-26, 248.
149. CDF, Commentary on the Concluding Formula of the 'Professio fidei', *L'Osservatore Romano*, July 15, 1998, p.4.
150. Edward Schillebeeckx, "Catholic Understanding of Office in the Church", *Theological Studies*, 30, 4, December 1969, p.569. See also *LG* 20 and 28. Note Aloys Grillmeier, commenting on *LG* 28: "The Council avoided the historical questions of the origins of ecclesiastical offices. The text of the Council had to leave open the details of the historic genesis of office of priest and deacon, and other degrees of orders": Aloys Grillmeier, "The Hierarchical Structure of the Church with Special Reference to the Episcopate", trs. Kevin Smyth, in H. Vorgrimler, ed., *Commentary on the Documents of Vatican II*, V.1 (London: Burns and Oates/New York: Herder and Herder, 1967) p.218.
151. Schillebeeckx, *op. cit.*
152. See *GS* 29.
153. Patrick J. Dunn, *Priesthood: A Re-examination of the Roman Catholic Theology of the Presbyterate* (New York: Alba, 1990) pp.188-9.
154. *Shaping Our Future*, Update 1, *op. cit.*, p.5.

CHAPTER FOUR

Process - Mission over Maintenance

The tool for restructuring, and thus for introducing the *Shaping and Staffing Our Parishes* process to Brisbane Catholic communities, is the *Parish Planning Pack*. This presents the model for parish reorganisation, together with detailed strategies for its implementation. Through a procedure which includes evaluation, consultation and discussion, parishes alone and then in collaboration with neighbours in their pastoral area, are led to understand and interpret the present, as a preliminary step towards discovering fresh possibilities for their future. With a significant feature of planning being a commitment to lay involvement at all stages, planners have been forced to venture beyond today's church organisational structures, with their security engendered through both tradition and familiarity. Nonetheless, in embracing a policy of collaborative planning, compilers of the restructuring scheme have not ventured completely into the unknown. Somewhat ironically, they have actually planted the seeds for a return, to an ecclesiology where *communio* will be the visible manifestation of a more horizontally-structured institution.

This was advocated by the great ecclesiologist, Yves Congar. He felt that the church's then-existing vertical structure, of hierarchy elevated beyond laity, failed to reflect correctly the New Testament picture regarding the place of the apostles, of whom he wrote, "What is founded in the Twelve is not only the hierarchy but the church".¹

Congar maintained that, to reflect accurately the New Testament chain of authority:

"It would be necessary to substitute for the linear scheme a scheme in which the community appears as an enveloping reality, within which the ministries, even the instituted sacramental ministries, are placed as modes of service".²

As one of the *periti* at Vatican II, Congar's idea was incorporated into *Dei verbum*,³ though less expansively. However, even though Congar saw the church community itself in a fresh light, an important feature of his ecclesiology is still the official presbyteral ministry, for according to him no community can flourish without God's word and the sacraments.⁴

That truth is still valid today, therefore, regardless of the future shape of the Brisbane church, priests will continue to exercise authority. As pastors, and through the celebration of word and sacraments, they are authorised to:

"gather the family of God, as (a people) endowed with the spirit of unity, and lead it in Christ through the Spirit to God the Father".⁵

As parish leaders, priests will play a vital part in the planning process since they represent the official church, and according to *Gaudium et spes* it is this which "carries the responsibility for reading the signs of the time, and of interpreting them in the light of the gospel".⁶ That too is what planners have endeavoured to do. In seizing the opportunity created by the clergy shortage, they have sought to help parishes find more effective ways of fulfilling their role, through implementing the prescriptions of the Statement of Mission and Directions. Thus they have acted not as explorers, but as architects. To this end they have produced the *Parish Planning Pack*, in which parishioners will find a complete step-by-step blueprint for action, with stages structured in orderly progression. Of course, with such a carefully

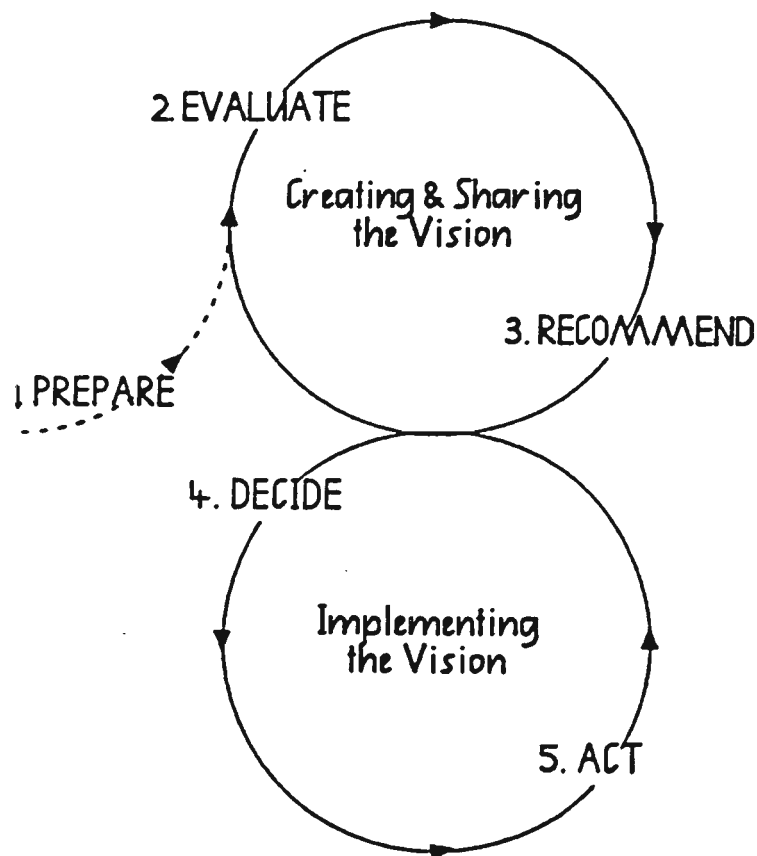
structured decision-making process it is possible that parish decision-makers may have to guard against undue conservatism, at a time when creativity and vision are needed. Balanced against this possibility, however, is the fact that there appear adequate safeguards to prevent the planning of the unrealistic or the inappropriate.

This is evident in the fact that the ultimate responsibility for intra-parish plans lies with the pastor,⁷ while there is provision in the planning process itself for evaluation of changes, with mechanisms for "course corrections" where necessary.⁸ In addition, the Vicar for Pastoral Planning may ask a parish for a report on the "effectiveness" of its plans.⁹ Where inter-parish planning is involved, proposals must receive endorsement from the region's Dean and the Vicar for Pastoral Planning, before being approved by the Archbishop. The criteria for each parish's proposal are as outlined below:

- (i) The parish must show "concrete evidence" of ministry exercised in five key Directions: celebrate, care, collaborate, learn and evangelise. (Categories from the archdiocesan Statement of Mission and Directions);
- (ii) It must have the capacity to finance its proposal;
- (iii) Plans must be consistent with both civil and canon law;
- (iv) Allowance must be made for any proposed change in the parish's priest/parishioner ratio, and
- (v) There must be collaboration demonstrated with neighbouring parishes, both in the proposal's preparation and in its intended operation.¹⁰

The Planning Pack - Model and Process

Parish leaders will appreciate the fact that throughout the whole *Shaping and Staffing Our Parishes* process one model has been utilised. The model adopted was approved at the Archdiocesan Assembly, after receiving consideration at the 1987 Priests' Assembly.¹¹ It features a five-step cycle, whose integration can be seen in the diagram below.



(Diagram from *Parish Planning Pack Handbook, An Introduction to Pastoral Planning*, p.3.)

The strength of this model lies in its provision for informed decision-making, thus actions proposed as a consequence of its use should prove the most suitable, given the circumstances prevailing at the time.

Planners have "fleshed out" the "bare bones" of the model, through the incorporation of the Key Values and Principles, as basic tenets underlying the structure of the whole process. This latter provides for parishes to plan alone, and also in collaboration with their neighbours on issues "bigger than individual parishes could handle alone".¹² To this end, the archdiocese has been divided into twenty-three pastoral areas, to enable decision-makers to know which are their "neighbours", for purposes of inter-parish planning.

Procedures for planning, as laid down in the *Parish Planning Pack*,¹³ are explained below. (For all stages of the process the Handbook¹⁴ lists the duties to be undertaken, as well as all resources required.)

Step 1: Prepare ...¹⁵

This step has been designed to set the scene for restructuring, with its tasks laid down accordingly. These are listed as follows:

- Consultation with the parish community prior to their recognition of the need for implementation of the project.

At this time, it is expected that information concerning projected clergy numbers for the parish's pastoral area, also the criteria for parishes as laid down in the archdiocesan Statement of Mission and Directions would be discussed.¹⁶ Additional reasons for restructuring supplied for the consideration of parishioners, are as follows:

- (i) "(Planning) is a form of that 'good stewardship' spoken of in the scriptures (cf. 1 Pet. 4:10-11);

- (ii) It presumes and builds upon the variety of gifts present in the community, and encourages the expression of these gifts in service of the community (cf. 1 Cor. 12:4-11);
- (iii) It is always directed towards the carrying out of God's mission".¹⁷

- The appointment of a Management Group to organise and oversee the process.

Planners regard it as essential that members of this Group have "competence" in the area of pastoral planning, also that they would need to make a "substantial" time allocation of around twelve months to the project. To maximise the efficiency of this Group, it is urged that channels of communication be established between it and the local pastor (if he is not a Group member), also with the parish's administrative team, the pastoral team and the Pastoral Council.¹⁸

(There is acknowledgment that members of the Management Group may not be familiar with the planning process. To remedy this deficit, resource personnel from the archdiocesan Parish Review and Planning Office have been made available to explain the intricacies of the plan, to hold workshops, also to provide facilitators, so as to ensure the orderly conduct of meetings.)¹⁹

- Selection of a Decision Group, for the Decision phase of the process.

(It is considered that an existing parish group such as the Pastoral Council, or a number of people selected especially for the purpose, could undertake this role. The pastor will be a Group member.)

Specific criteria for eligibility for membership of this Group are laid down. It is expected that members would already fill key parish decision-making roles, and be known and trusted by parishioners. They need to be committed to the restructuring process, and have "a vision of church and parish compatible with that ... in the parish or archdiocesan Statement of Mission and Directions". They require skills in the assimilation and evaluation of information, also in interpersonal relations, while they should be "capable of laying aside personal vested interests to listen to the wisdom of others in the group".²⁰

- A Time Line for each step in the process is established.

It is urged that the project's time frame be publicised in the parish and supplied to others in the same pastoral area, where their involvement in collaborative planning is required.²¹ A recommended Time Line is supplied.²²

- The parish is informed of what is being done, and their prayerful support is sought.

(Some prayers for pastoral planners are included in the Handbook.)²³

Progress Reports to Parish Community

One of the tasks planners have entrusted to the Management Committee is "to inform the wider parish" regarding every step of the restructuring process. It is suggested that the pastor undertake this duty,²⁴ regarded as important, since it is the parishioners

who will have to cooperate in implementing changes proposed for their parish's future. Regular planning updates may serve a further purpose too. As those in the pews see the parish environment altering in shape, and they realise that even with restructuring they can still identify with it, apprehension regarding the future may be replaced by realisation that the latter is actually in continuity with the past, and that the whole parish ultimately will benefit from proposed changes.

Comment on the Prepare Phase:

The Prepare phase of planning entails the performance of tasks critical to the success of the whole process. It involves "selling" the advantages of restructuring to parishioners, and gaining their individual commitment to it. If that is not forthcoming, real change will never occur. This is a consequence of the fact that, while change takes place on three levels: in the organisation, the group and the individual, that in the last-named is the basis for all other change.²⁵ How can parishioners become convinced of the need for restructuring/renewal? They require coherent and compelling reasons, based on perceived advantages, both for themselves and the institution. One undoubted "positive" is the fact that they themselves will be charting the future course of their own parish.²⁶

People who are fearful of change can be reminded that, over the years, this has occurred repeatedly in their own lives. Not a few have learnt only recently to operate computers and microwaves, and to use electronic banking facilities. They also know that changes have occurred in their parishes. When they explore their present religious environment, they will find that it has evolved as a consequence of past decision-making. It is hoped they will also see the present as a time for reinvention, to decide on their future - one in continuity with their past.²⁷

How can parishioners become enthusiastic about change? The key ingredient for this involves intelligent communication. The first essential entails "building a picture of the future",²⁸ and getting parishioners to "own" this.²⁹ That will happen only when they "share a common mindset about the (parish's future) identity".³⁰ That identity will undoubtedly involve both structure and purpose, with the former being tailored to accomplish the latter. According to Somerville and Mroz, organisational success comes through

"instilling purpose, which demands openness, and the involvement of people throughout the organisation, and engaging people, so that they will choose to link their personal sense of purpose to the corporate purpose".³¹

As I said before, change depends on people!

Step 2: Evaluate ...

This step has been designed to provide a critical appraisal of all factors, both intrinsic and extrinsic, which affect the parish as a functioning, operational unit. To this end, its objective is to prepare a report answering the following questions regarding both parishioners and parish:

- (i) Who we are?
- (ii) Where we are?
- (iii) What we have for mission?
- (iv) How we serve?³²

Procedures for establishing the above involve a complex investigative process, which is intended to provide an accurate analysis of the present state of the parish, as an essential basis for future plans. The tasks for this phase of the process³³ are as follows:

- **Investigation of "Who we are"**

A large parish gathering (First Parish Assembly) is organised to remember the past and to identify key factors to bear in mind in future planning.

First Parish Assembly - "Remembering Our Story"

Planners consider that a parish's history comes not only from recorded "facts" but also from "events that hold significance" for individual parishioners.³⁴ These "events" are to be investigated, since knowledge of them is a pre-requisite to finding the human face - the "Who we are" of the parish community. Thus at this Assembly the happenings and achievements which have together fashioned the community's history are to be recorded. On to this framework, parishioners are to project the memories which have coloured and nuanced that history. It is envisaged that the resulting "living portrait" will furnish "fingerprints" of the parish - traits or "essential qualities" - regarded as important, since it is these which have helped shape its identity and character. Parishioners are to be invited to name these parish characteristics, as attributes "We need to remember" in future planning.³⁵ These are to be recorded and then passed on to the Management Group in preparation for the next planning Assembly. (All material gathered at this time is to be placed on display for viewing by the whole parish.)³⁶ This Assembly is designed to enable parishioners to develop an awareness of the ways they have attempted to carry out Christ's mission in bygone days. Their identification of parish qualities, which have contributed to growth and change in the past, is intended to aid in creating a climate wherein further renewal can be viewed as part of a cycle of continuing parish growth.

- **Evaluation of "Where we are" -**

This section of the evaluation process involves appointing a taskforce to undertake a dual-pronged analysis of the parish's social setting.³⁷

Initially, the task entails an analysis of demographic data, the raw material for which is available from the archdiocesan Pastoral Planning Research Group. The information, gleaned from national censuses, furnishes statistics covering population composition and growth trends, age structures, occupation and employment details, family types and incomes, also particulars regarding housing.³⁸

A study of the above information is designed to yield details of key demographic and economic factors which can exert either a positive or a negative impact on parish life. Consideration of these trends is regarded as a pre-requisite to the isolation of key issues affecting the parish.³⁹ It is recognised that these issues can be either exaggerated or minimised as they are measured against variables external to the issues themselves. Thus the variables themselves come under scrutiny in the second part of this taskforce's investigation. This is designed to focus on economic, environmental, cultural, political and social factors at work in the area.⁴⁰ As well, community facilities and services are to be investigated.⁴¹

The next step of the evaluation process involves an examination of the impact of the external variables on the key issues previously identified. This, it is hoped, will highlight relatedness among the key issues themselves.⁴²

As its final duty, the taskforce is to record the following information:

- (i) Those factors in the parish's social setting which either increase potential for growth, or which impact negatively on parish and/or parishioners;
- (ii) Key issues requiring attention, and
- (iii) A diagnosis of opportunities available in the present situation.⁴³

The taskforce's final report on the parish's Social Scene is to be handed to the Management Group.

- **Survey of "What we have for mission" -**

A taskforce is to be appointed to investigate the parish's material resources - tangible assets such as buildings, plant and equipment, also its financial situation. What is required is a record of the community's present material and financial viability.⁴⁴

The first section of the evaluation is concerned with assessment of the parish's land, buildings, machinery, and so forth. Degree of use, condition, also particular arrangements concerning sharing of buildings are all to be established, as is adequacy for future requirements.⁴⁵ The Evaluation booklet provides additional information pertinent to a more detailed property (land and buildings) survey, which would be needed if recommendations concerning further development were to be proposed.⁴⁶

For its preliminary diagnosis, the taskforce is required to decide on the limitations of the present material resources, as well as their strengths and potential for future use.⁴⁷ It is considered of the utmost importance that a clear picture of all positive and negative factors associated with the parish's plant and resources emerges at this time. Not only is it regarded as "good housekeeping", but it is also acknowledged that it "provides the groundwork" for future recommendations.⁴⁸

A second evaluation by the same taskforce is concerned with parish finances. Here it is proposed that income and expenditure for the current financial year be graphed,⁴⁹ with the graphs then being studied to assess the following:

- financial status;
- pastoral priorities for funding;
- present areas either under- or over-funded, and
- on-going financial commitments.

Also to be examined are factors which could influence the parish's economic status, as well as likely changes in its financial situation, in future years.⁵⁰

From the total mass of information surveyed, the Plant and Resources taskforce is asked to list "key information" which could help form the basis for future recommendations. Next to be recorded are the "key issues" facing the parish, also an assessment of opportunities it has the financial capacity to realise.⁵¹ The Plant and Resources' Final Diagnosis is to be handed to the Management Group.

- **Investigation of "How we serve" -**

It is recommended that the Ministry and Service evaluations be undertaken by five taskforces, each investigating one of the following areas: (a) care; (b) celebrate; (c) collaborate; (d) evangelise and (e) learn.⁵² Taskforces are required to evaluate the present position of their parish according to set criteria for each category, then to list existing strengths and challenges.⁵³

The specific points in each area to be investigated are listed as follows:

- (a) Under the heading of *Care*, investigation is centred on the parish as a community of Christians who:

- "• value and support the nurturing of full human growth and dignity, especially in family and personal relationships.
- stand with and help those in need, especially the most vulnerable.
- challenge policies and practices which deny people their basic dignity and rights.
- work with all in our churches (with those of other religious traditions) and in society who are committed to human dignity, justice and peace.
- care for the earth".⁵⁴

(b) The *Celebrate* booklet provides for examination of the way in which parishes:

- "• develop liturgies which nurture us through the word of God, community, and sacrament and send us out to continue the mission of Jesus in our daily lives.
- recognise and celebrate relationships and everyday experiences as places where God is present.
- assist each other to grow in the understanding, practice and love of prayer".⁵⁵

(c) In the *Collaborate* booklet, parishioners are concerned with the way they:

- "• promote hospitality, inclusion and belonging.
- invite all members of the church to contribute their gifts and talents to furthering Jesus' mission.
- organise our communities in a way that promotes effective collaborative ministry.
- use collaborative processes in leadership, planning and decision-making".⁵⁶

(d) How parishioners "promote the reign of God in our world" is the focus of the *Evangelise* booklet, which concentrates on parishes as they:

- "• witness to the Gospel in personal and family relationships, in community and workplace.

- affirm and support all who witness to the gospel through their life and work.
- build life-giving communities both within our churches (parishes) and beyond them.
- Work with others in society, especially other Christians, to promote values that are central to the gospel".⁵⁷

(e) By using the *Learn* booklet, it is planned that a taskforce will assess how parishioners:

- "• search for the leading of the Spirit in the 'signs of the times' and in the wisdom of our Catholic tradition."⁵⁸
- help each other to see key moments in life as times of personal and spiritual growth.
- use opportunities for faith education available in the archdiocese.
- encourage the formation of small groups for the sharing of faith and life experiences.
- develop the knowledge and skills necessary for us to celebrate, collaborate, evangelise and care effectively".⁵⁹

Each taskforce is asked first to consider every criterion in its particular area of Ministry or Service, and to record each either as flourishing or as still remaining a challenge. Relevant factors, either positive or negative, are also to be listed, together with perceived opportunities the parish has for better fulfilling its role in the particular area.⁶⁰ Once this information has been compiled, the taskforce is ready to make its own "Final Diagnosis". This is done by noting the parish's main Strengths and Limitations in its Ministry or Service area, together with the underlying issues influencing these, and the potential existing for future growth and development.⁶¹ Each Final Diagnosis is given to the Management Group.

Comment on the Evaluation Processes:

An accurate account of the state of the parish, financially, materially and operationally, is intended to emerge as a result of the above evaluation processes. However, success will depend not only on the information collected, but also on the way it is interpreted. The collection of facts is supposed to "remove decision-making from the realm of opinion",⁶² by presenting what is verifiable and objective reality. Without a "fact-pack", it is difficult to image reality other than by interpreting it "in ways that sustain prior understanding"⁶³ of it. Even with one the truth may become distorted, since:

"the interpretation of experience is a social interpretation ... Individuals elaborate an understanding of history by following standard, approved procedures for telling stories about events ... They confirm their interpretations by establishing the credibility of those interpretations in the minds of others. Reality is certified by a shared confidence in it".⁶³

Failure to interpret the truth has been the downfall of many "once-invincible companies",⁶⁵ which did not correctly assess their performance in the eighties and, consequently, "went to the wall" in the nineties. According to Dahlberg, Connell and Landrum,

"A key component of a healthy organisation is the ability to determine *what* the organisation does on a daily basis. In other words, organisations that will be healthy for the long term must continually reexamine strategies and reassess the markets in which they want to compete".⁶⁶

That statement has particular relevance for evaluations in a parish's Ministry and Service areas. Particular difficulty is apparent there because of the lack of a scale for objective measurement, according to the prescribed criteria. However, for greater validity of assessment, it would appear that evaluators should consider not only what the parish offers, but also the perceptions of the recipients of those offerings. This

will help to pinpoint areas which are either under or over utilised, and thus can highlight strategies to adopt for a more efficient distribution of resources. In the field of evaluations, it has been found that "errors are significant, as they generate corrective action".⁶⁷

Mindful of the potential for misinterpretation of data collected by evaluators, it is fortunate that there is provision for issues highlighted as important by them to be challenged. This can happen when they are examined by the wider parish community, at a second Assembly. To this we now turn.

Second Parish Assembly: "Now and Where To?"

Prior to this stage of planning, the Management Group will have received reports from the various taskforces, as follows:

- Who we are - "Remembering Our Story";
- Where we are - Evaluation of the parish's Social Setting;
- What we have for mission - Evaluation of Plant and Resources;
- Evaluations of the parish's Ministry and Service (under the headings Care, Celebrate, Collaborate, Evangelise and Learn).

Prior to the actual gathering, copies of the above reports are to be circulated to all intending participants, so they can consider them, and hopefully reflect on the issues labelled as important by the various taskforces. They are also to decide which of the five Ministry and Service groups they wish to attend during the Assembly deliberations.⁶⁸

The Assembly is planned as follows:

At a Plenary Session, the reports covering

- "Remembering Our Story",
- Evaluation of Social Setting, and
- Evaluation of Plant and Resources,

are to be considered, in turn, by all participants. The recommended process for *each report* includes a brief time for re-reading, a question time for clarification where required, followed by an invitation for parishioners' comments. It is suggested that the Assembly facilitators could "invite comments with questions such as:

‘What struck you about this report?

What connections do you see between this and other reports?

What seems to be a key issue for you in this report?’⁶⁹

At the conclusion of the Plenary Session, participants are to divide into five separate groups, one for each of the five Ministry and Service areas: Care, Celebrate, Collaborate, Evangelise and Learn. (Participants are thus each involved in deliberations regarding one of these areas only.)

Once in their groups, parishioners are requested to "filter" the report they are about to consider through those they have already heard. In this way, it is planned that they will "bring to (their) particular report of Ministry and Service a sense of:

Who we are? (Our Story),

Where we are? (Social Setting), and

What we have for mission? (Plant and Resources)".⁷⁰

Participants hear the report, and are then asked to consider three questions, as follows:

- (i) "What struck me most about this report?"
- (ii) "Connections between this report and the previous ones?" (heard during the Plenary Session), and
- (iii) "A Key Issue for me in this area of Ministry and Service is" What needs to be done about this?

They are required to record the responses to the above queries on their individual "Reaction and Feedback" sheets, then to share them with the group.

Finally, parishioners are asked to vote on all issues listed, with the leader jotting down those which emerge as "priority issues" for the group.⁷¹

The Assembly is scheduled to conclude with all participants reassembling to hear the "priority issues" identified by each group. They then complete the final section of their individual sheets, by answering the following questions:

"Concerning all of the Evaluation, a key overall issue we need to address is"

What needs to be done about this is"

The "Reaction and Feedback" sheets are to be collected, with parishioners being thanked for their participation, and informed that the material gathered from the Assembly is to be "processed by the Management Group into a list of possible areas for Recommendation". All attending are then to join in an appropriate prayer, after which they are to be invited to socialise together.⁷²

Representatives from neighbouring parishes are to be invited to the Assembly as observers, or the Evaluation phase results are to be shared with them.⁷³ This is a most important requirement, since further planning affecting these parishes is to be undertaken at pastoral area level. The above Assembly process may appear complicated, however, when the suggested process is followed, each participant has only three, well-defined duties. These are:

- (i) To listen to the reports at the Plenary Session;
- (ii) To contribute during deliberations on one area of Ministry and Service, and
- (iii) To identify and comment on one key issue during the final session.

Step 3: Recommend ...

The goals of this phase of planning are two-fold:

- "• To decide on the Key Issues to be addressed by the parish, and
- To suggest practical strategies to address these Issues, and to formulate these as Recommendations".⁷⁴

Planners have provided for the Management Group to select parishioners for the Recommendation taskforce/s. They also recommend that "representatives from neighbouring parishes form a joint group to work on (any) issue of common interest".⁷⁵ As well, the Management Group is responsible for collation of all material so far received, then for selecting the Key Issues to be addressed, from those articulated at the "Now and Where To?" Assembly.⁷⁶ Some Issues may be "referred directly to existing groups, or dealt with immediately by the Decision Group". Of the others, it is advised that the number pinpointed for further investigation be congruent with the capacity of the parish to resource them. Those destined to be examined by

the Recommendation taskforce/s (one or more) are each to be rephrased as "a desired goal or outcome".⁷⁷

It is recommended that the taskforce/s will decide on strategies for the implementation of each "desired goal or outcome", investigate the resources needed, and consult with relevant authorities where required, regarding the regulations concerning their implementation and/or operation. Positive and negative features associated with each "goal" are to be assessed, while people likely to be affected by any decision are to be consulted.⁷⁸

The parish is to be notified of the Issues to be examined, also of the appointment and duties of the Recommendation taskforce/s. When the latter's work is completed, it is to be made available to the community for further comment. Ways suggested for obtaining parishioner' "feedback" include:

- (i) Printing out all recommendations, with a return slip for written feedback;
- (ii) Announcement of recommendations during masses (with provision made for either written feedback or for comments to nominated people);
- (iii) Presenting recommendations at a Parish Assembly called to consider "Our Possible Future".⁷⁹

The Recommendation taskforce/s have an important role to play in the overall restructuring process. This is reflected in the fact that in their strategy formulations they are directed to:

"maximise the strengths that have been named, reduce the effects of the limitations that have been named, and use the opportunities open to the parish".⁸⁰

Since an ultimate goal of the planning process is for all parishioners to "come to embrace the values embodied in the new mission/organisation design",⁸¹ recommendations need to be framed in a manner reflecting these values.

Third Parish Assembly: "Our Possible Future"

As noted on p.95, this parish gathering is one of the ways suggested by planners for obtaining parishioner comment on the proposed Recommendations. It is not:

"an Assembly of decision-making. It is, rather, a gathering where the community's wisdom and insights can be gathered attentively and referred to the Decision Group for their deliberation and decision. The community's wisdom is a key step along the way to the decision-making, and their discussions and written comments are valued accordingly".⁸²

To this end, the *Parish Planning Pack* provides detailed prescriptions for the holding of the function. Prior to the actual event, it is suggested that the Management Group:

- (i) release copies of the Recommendation sheets to parishioners, if possible before the Assembly;⁸³
- (ii) decide on a time allocation for consideration of each Recommendation; (For instance, a Recommendation to hold a Healing Mass and morning tea once a month would not prove as complex as one advocating the sale of a parish facility, to secure the finance required for the construction of a parish hall.)
- (iii) determine the way in which Recommendations will be received (some can be presented "in a plenary session"), while those of "less weight and complexity (can be considered) in smaller 'groups of choice' that could be run simultaneously".⁸⁴

Two procedures are presented for the processing of Recommendations. It is proposed that those of less complexity could be handled by:

- (i) Allocating a short time for re-reading and clarification;
- (ii) Open discussion;
- (iii) Writing of individual responses by parishioners (For example: "I do (or do not) at this time support the Recommendation because ...").⁸⁵

For Recommendations concerning more major matters, the following process is advocated:

- (i) Allocation of time for re-reading and clarification of terms;
- (ii) Group discussion to consider the Recommendation;
- (iii) A plenary session for the sharing of insights;
- (iv) Writing of individual responses by parishioners (For example: "At this time, I support the Recommendation because ... (or) At this time I don't support the Recommendation because ...").⁸⁶

There is provision for Assembly participants to consider any "clear and meritorious amendment", particularly if it emerges during discussion of a major Recommendation.

Where this happens, parishioners may indicate their support for it on the written response paper. A suggested format appears, as follows:

"At this time:

- I support the original Recommendation
 - I support the amendment
 - I support neither
 - I support either
- because"⁸⁷

At the conclusion of the consultation process, the Management Group is responsible for collating parishioners' responses, also for the presentation of a report on the suggested Recommendations to the wider parish.⁸⁸ It is also stressed that parishes in

the same pastoral area be kept informed regarding initiatives proposed. To this end, the Dean of the area, together with representatives from Decision Groups in neighbouring parishes, are to be invited to the Assembly, or the results of any parish surveys can be released to them.⁸⁹

The final duty set out for the Management Group is to hand both the Recommendations and the results of all parishioner consultations to the Decision Group, for the next phase of the planning process.⁹⁰

Comment on Recommendation Phase:

The challenge facing each parish involves structural alteration to cope with the perceived needs and goals of the future. That requirement, of necessity, requires a complete organisational change of mindset. According to Hammer, for the last two centuries "organisational structures have been based on tasks",⁹¹ thus the local church in the past has been structured for a particular function - to deliver the basic religious "product". The idea of aligning structure with function remains valid today. However, parishes now have the potential for offering a much broader range of services than previously, in great measure a consequence of increased lay involvement in their works. As well, the focus of parish work has enlarged, in line with the requirements of the archdiocesan Statement of Mission and Directions. Thus, redesigning of today's parish will require adaptation to ensure alignment of ideology, structure, strategy, resources and function.⁹²

The single most important element in the above is not the new "structure", but the resources, the "capabilities" of the organisational unit (the parish). According to Ulrich,

"Capabilities represent the skills, abilities and expertise within an organisation. They describe what organisations are able to do, and how they are able to do it. They are collections of individual competencies turned into organisational ones."⁹³

New structures will work only when there are people with the commitment, qualities and skills to bring organisational designs from the realm of idea to that of fact.

One danger for parishes endeavouring to change is that they will remain "dependent on traditional capabilities,"⁹⁴ and thus fail to adapt to present needs. The past can have a most pervasive influence on decision-making in the present, for human beings are creatures of habit. In the field of religion, past practices become legitimated through use, and "commonly used practices become institutionalised as myths, defining legitimate ... routines".⁹⁵

The key to real change involves challenging past practices/assumptions, through thinking "creatively about different ways of addressing (each particular) issue".⁹⁶ This will necessitate making choices from alternatives, each with its risk factor. A fallacious method of planning involves restriction of "consideration of the values of consequences to those dimensions which are most easily measurable or most 'tangible'".⁹⁷ As well, both gains and losses to parishioners need to be gauged. However, a loss can often be transformed into a gain if a proposal for change can be linked to a present reality or familiar symbol. In religion, particularly, "symbols are important"⁹⁸ and, if the new has something of the familiar, it will not be regarded with such trepidation. On the other hand, to have validity, decisions need to be made on the basis of community gain and user potential, not as a consequence of a marriage of affection with nostalgia.

In seeking a future, Taskforce members are to search for creative ideas from business, from other parishes, from anywhere organisational restructuring has occurred. This is how the Japanese have had success in business,⁹⁹ while Presidio Theatres in Texas, U.S.A., "prides itself on having stolen the seeds of virtually every idea it's implemented".¹⁰⁰

Of additional advantage is the fact that parishioners will have the chance to comment on proposed Recommendations. Apart from the possible generation of useful suggestions, this may have a further, long-term benefit. Savage claims that:

"In the early stages of an effective change programme ... resistance will appear, and the chance of success increases with the number of ways that resistance can be handled".¹⁰¹

By inviting parishioner participation planners are, in effect, countering resistance through helping to "build commitment by genuine involvement".¹⁰² This may awaken in some parishioners a realisation that they have an obligation to cooperate in ensuring a future for their parish. According to March, "participating ... in decision-making is an important certification of 'citizenship', of being a person of importance, and recognising the responsibilities of importance".¹⁰³ If one indirect consequence of parishioner consultation during planning is a greater awareness of the link between membership and obligation in the parish, that in turn will impact favourably on the restructuring itself.

Step 4: Decide ...

Preparatory work

The Management Group plays a decisive role at this stage of the process. First, it is recommended that the parish community be notified regarding both the membership

and duties of the Decision Group, also that there be prayers for the latter's "guidance" incorporated in parish liturgies. In addition, where decisions will affect neighbouring parishes, the Management Group is to cooperate in the formation of a combined parishes' decision-making body. It is also directed that its members be responsible for organising a training session for the Decision Group. At this, the latter will work through the document "Background Information on Decision-Making",¹⁰⁴ a publication dealing with the following aspects of the decision process:

- (i) Members' Assumptions - to aid Group members in clarifying their own basic assumptions regarding decision-making.¹⁰⁵
- (ii) Owing decisions - stressing the correlation between involvement and ownership, and listing those who should be involved in the decision process.¹⁰⁶
- (iii) Ways to involve people in the process - so that they will be able to "own" decisions made.¹⁰⁷
- (iv) Choosing a process - acknowledgment that "different issues require different decision-making processes".¹⁰⁸
- (v) Naming criteria - the need to decide on the criteria "against which the decision will be made".¹⁰⁹
- (vi) Amendments - the possibility that some recommendations may require amendment.
- (vii) The context for decision-making - the importance of "an attitude of discernment", bearing in mind that "a significant consideration" for the Decision Group will be "Where is God leading us as a parish?"¹¹⁰
- (viii) Description of some decision-making processes:
 - (a) Consensus;
 - (b) Voting - Majority Vote, Weighted Vote and a simplified form of Weighted Vote.¹¹¹
- (ix) Prayers that may be useful in the Decision phase.¹¹²

Decision-Making

The Decision Group is responsible for choosing the recommendations to be implemented in the parish. As a preparatory step, members are to consider each Key Issue in turn, examining background material from the Evaluation phase, the recommendations, together with comments from the post-recommend parishioner consultation.

Once the Issues to be addressed at this time have been selected, it is proposed that the Group members:

- (1) "Adopt a clear process for coming to decisions.
- (2) Decide which recommendations will be adopted, and which are for long-term and short-term implementation".¹¹³

It is noted that:

"Not all decisions (short and long term) need to be made at the same time. Some Issues may require a further period of research and reflection by the Decision Group. However, a definite time frame for a decision should be published".¹¹⁴

During the decision-making process, it is regarded as important to enable those affected by particular decisions to "own" them. This can be achieved through keeping them informed about the whole process, also by consulting with them regarding various options which appear available.¹¹⁵

After the intra-parish decisions have been finalised, Management and Decision Groups are to collaborate in formulating guidelines for their implementation. Tasks are "named", their parameters are stated, and resources for their implementation are identified. As well, procedures covering accountability, reporting and evaluation are determined.¹¹⁶

The wider parish is to be advised of all decisions, possibly during the Sunday Eucharist or via the weekly newsletter. At this time, invitations can be extended for parishioners to indicate their interest in joining Action Groups, to be formed to implement the decisions. It is recommended that this be done even when a further Assembly is to be held. In that way, those who cannot attend the latter can still take part in the "Action" phase.¹¹⁷

The proposals adopted by the Decision Group are intended to fulfil two basic criteria:

- (i) they must be in conformity with the church's mission, and
- (ii) they are to promote pastoral development within the parish.

In addition, they need to be realistic, and appear achievable within the context of the available evidence regarding the total parish environment.

(Inter-parish decision-making is to be undertaken by a group comprising representatives of all parishes involved. See pages 110-117 for the recommended process.)

Fourth Parish Assembly: "Shaping Our Future"

The Management Group has the responsibility for organising this gathering, for parishioners to hear the results of the Decision Group's deliberations, and to "celebrate the decisions emerging from the process". It is noted that they can "hear and reflect" on the options chosen, and "where necessary ... grieve aspects of parish life and mission that need to be let go".¹¹⁸

During the Assembly, participants can be invited to express their interest in joining one of the Action Groups to be formed to implement the Decision Group's proposals.¹¹⁹

(Options proposed during the inter-parish planning process can be publicised at this Assembly, although parishioners would be informed that such options require ratification ultimately from the Archbishop before their implementation. If the decisions are approved, it is planned that they are to be implemented by Action Groups whose members will be drawn from all parishes affected by the decisions.)¹²⁰

Comment on Decision Phase:

From an organisational perspective, decision-making for renewal demands "a constant interplay between stability and change",¹²¹ since there is to be movement from the present to a fresh future. Thus it is important for decision-makers to have an accurate view of the present situation. In that way, the "juxtaposition of vision ... and a clear picture of current reality ... generates ... creative tension". This can be resolved only by viewing "'current reality' as an ally",¹²² and working with it to achieve change, through constantly "imaging the future".¹²³

While the above prescription for renewal presents decision-making from an objective perspective, it is well to remember that it also has a subjective dimension - the possibility for ambivalence in the attitudes and expectations of decision-makers. This is because:

"Decision-making in groups, organisations or societies confronts interpersonal inconsistencies. Different people want different things, and not everyone can have everything he or she desires".¹²⁴

How can this subjective element be countered effectively? According to Miller, three "navigational questions" need to be asked. These are: "What is your business? Who is your customer? What does your customer value?"¹²⁵ To satisfy the above queries, it is necessary for change to be "consistent with the core ideology and strategy of the

organisation".¹²⁶ Its probable impact on parishioners, as church members, must also be gauged. This is because, in the religious setting, change can be understood by pew dwellers only within the context of their relationship with the transcendent. Thus, for them, change must have meaning religiously. Waterman maintains that renewal is impossible without this, since "the need for meaning runs so deep in people that organisations are to supply it if they are to renew".¹²⁷

No matter how well planned, every scheme for restructuring has both positive and negative features. It is argued that "tradeoffs" should be made, "to mitigate the potential drawbacks".¹²⁸ In that way, the negative aspects of change can be minimised, and its positive aspects publicised.

The priest, as parish leader, has a crucial role in the decision-making process since, "without a guiding hand, even the most highly capable people can fail to produce the needed results".¹²⁹ According to Hammer, the leader has three key duties:

- (a) He "provides the overall vision";
- (b) He "fosters the attitudes and spirit that a high-performance organisation requires", and
- (c) He is responsible for "knitting together (the organisation's) processes, so that they succeed not only individually but collectively".¹³⁰

Hammer provides a good pen portrait of the leader of today's successful organisation. He claims such a person is neither a "decision-maker" nor an "order giver". Instead, the leader is "an environment creator, who influences and persuades others, often in an indirect fashion. The leader does not pretend to be the smartest or the toughest or the most knowledgeable. The leader's stock-in-trade is wisdom ... A leader is

passionate, not cynical; enthusiastic, not angry; and inspires confidence, not fear".¹³ In the parish organisation, despite its competing demands, its limited budget, and its need to address "customer" expectations, decision-makers can make a new future. In that task, they have the benefits both of vision and of choices. Fortunately, "human creativity arises in just this gap between vision and reality, in the disquieting but galvanising structural tension we experience between where we are and where we aspire to be".¹³²

Step 5: Act ...

This is the final phase of the initial planning process, and as with all others there is parishioner involvement, with the Management Group finalising the membership of the Action Groups, formed to implement the recommendations adopted by the Decision Group.¹³³

Each Action Group is responsible for collaborating with the Management Group in drawing up an action plan for achieving its task. The plan is structured to describe the following:

- "• the decision as a clear goal;
- what will be done;
- how this will happen;
- who is responsible;
- when it will happen;
- how it will be evaluated".¹³⁴

Action Groups are also to decide matters associated with achieving "the named goal/outcome". They are to determine their meeting schedule, allocate group responsibilities, and "clarify (their) expectations about being part of the group". An important reminder for group members is the recommendation to try "other strategies" if initial ones prove "unworkable", since "(their) task is to achieve the named goal/outcome" and it is their responsibility to decide how this will be accomplished.¹³⁵

Although Action Groups are accountable to the pastor, it is suggested that a Monitoring Group¹³⁶ be established "to oversee (their) ongoing progress". The Group's duties are listed as follows:

- "• ensuring effective action is occurring in each Action Group;
- helping each Group through support and encouragement;
- naming the person in the Monitoring Group to whom each Action Group is accountable, and how this will occur;
- clarifying the procedure for informing and reporting for each Action Group;
- ensuring the parish community receives regular updates on the Action phase".¹³⁷

The Management Group's final duty is to prepare a Pastoral Plan for the parish. To achieve this, the Group first collates the action plans from all the Action Groups, after which it can complete the Plan. This is designed to include such factors as:

- "(i) a summary of the planning process;
- (ii) the parish mission statement (if complete);
- (iii) key areas/issues ... targeted for action during the specified time frame;
- (iv) action plans for each decision taken;

- (v) description of the ongoing monitoring and evaluation process;
- (vi) expressions of thanks (to all those who have participated in the planning)".

This plan is designed to be "published, and ritually accepted by the parish".¹³⁸

That concludes the intra-parish work of the Management Group. The Pastoral Plan will be a fitting tribute to their labours.

Parishioners are to be kept informed of the progress of Action Groups. In addition, further Parish Assemblies are to be held periodically to review the whole implementation process, also to "suggest 'course corrections'" as needed.¹³⁹

Comment on the Action Phase:

Since it involves the introduction in parishes of strategies deliberately designed to foster local church renewal, the Action phase is of paramount importance. For its success, it requires committed individuals working towards specified goals. As a consequence, it demands a high level of cooperation, particularly among those most directly involved (members of Action Groups, and those monitoring their work).

How can this cooperation be assured? According to Mathews, it is vital to "underpin the process of change with promotion of a culture of ... participation".¹⁴⁰ This can be achieved only by forging relationships among key players. That strategy will "reinforce their interdependence, connectedness, and sense of shared intention about the purpose and meaning of their work".¹⁴¹

Even when all participants are committed to restructuring, the actual implementation can still prove a nightmare. For success, change processes need to be fully designed, so that every person directly involved has a mental "image" of the task in its totality. They also need to know their own role, and how the work they are to do is linked with that of other parishioners. Particularly when tasks have some degree of complexity, if the process is not fully planned Action Group members may be tempted to improvise when they encounter problems. This can lead to trouble later.¹⁴²

For successful collaboration between monitors and Action Groups, it is also essential to have "clear targets and tracking mechanisms".¹⁴³ In that way, the change process itself will be ordered, with all participants having clearly defined roles, and an agreed time-frame for completion of their tasks.

The parish priest has a leading part to play during the time of transition. In the past, leaders used "clear directions and well-intended manipulation to get people to work together towards common goals".¹⁴⁴ That leadership style failed to recognise the fact that ordinary people also could have commitment to a vision. As well, there was no understanding of the reality that committed people work much more effectively than do those who are merely following orders. Today, the wise leader is involved in "empowering others, and being part of an organisation capable of producing results that people truly care about".¹⁴⁵

An important side-effect of encouraging informed and enthusiastic cooperation is the fact that "feedback" can lead to necessary "mid-course corrections ... as the experience of change unfolds".¹⁴⁶ That can mean the difference between success and failure in a particular task.

However, regardless of both intent and planning, sometimes the implementation of a particular proposal can be a failure. With hindsight, it may even be seen that the proposal itself was ill-advised. This is not necessarily the fault of planners. Morris claims that "because of random events, a well-made and well-researched decision may turn out to be incorrect".¹⁴⁷ In such a case, it would be wise to give the Action Group concerned another task. That way, their sense of self-worth, and their confidence in the renewal process as a whole, can be maintained and nourished.

The Inter-Parish Planning Process

(Pastoral Area Planning)

From the outset of planning, inter-parish collaboration in all areas where this could be deemed appropriate has been strongly urged.¹⁴⁸ However, it has been made mandatory for all parishes within a pastoral area to compile a joint proposal, containing recommendations regarding the latter's future shaping and staffing. In this they are obliged to address the following concerns:

- (i) possible adjustment of some parish boundaries "to reflect current local situations"; and
- (ii) the fact that by the year 2001 there will be insufficient clergy to "maintain and develop the pastoral services people require of the church".¹⁴⁹

To aid planners in making the most appropriate and informed decisions possible, each pastoral area has been supplied with the following documents:

- (a) A schedule detailing the number of clergy to be assigned to each pastoral area for full-time parish ministry to the year 2001. This was released in 1995,¹⁵⁰

however, it received some minor adjustments the next year. (Clergy allocations were calculated after provision was made for the following contingencies: early death/retirements, sabbatical leave absences and extended sick leave);¹⁵¹

- (b) The publication *New Ways for New Times*, released by the archdiocesan Pastoral Planning Committee. This document contains details of various models of parish ministry, and provides an evaluation of their perceived strengths and weaknesses. It is rather unique, since it was designed by archdiocesan clergy, specifically for use in Brisbane¹⁵² (see Appendix D for details regarding its contents);
- (c) The booklet, *Appointment of Parish Pastoral Ministers: Principles and Policy*, released in July, 1996. The publication lists the categories of non-clerical pastoral ministers who will have leadership roles in either parishes or pastoral areas in future years.¹⁵³ There is also a description of "some possible models of parish, within which pastoral ministers will have an important role";¹⁵⁴
- (d) A recommended six-step process for tackling the question of the shaping and staffing of parishes within each pastoral area. This includes a description of the planning process itself, in the document *Cross-Parish Decisions Involving Boundaries or Personnel*.¹⁵⁵ Included in this is a suggested format for the collection and presentation of information from participating parishes.¹⁵⁶

The planning process covers seven stages, as outlined below:

Stage 1: Preparation of Individual Parish Profiles

(This is designed to yield a picture of each parish's tangible assets, situation, human and financial resources, and organisational structures. Information gleaned from the intra-parish *Shaping and Staffing* investigation will prove invaluable.)

Details are to be supplied using the following headings:

1. *Plant and Settings:*

Parish buildings, vacant land;

Boundaries - major roads;

Major community centres and projected developments.

2. *Personnel:*

Salaried ministers (full and part-time);

Priest-people ratio;

Structures for ministry and service (voluntary), and numbers involved;

Present and projected Catholic population;

Weekend masses and average attendance at each.¹⁵⁷

3. *Decision-making Structures:*

Key parish groups, their membership, function, term of office, and so on.

4. *Finance and Resources:*

A statement of the parish's present and projected financial situation (including income, assets, debts, recurring expenses - from the Evaluation phase's "Resourcing the Mission", see pp.86-87).

5. *Key Strengths, Issues and Directions:*

These can be copied from the Evaluation and Recommendation reports compiled during intra-parish planning.¹⁵⁸

Stage 2: Pre-Analysis Assembling of Information

A taskforce comprising representatives from all parishes in the pastoral area is to be formed to assemble the information collected during Stage 1. The suggested four-page format for its presentation¹⁵⁹ is described below:

A. Pastoral Area Information:

Page 1: Detail supplied under *Plant and Settings* (No. 1 in Stage 1) is to be recorded on a map of the pastoral area showing major roads, present parish boundaries, church buildings, major community centres and projected developments.

Page 2: *Personnel* - This page is to show a summary list for each parish of particulars collected in Stage 1 (No. 2 in Stage 1).

Page 3: *Key Structures and Finance* - (details for this page are from Nos. 3 and 4, in Stage 1): To be listed for each parish are "Key organisational structures, the people involved in each, and a descriptive word indicating the main function of each". Below this, a statement of the parish's financial situation is to appear.

B. Individual Parish Diagnosis and Proposal

Page 4: *Key Strengths, Issues and Directions* - For each parish, information supplied under No. 5 in Stage 1 is to be presented in summary form.¹⁶⁰

The taskforce also decides on a date, time and venue for a meeting of representatives from all parishes in the pastoral area. (This meeting is to be held at Stage 4.)¹⁶¹

Stage 3: Intra-parish deliberations

Material assembled during Stage 2, also details regarding the combined parishes' meeting, are to be circulated to all parishes in the pastoral area, also to the local dean, and the Vicar for Pastoral Planning.

In each parish, the collated information is to be assessed, and used to provide the following conclusions:

1. A diagnosis of the pastoral area, containing:
"Key Information we need to keep in mind ...", and
"Key Issues and Directions we need to be aware of ...".
2. A proposal containing possible options for addressing the specified Key Issues:
"Options open to us as we address ... and are ...".¹⁶²

Stage 4: Inter-parish dialogue

This step of planning marks the commencement of the actual inter-parish dialogue, with its meeting of a taskforce comprising representatives from all parishes involved, together with the local dean and the Vicar for Pastoral Planning. It is suggested that a facilitator be appointed also.

Tasks recommended at this time include:

1. The listing of Key Criteria to be addressed during the decision-making process.
Mention is made of Pastoral, Financial and Diocesan/Canonical criteria.¹⁶³

[The principles which are intended to govern decision-making at pastoral area level were amplified in the original *Shaping and Staffing Our Parishes* Proposal. They apply to each parish of a pastoral area. See p.77.]¹⁶⁴

2. Options proposed by the various parishes are to be tabled, with all participants free to seek clarification where required.
3. These options are then to be considered and evaluated against the Key Criteria listed under 1 (above), after which they are "weighted" in accordance with the result of the evaluation. Should further choices emerge during the discussion, they are also to be "weighted".¹⁶⁵

Stage 5: Seeking Parishioners' Wisdom

All parishes are to publicise copies of the taskforce's deliberations, so parishioners may become acquainted with what has been proposed for their pastoral area. Their task is to consider the "weighted" options, which they may either affirm, revise or reject.

Parishes are also to receive a letter from the local dean and/or the Vicar for Pastoral Planning, expressing their/his endorsement of, and "prayerful support" for the consultation process. It is suggested that the letter provide notification of the date, venue and time for the next taskforce meeting as well.¹⁶⁶

Stage 6: Consideration of Pastoral Area Proposal, and Discussion
regarding on-going Collaboration

At this meeting, representatives from the various parishes are required:

- (i) To be attentive to the "wisdom and insights" of parishioners, as they study each community's report regarding the "weighted" options;
- (ii) To formulate a final proposal, addressing the future shaping and staffing of their pastoral area.¹⁶⁷ The completed proposal is to contain the salient points which influenced the selection of particular options. These could include topographical features which have motivated suggestions for parish boundary adjustments, or demographic data influencing the selection of a particular model of ministry.

Where members of the taskforce fail to reach a consensus regarding their preferred option for the future, more than one proposal may be submitted.¹⁶⁸

As its final duty, the taskforce is invited to identify "pastoral issues of common interest to some or all parishes", and "action to facilitate on-going collaboration" regarding these is to be planned.¹⁶⁹

Stage 7: Consideration of Proposal

The completed proposal is to be discussed by the dean and the Vicar for Pastoral Planning prior to its submission to the Archbishop, who will decide on its suitability, and advise the dean and each parish accordingly.¹⁷⁰

All pastoral area proposals were expected to reach the Archbishop by March 31, 1997.¹⁷¹

Comment on Pastoral Area Planning:

The pastoral area planning segment of *Shaping and Staffing* is undoubtedly a most important part of the whole planning process. According to Bishop Michael Putney, the current Vicar for Pastoral Planning, it is considered "a necessary, practical step to ensure that the people of the archdiocese are all to gather for Sunday mass, even with a reduced number of priests".¹⁷² From this, it is clear that authorities are intent on preserving the sacramental character of parish communities, with the Eucharist being viewed as the central focus of liturgical celebration. Also considered important is the future "shape" of parishes, so they will be appropriately bounded to ensure geographical "community".

Inter-parish planning within pastoral areas appears to make good sense, even for reasons additional to those outlined above. It will enable parishes to maximize available resources. It will also give them the capacity to mount a more effective response to complex situations, which are increasingly being seen as common across parish boundaries. However, it would be foolish to expect it to be an easy exercise. Almost certainly, attempts to balance the needs of parishes with the realities of pastoral area staffing and resources will occasion tension.

This is because individual parishes are organisations, producing "goods" and services for parishioners. Once you have two parishes, you will have to cope with diversity. This is because their needs, desires, commitments, expectations and operational

matrices will probably vary. With more than two parishes, this diversity becomes compounded.

Other organisations have had to grapple with the problems occasioned by diversity, as they have increasingly come to realise the benefits of cooperation for success in business. In fact, it is now realised that

"Organisations are no longer stand-alone entities that can operate autonomously in a relatively stable environment. They are part of a system of relationships and interactions that is in a constantly dynamic state".¹⁷³

Unfortunately, diversity generally occasions tensions - "conflict, stress or strain associated with the interactions of the elements in the mixture".¹⁷⁴

Effective diversity management requires understanding of an organisation's "vision, mission, strategies, culture and external environment".¹⁷⁵ It is the responsibility of organisational leaders to "clarify and communicate these", and "to be willing to change those that no longer work in a turbulent, challenging external environment".¹⁷⁶

Where leaders do have a correct appreciation of an organisation's "current internal and external diversity", they can "differentiate requirements from traditions, preferences and conveniences". Armed with these perceptions, they can "empower and enable, not ... command and control".¹⁷⁷

Unfortunately, even when diversity is appropriately handled, and parishioners appear convinced of the advantages of inter-parish collaboration on a range of initiatives, there can still be difficulties. These appear a consequence of:

- (a) "local" decision-making, and
- (b) a lack of true commitment to maximising available resources.

At pastoral area level, decision-makers must be able to see the "big picture" - the effects of collaboration both on all parishes involved, and on the pastoral area itself. Where people think and plan with only their parish in mind, they will "fail to see the interdependencies by which their actions affect others outside their local sphere". In other words, they will be unaware that "what's right for each part is wrong for the whole".¹⁷⁸ The tragedy there is that purely "local" decisions are often successful in the short-term. However, eventually, the "unsustainable 'gain per individual (parish) activity' begins to decline, and the benefit to each individual begins to reverse". Mostly, by the time decision-makers realise the problem and try to correct it, little remains to be salvaged.¹⁷⁹

A concentration on "local" decision-making can also lead to an inappropriate allocation of resources. This happens when representatives from individual parishes become concerned, lest they fail to receive what they perceive as their fair share of resources. They may then overstate their requirements. If all parishes do this, they will end up "jeopardising their and others' future".¹⁸⁰ The best way to avoid this is to set up a group which can oversee the interests of all. Of course for such a group to function effectively, pastoral area planners will need to understand the fact that "depleting (resources) will work to *everyone's* disadvantage".¹⁸¹

Where there is a real sharing of resources, parishes can only benefit. Even in the short-term, that will prove advantageous. Parishes are the places where people experience church, and where their identity as Catholic is reinforced, through membership of their community. Parishes are also the church units best structured to realise the archdiocesan requirement for mission.

Conclusion

Brisbane's process of parish restructuring, as described in this chapter, is laid out in full detail in the *Parish Planning Pack*, which presents a complete blueprint for action, at both inter- and intra-parish levels. Instructions regarding resources and personnel required, procedures to be followed, and suggested time frames for all stages of the project are presented, as are details of help available from the archdiocese. In the process, there is provision made for each parish to investigate its own strengths, weaknesses, needs and resources, then to formulate strategies for future growth and development.

One of the greatest strengths of the process lies in the fact that every member of a parish can be involved both in planning and/or in the restructuring itself. Planners themselves intended full "grassroots" involvement, with even nominal Catholics approached for their input.

Parishioner participation has actually proved one of the "success stories" of Brisbane's renewal, generating tremendous zeal, both for the process itself and for parish reforms. There appears a degree of practicality in it as well. On the positive side, involvement can challenge parishioners to an awareness of their role as the "People of God",¹⁸² while it can also provide implicit validation of the decision-making process itself. This can happen when people have input in decisions affecting them, both in the wider world and in the church. Since parishioners have become accustomed to being consulted on a host of secular issues, for them:

"decision processes (have gained) legitimacy through a sense of involvement in them. The involvement need not be formally

democratic, indeed it normally is not, but it includes a sense of being consulted, of having one's opinion heard, and of confidence that the decisions, in some sense 'represent' attention to one's concerns".¹⁸³

Through participation in planning, parishioners have gained an insight into its ultimate objectives, and an awareness that, regardless of proposed staffing changes, they will continue to have their community, identifiable as such. That should help to alleviate apprehension regarding the future, while it may even generate enthusiasm for proposed changes from those hitherto undecided about their benefits.

There can be a negative face to participatory planning, however. If parishioners ever have reason to feel that decisions have already been made, and that the consultation process is merely a public relations exercise, they will swiftly become disillusioned. That can happen even when planners have the best of intentions, since final plans can be an amalgamation of the insights of many, therefore individuals may feel their ideas have been ignored. March claims that:

"One person's effects on a decision are lost in the effects of others, and one decision's effects are lost in the confusions of history. (If) those ambiguities are increased by suspicions of the process, experience is likely to teach that participation is a fraud and a waste".¹⁸⁴

One way to counter that is to teach parishioners exactly how decisions are made, using practical, and familiar, examples.

The fact that a central feature of the process has entailed continuation of each parish's sacramental life has proved a positive step. For many, the church itself is synonymous with their local parish. With the future viability of the latter assured, they have cooperated in the restructuring consultations, and appear keen to support their community, regardless of proposed changes.

I would hypothesise that the success of participatory planning can be attributed to three factors. First, all concerned have been fully acquainted with the reasons necessitating restructuring. Second, with full consultation at every stage of planning, many have realised the reasons upon which decisions have been based. Third, where possible, parishioners' ideas have been utilised.

There may be a deeper, underlying reason for the success of lay cooperation in the decision-making process. This lies in the type of planning being undertaken. In organisations, whether religious or business, participatory decision-making has the potential to lead to shifts in power and authority bases, therefore to generate fundamental structural realignment. Thus it can prove threatening to those likely to be affected adversely as a consequence of its use. Although the parish, as an organisation, is subject to the normal idiosyncrasies of organisational behaviour, proposed changes generated by the *Shaping and Staffing* process involve alteration neither in essential church structure, nor in the parish authority base. As a result, the process lacks overtones which otherwise may prove adverse, with regard to parishioners' personal prestige and/or ambition. Instead, their concentration can centre on issues concerned with the religious product itself. While there will undoubtedly be disagreement on some of the measures to be introduced, "customer dissatisfaction" will centre on these, rather than on process (i.e. product). Thus the latter itself will be regarded favourably. Product-centred participatory decision-making has been extremely successful in America, with Ford using this technique in its "Team Taurus approach". Here "supplier, worker, dealer and customer input" were sought, in what has become a remarkably lucrative business undertaking.¹⁸⁵ Now Ford is considered a role model, in its adoption of teamwork as a valuable strategy "to dramatically improve quality and performance".¹⁸⁶

The "quality and performance" sought in Brisbane, of course, is the implementation of the criteria for parishes as laid down in the Statement of Mission and Directions!

Parishioner involvement in parish reorganisation heralds a real departure from tradition in the modern Catholic Church. Until now, authority in parishes has been reserved for the clergy, with their dominance at the local level providing a visible sign of the institution's hierarchical structure. While the latter remains unquestioned in the *Shaping and Staffing* process, planners have inserted fresh components to produce a somewhat altered style of ecclesial organisation at both parish and pastoral area levels. This means that there has been a change in the organisational equilibrium at those levels, without a compensating alteration in the bureaucracy itself. That could lead to tension between parish/pastoral area and wider church. It may manifest itself in the annoyance of some parishioners that decision-making is legally a clerical prerogative.¹⁸⁷ At present, there are already questions regarding the fact that:

"priests, with merely theological training, are regarded as competent to operate in all fields - pastoral, financial, management, etc. - but to do such work, lay people ... (who have) a theological education ... (are) told they are not eligible for jobs in the church because they do not have expertise in a secular discipline - social work, sociology, accounting, etc.".¹⁸⁸

In the longer term, existing tension could manifest itself in one of two broad ways. For those feeling insecure in the present climate of change, there could be vigorously-expressed regret at the loss of the past. On the other hand, others wanting change in the wider institution may agitate openly for this. To the present existing tensions, though evident,¹⁸⁹ have not interfered with the implementation of short-term objectives, due to the enthusiasm for the planning process itself. This has been noticeable in the ready cooperation of the majority of parishioners, both during the pilot phase, and to the present.

What is impossible to foresee is the eventual outcome of longer-term objectives. These will be affected in ways unclear at present, especially if the organisation itself undergoes fundamental operational change. This latter, in turn, would result in the necessity for parishes to accommodate themselves to the changed ecclesial environment. That may even force the rethinking of some planning proposals!

Another entirely unwanted consequence could result directly from the *Shaping and Staffing* process. The delegation of a degree of authority to the laity could lead to "the organisational paradox of goal displacement". This occurs when "a bifurcation of interests between the central system and its decentralised subunits" leads to the latter's neglect of the former's objectives, in the pursuance of personal ones.¹⁹⁰ A further consequence of the delegation of power can be a partial loss of control by the central organisation. This occurs because both individuals and sub-groups have their own goals which "may come into conflict with the organisational ones, jeopardising their pre-defined schemes and objectives".¹⁹¹ In Brisbane, the effects of both the above-described phenomena have been minimised to a large extent, as final Proposals for pastoral areas require approval from the Archbishop. Within parishes themselves, the canonical requirement for clerical oversight is to be observed.

To the present, parishioner goodwill and cooperation have been maintained, and parishes have been able to "review their life and mission and develop action plans in collaboration with others (in their pastoral area) and the archdiocese as a whole".¹⁹² Once they have completed the five-stage planning cycle, they will "(move) on with Action".¹⁹³ While this marks the conclusion of *Shaping and Staffing*, it is intended that the Action phase leads to a review and evaluation of progress, "as a basis for

ongoing growth".¹⁹⁴ Further planning is considered essential, and each parish is urged to incorporate "a well-prepared pastoral planning cycle as a regular part of its life".¹⁹⁵

DOCTRINAL ORTHODOXY EVIDENT IN PLANNING PROCESS

The following selection of references illustrates the fact that Brisbane's planning process is in accord with church doctrine, as this is laid down in Vatican II and post-Conciliar documents.

A. The planning process:

1. Proposals must have the approval of the Archbishop, as leader of, and as responsible for, the Archdiocese: *CD* 3; *LG* 20 and 27, *SCRSI, Mutuae relationes* 6, *AAS* 70 (1978) p.477.
2. Parishes are a unit of the Archdiocese, also of the universal church: *CD* 30; *AA* 10; *SCR, Eucharisticum mysterium* 18, *AAS* 59 (1967) p.552.
3. Shortage of clergy is documented in Vatican documents: Paul VI, *Sacerdotalis Caelibatus* 8, *AAS* 59 (1967) p.660; *SCC, Postquam apostoli* 10; *op.cit.*, p.350.
4. Bishops are responsible for the distribution of clergy: *PO* 10; *CD* 6; Paul VI, *Ecclesiae sanctae I* 2, *AAS* 58 (1966) p.759.
5. The parish is a community: *LG* 28; *SCR, Eucharisticum mysterium* 18, *op.cit.*; *AA* 10.
6. The priest is leader of the community: *LG* 28; *PO* 9; John Paul II, *Novo incipiente nostro* 4, *AAS* 71 (1979) p.399; *CD* 30.
7. Priests are advised to listen to the laity: *LG* 37; *PO* 9.
8. Parishes are being shaped to become communities which:
 - (a) Care - *CD* 30 (2); *AGD* 12; *AA* 8; *LG* 10; *PO* 9; *SCC, Ad normam decreti* 49, *AAS* 64 (1972) pp.126-7; The Holy See, The International Year of Disabled Persons, *Origins*, 10, 47, May 7, 1981, pp.747-750.
 - (b) Celebrate - *CD* 30 (2); *SC* 14 and 42; *PO* 5; *AAA*; *SCR, Eucharisticum mysterium* 7 and 11, *op.cit.*, pp.545-6 and 548; *SCR, Musicam sacram* 15, *AAS* 59 (1967) pp.301-2; *SCC, Ad normam decreti* 48, *op.cit.*, p.126; *SCRSI, Mutuae relationes* 16, *op.cit.*, pp.483-4; John Paul II, *Dominicae cenae* 12, *Notitiae* (1980) pp.149-152.
 - (c) Collaborate - *GS* 43; *CD* 30 (1); *PO* 9; *AGD* 12; *LG* 33 and 37; *AA* 10; Paul VI, *Sacerdotalis caelibatus* 96, *op.cit.*, p.695.
 - (d) Learn - *AA* 29; *GE* 4; *CD* 30 (2); *GS* 43; *SCR, Eucharisticum mysterium* 5, *op.cit.*, p.544; John Paul II, *Catechesi tradendae* 24, *AAS* 71 (1979) p.1297; *SCC, Ad normam decreti* 92, *op.cit.*, p.153.
 - (e) Evangelise - *LG* 35; *AA* 6 and 10; *AGD* 21 and 41; *GS* 43; Paul VI, *Evangelii nuntiandi* 43, *AAS* 68 (1976) pp.33-4; *SCC, Postquam apostoli* 7, *op.cit.*, p.348.
9. The laity are asked to collaborate with the clergy: *AA* 10; *LG* 33, *GE* 7; *SCC, Postquam apostoli* 7, *op.cit.*; *SCRSI, Le scelte evangeliche* 5(d) and 33(d), English text in *L'Osservatore Romano*, January 26, 1981, pp.10 and 12.
10. The importance of ecumenism: *UR* 12 and 24; *SPUC, Réunis à Rome* 2, *Flannery* 2, p.157; *SPUC, En mars* III 2 (August 15, 1970), *Flannery* 1, pp.541-2; John Paul II, *Ut unum sint* 31 and 40, *AAS* 87 (1995) pp.940, 944.

11. Requirement to cater for people with specific needs, for example:
- (a) The disabled - The Holy See, International Year of Disabled Persons 16, *op.cit.*; John Paul II, *Catechesi tradendae* 41, *op.cit.*, pp.1311-12.
 - (b) Youth - *ibid.*, 35 to 40, pp.1307-11; *GE* 7-8; Paul VI, *Evangelii nuntiandi* 44, *op.cit.*, pp.34-5; SCDW, *Pueros baptizatos* 8-15, *AAS* 66 (1974) pp.747-750; *AA* 12 and 30; *CD* 30 (2); SCR, *Eucharisticum mysterium* 14, *op.cit.*, p.550.
 - (c) People from other lands - John Paul II, *Catechesi tradendae* 45, *op.cit.*, pp.1313-4.
 - (d) Families faced by particular situations - John Paul II, *Familiaris Consortio* 77-8, *AAS* 74 (1982) pp.175-80.
12. Women in the church:
- (a) Helping in evangelisation - SCEP (Pastoral Commission of), *Dans le cadre*, Flannery 2, pp.318-330.
 - (b) Having responsibility for, and participation in, the life of the church - Synod of Bishops, *Convenientes ex universo* III, *AAS* 63 (1971), p.933.
 - (c) Undertaking liturgical roles - SCSDW, *Inaestimabile donum* 18, *AAS* 72 (1980) p.338; SCDW, *Liturgiae Instaurationes* 7, *AAS* 62 (1970) pp.700-01.

B. Key Values and Principles:

- (i) *Baptism calls all to mission* - See Chapter 8.
- (ii) *Ministry is to be exercised in a collaborative way* - See Chapter 9.
- (iii) *The ordained ministry has a vital role* - See Chapter 7, and 6 (above).
- (iv) *Sacraments are "the Catholic way"* - See Chapter 6.
- (v) *Parishes promote the pastoral care of people* - See 8 and 11 (above).
- (vi) *Need for Education and Formation* - See 8(d) (above).
- (vii) *Mission determines structures and leadership* - SCC, *Postquam apostoli* 17, *op.cit.*, pp.355-6. Also see Chapters 7 and 8.
- (viii) *A variety of options is to be encouraged*, and
- (ix) *Pastoral planning is on-going* - These Principles relate to the method of planning, rather than to its doctrinal basis. However, they appear commended by church authorities. The archdiocese has undoubtedly read "the signs of the times (and interpreted) them in the light of the gospel" (*GS* 4). In response to present realities, it was decided that restructuring was necessary, so each parish could maximise its potential. Since conditions change over time, and because initial plans sometimes are unsuccessful or unworkable, planning has been designed as an on-going exercise.

FOOTNOTES

1. Yves Congar, "My Pathfindings in the Theology of Laity and Ministries" (no translator named) *Jurist*, 32 (1972) p.177.
2. *ibid.*, p.178-179. Congar also wrote that "... for early Christianity, the primary reality is the *ecclesia*. This word - and in this respect it differs from the word 'Church' as very often used today - means the Christian community, the assembly or the unity of Christians ... The ancient liturgy has no 'I' distinct from the 'we' of the whole community ... the president of the assembly and the head of the community speaks in the name of all for he is one with all its members ... I discovered everywhere (in the early history of the church) ... a union between the hierarchical structure and the communal exercise of all church activities": Yves Congar, "The Historical Development of Authority in the Church: Points for Christian Reflection", in *Problems of Authority*, ed. John M. Todd (no translator named) (Baltimore: Helicon/London: Darton, Longman and Todd, 1962) pp.124-5.
3. DV 10. Also, LG 33 implies the equality of all in the church through their baptismal mandate. This contrasts with the prior position accorded the hierarchy in AA 24.
4. Yves Congar, *The Mystery of the Church*, trs. A.V. Littledale (London: Geoffrey Chapman, 1965) pp.70-71. The same position is taken by de Lubac. See Henri de Lubac, *The Splendour of the Church*, trs. Michael Mason (Glen Rock, N.J.: Paulist, 1956) pp.124-5.
5. PO 6.
6. GS 4.
7. PPP, *An Introduction to Pastoral Planning*, p.11, also see *CIC*, c. 519.
8. PPP, *An Introduction to Pastoral Planning*, *op.cit.*, p.9.
9. Diocesan Guidelines for the Pastoral Implementation of the "Shaping and Staffing Our Parishes" Project (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1996) p.4.
10. *ibid.*, pp.1 and 3 and *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.9. These criteria are listed as recommendations on p.47. They have been repeated, as they appear in the planning programme itself, as noted in *ibid.*
11. PPP, *An Introduction to Pastoral Planning*, *op.cit.*, p.3.
12. "Parish Plan for Tackling Big Issues", *The Catholic Leader*, January 22, 1995, p.3.
13. See Appendix B, p.429 for a list of the contents of the Parish Planning Pack.
14. PPP, *An Introduction to Pastoral Planning*, *op.cit.*
15. Tasks for the "Prepare" step of the process are in *ibid.*, p.4.
16. *ibid.*
17. *ibid.*, p.2.
18. *ibid.*, p.11.
19. *ibid.*, p.12.
20. *ibid.*, p.11.

21. *ibid.*, p.4.
22. *ibid.*, p.10.
23. *ibid.*, p.14.
24. *ibid.*, p.11.
25. Robert Burns, *Managing People in Changing Times* (St Leonard's, N.S.W.: Allen and Unwin, 1993) pp.43-4.
26. *Shaping and Staffing Our Parishes, A Proposal*, *op.cit.*, p.6.
27. Burns, *op.cit.*, p.36.
28. Orit Gadiesh and Scott Olivet, "Designing for Implementability" in Frances Hesselbein, *et al.*, *The Organisation of the Future* (San Francisco: Jossey Bass, 1997) p.63.
29. Burns, *op.cit.*, p.46.
30. Dave Ulrich, "Organising around Capabilities" in Hesselbein, *op.cit.*, p.192.
31. Iain Somerville and John Edwin Mroz, "New Competencies for a New World" in Hesselbein, *op.cit.*, pp.67-69.
32. PPP, Evaluation Phase (Management Group Sheet), p.2.
33. Tasks for the "Evaluate" step of the process are listed in PPP, *An Introduction to Pastoral Planning*, *op.cit.*, p.5.
34. Parish Assembly 1, "Remembering Our Story" sheet, p.1.
35. *ibid.*, p.3.
36. *ibid.*, p.4.
37. PPP, "Identifying the Local Area", pp.4-5. Comments on the Evaluation phase are made at the conclusion of the description of that section of the process itself (see pp.90-91.)
38. *ibid.*, p.8.
39. *ibid.*, p.9.
40. *ibid.*, pp.14-23.
41. *ibid.*, pp.24-5.
42. *ibid.*, p.27.
43. *ibid.*, p.28.
44. PPP, "Resourcing the Mission", pp.4-5.
45. *ibid.*, pp.6-7.
46. *ibid.*, pp.17-18.
47. *ibid.*, p.9.

48. *ibid.*, p.5.
49. *ibid.*, p.11.
50. *ibid.*, p.13.
51. *ibid.*, p.15.
52. These criteria are from the Statement of Mission and Directions, *op.cit.*, thus are core requirements for every parish in the archdiocese.
53. PPP, An Introduction to Pastoral Planning, *op.cit.*, p.5, also PPP, Booklets labelled Care, Celebrate, Collaborate, Evangelise and Learn, p.3.
54. PPP, Care booklet, *op.cit.*, pp.1 and 4-8.
55. PPP, Celebrate booklet, *op.cit.*, pp.1 and 4-13.
56. PPP, Collaborate booklets, *op.cit.*, pp.1 and 4-12.
57. PPP, Evangelise booklet, *op.cit.*, pp.1 and 4-9.
58. *Dei Verbum* 8 notes "The Tradition that comes from the apostles makes progress in the church, with the help of the Holy Spirit". Also, "Sacred tradition and sacred scripture ... are bound closely together, and communicate one with the other ... Tradition transmits in its entirety the word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit": *DV* 9.
59. PPP, Learn booklet, *op.cit.*, pp.1 and 4-9.
60. PPP, Care booklet, *op.cit.*, p.9; Celebrate booklet, *op.cit.*, p.14; Collaborate booklet, *op.cit.*, p.13; Evangelise booklet, *op.cit.*, p.10; Learn booklet, *op.cit.*, p.10.
61. PPP, Care booklet, *ibid.*, p.10; Celebrate booklet, *ibid.*, p.15; Collaborate booklet, *ibid.*, p.14; Evangelise booklet, *ibid.*, p.11; Learn booklet, *ibid.*, p.11.
62. Waterman, *op.cit.*, p.8.
63. *ibid.*, p.53.
64. James G. March, A Primer on Decision-Making (New York: Free Press/Macmillan, 1994) p.85.
65. Ron Ashkenas, "The Organisation's New Clothes" in Hesselbein, *op.cit.*, p.100.
66. A.W. Dahlberg, *et al.*, Building a Healthy Company - For the Long Term" in Hesselbein, *op.cit.*, p.361.
67. Dennis Lock, Project Management (Aldershot, Hamps.: Gower, 1996) p.405.
68. PPP, Parish Assembly 2, "Now and Where To?", Participant Sheet.
69. PPP, Parish Assembly 2, "Now and Where To?", Suggested process sheet, p.3. See also PPP, Parish Assembly 2, "Now and Where To?", Notes to Evaluation Taskforce Convenors, p.2.
70. PPP, Parish Assembly 2, "Now and Where To?", "Suggested Process" sheet, *op.cit.*

71. *ibid.*
72. *ibid.*, p.4.
73. PPP, "An Introduction to Pastoral Planning", *op.cit.*, p.5.
74. PPP, Recommendation Phase, Management Group sheet, p.2.
75. *ibid.*, p.4.
76. The Decision Group may cooperate in this task, *ibid.*, p.3.
77. *ibid.*
78. PPP, Recommendation Phase, Recommendation Taskforce sheet, pp.2-3.
79. PPP, Recommendation Phase, Management Group sheet, *op.cit.*, p.4.
80. PPP, Recommendation Phase, Recommendation Taskforce sheet, *op.cit.*, p.2.
81. David A. Coutts, "Mathematical and Statistical Forecasting" in William T. Morris, *et al.*, Management Decision-Making, ed. Gordon A. Yewdall (Newton Abbot, Devon: David and Charles, 1971) p.175.
82. PPP, Parish Assembly 3: "Our Possible Future" sheet, p.3.
83. For a parish genuinely committed to parishioner involvement at every stage of planning, this would appear mandatory.
84. *ibid.*, p.2.
85. *ibid.*, p.3.
86. *ibid.*, p.2.
87. *ibid.*, pp.2-3.
88. PPP, Recommendation Phase, Management Group sheet, *op.cit.*, p.4.
89. PPP, "An Introduction to Pastoral Planning", *op.cit.*, p.6.
90. PPP, Recommendation Phase, Management Group sheet, *op.cit.*
91. Michael Hammer, Beyond Reengineering: How the Process-centred Organisation is Changing Our Work and Our Lives (New York: Harper Business, 1996) p.6.
92. Gadiesh and Olivet, *op.cit.*, p.61, gives details of the alignment required for a commercial enterprise. The parish alignment herein has been adapted from this.
93. Ulrich, *op.cit.*, p.190.
94. *ibid.*
95. March, *op.cit.*, p.101.
96. PPP, Recommendation Phase, Recommendation Taskforce sheet, *op.cit.*, p.2.

97. William T. Morris, "Management Decisions: Art or Science" in William T. Morris, *et al.*, Management Decision-making, ed. Gordon A. Yewdall (Newton Abbot, Devon: David and Charles, 1971) p.18.
98. Waterman, *op.cit.*, p.265.
99. Tom Peters, Thriving on Chaos: Handbook for a Management Revolution (London: Pan/Macmillan, 1989) p.229.
100. *ibid.*, p.230.
101. Peter Savage, Who Cares Wins (London: W.H. Allen and Co., 1987) p.111.
102. *ibid.*, p.42.
103. March, *op.cit.*, p.163.
104. PPP, Decision Phase, Management Group sheet, p.3.
105. PPP, "Background Information on Decision-Making", p.1.
106. *ibid.*, pp.1-2.
107. *ibid.*, p.2.
108. *ibid.*, pp.2-3.
109. *ibid.*, p.3.
110. *ibid.*, p.4.
111. *ibid.*, pp.5-7.
112. *ibid.*, p.7.
113. PPP, "An Introduction to Pastoral Planning", *op.cit.*, p.7.
114. Shaping Our Future - An Overview of the First Phase: Shaping and Staffing Our Parishes (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1994) p.13.
115. PPP, Background Information on Decision-Making", *op.cit.*, p.2.
116. PPP, Decision Phase, Decision Group sheet, p.2.
117. PPP, Decision Phase, Management Group sheet, *op.cit.*, p.3.
118. PPP, Decision Phase: Management Group sheet, *op.cit.*, p.4.
119. *ibid.*
120. *ibid.*
121. Waterman, *op.cit.*, p.10.
122. Peter M. Senge, The Fifth Discipline: The Art and Practice of the Learning Organisation (Milson's Pt, N.S.W.: Random House Aust., 1992) p.142.
123. March, *op.cit.*, p.79.

124. *ibid.*, p.106.
125. Edward D. Miller, "Shock Waves from the Communications Revolution", Hesselbein, *op.cit.*, p.217.
126. Gadiesh and Olivet, *op.cit.*, p.62.
127. Waterman, *op.cit.*, p.277.
128. Gadiesh and Olivet, *op.cit.*
129. Hammer, *op.cit.*, p.132.
130. *ibid.*, pp.132-4.
131. *ibid.*, p.135.
132. Diana Chapman Walsh, "Cultivating Inner Resources for Leadership", Hesselbein, *op.cit.*, p.298.
133. PPP, Action Phase: Management Group sheet, p.2.
134. PPP, Action Phase: Action Groups sheet, p.1.
135. *ibid.*, pp.1-2.
136. This would include the pastor.
137. PPP, Action Phase: Management Group sheet, *op.cit.*
138. *ibid.*, p.3.
139. PPP, "An Introduction to Pastoral Planning", *op.cit.*, p.9.
140. John Mathews, *Catching the Wave: Workplace Reform in Australia* (St Leonard's, N.S.W.: Allen and Unwin, 1994) p.269.
141. Stephanie Pace Marshall, "Creating Sustainable Learning Communities for the Twenty-first Century" in Hesselbein, *op.cit.*, p.187.
142. Gadiesh and Olivet, *op.cit.*, pp.62-4.
143. *ibid.*, p.64.
144. Senge, *op.cit.*, p.340.
145. *ibid.*, p.341.
146. Mathews, *op.cit.*, p.277.
147. Harold Bierman, Jr., "Quantitative Decision-making" in William T. Morris, *et al.*, *Management Decision-making*, ed. Gordon A. Yewdall (Newton Abbot, Devon: David and Charles, 1971) p.43.
148. See, for instance, "Parish Plan for Tackling Big Issues", *op.cit.*
149. *ibid.*

150. Shaping Our Future - An Overview of the First Phase: Shaping and Staffing Our Parishes, *op. cit.*, p.18.
151. "Decline in Vocations", *The Catholic Leader*, February 16, 1997, p.14.
152. New Ways for New Times: Models of Parish Ministry, Parish Resource Edn. (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, 1996) and see also "New Ways for New Times", *The Catholic Leader*, February 16, 1997, p.13.
153. Appointment of Parish Pastoral Ministers: Principles and Policy (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, July, 1996).
154. "Looking at the Role of Pastoral Ministers", *The Catholic Leader*, February 16, 1997, p.13.
155. PPP, Cross-Parish Decisions Involving Boundaries or Personnel.
156. PPP, *ibid.*, Pastoral Area Document: A. Combined Information from Participating Parishes and B. Individual Parish Diagnosis and Proposal.
157. PPP, Cross-Parish Decisions Involving Boundaries or Personnel, *op. cit.*, p.1.
158. *ibid.*, p.2.
159. *ibid.*
160. PPP, *ibid.* Pastoral Area Document: A. Combined Information from Participating Parishes, and B. Individual Parish Diagnosis and Proposal, *op. cit.*, pp.1-4.
161. PPP, Cross-Parish Decisions Involving Boundaries or Personnel, *op. cit.* p.2.
162. *ibid.*, p.3. and Pastoral Area Document: A. Combined Information from Participating Parishes and B. Individual Parish Diagnosis and Proposal, *op. cit.*, p.5.
163. PPP, Cross-Parish Decisions Involving Boundaries or Personnel, *op. cit.*, p.3.
164. See footnote 10.
165. PPP, Cross-Parish Decisions Involving Boundaries or Personnel, *op. cit.*, p.3.
166. *ibid.*, p.4.
167. *ibid.*, p.4. In some pastoral areas it has been found necessary to hold further discussion, and parishioner consultation, prior to the formulation of their proposals. See, for instance, "Report of the Northern 1 Pastoral Area Taskforce", April, 1997, p.2. (Document released to parishioners in May, 1997).
168. "Pastoral Area Taskforce Plan", *The Catholic Leader*, February 16, 1997, p.9.
169. *ibid.*
170. *ibid.*, and PPP, "Cross-Parish Decisions Involving Boundaries or Personnel", *op. cit.*, p.4.
171. "Pastoral Area Taskforce Plan", *op. cit.*
172. "Reaching a New Stage of Maturity in Our Parishes", *The Catholic Leader*, February 16, 1997, p.9.
173. Richard Beckhard, "The Healthy Organisation" in Hesselbein, *et al.*, *op. cit.*, p.326.

174. R. Roosevelt Thomas, "Diversity and Organisations of the Future" in *ibid.*, p.333.
175. *ibid.*, p.332.
176. *ibid.*, p.339.
177. *ibid.*, p.332.
178. Senge, *op.cit.*, p.294.
179. *ibid.*, pp.295-6.
180. *ibid.*, p.296.
181. *ibid.*, pp.297-8.
182. LG 9.
183. March, *op.cit.*, p.167.
184. *ibid.*, p.168.
185. Peters, *op.cit.*, p.4.
186. Steven George and Arnold Weimerskirch, Total Quality Management (New York: Wiley, 1994) p.181.
187. The *Shaping and Staffing* planners have recognised this. Thus, in their recommendations for the Decision phase of planning, they have stated that "a wise pastor will always seek, and judiciously listen to the insights and perspectives of the other members of the Decision Group, and will usually concur with their advice". Further, "the pastor may choose to wholly delegate authority for decisions taken in the parish to the Decision Group", PPP, An Introduction to Pastoral Planning, *op.cit.*, p.11.
188. Liz Jordan, "Naming the pain", *National Outlook*, 19, 6, August, 1997, p.24.
189. *ibid.*
190. Nicos P. Mouzelis, Organisation and Bureaucracy: An Analysis of Modern Theories (London: Routledge and Kegan Paul, 1967) p.61.
191. *ibid.*, pp.59-60.
192. PPP, Moving on with Action, p.2.
193. *ibid.*, p.1.
194. *ibid.*, p.3.
195. *ibid.*, p.4.

CHAPTER FIVE

Implementation - the Pilot Phase and Beyond

Hopes for renewal in Brisbane entered a new and positive phase in 1993, with the adoption of the planning Proposal, and the authorisation of the commencement of the pilot phase by Archbishop Bathurst. Those decisions heralded the start of moves to develop a comprehensive pastoral plan, designed to rejuvenate parishes and ensure the suitability of their boundaries, while also providing for an appropriate placement of available ordained personnel.

From the beginning, restructuring has been coordinated at archdiocesan level. This is reflected in the brief given the first taskforce,¹ also in the latter's recommendation that a second taskforce be formed "to plan and oversee implementation of the Proposal".²

The fact that reorganisation is an archdiocesan undertaking may appear a negative, conjuring up the spectre of imposed uniformity. However, that has been avoided as the planning process is designed to provide only the mechanisms for renewal, with each parish actually plotting its own destiny. In fact, there are undoubted benefits from having the one process. The same resources can be used by all participating parishes, which will certainly facilitate inter-parish dialogue. As well, when during a particular step of planning a parish requires help, this can come from someone well acquainted with the process.

Apart from these utilitarian aspects associated with an archdiocesan-sponsored method of planning, it really appears the only feasible way to tackle such a complex

procedure, which requires a large range of resources and considerable expertise. It demands both theological and liturgical knowledge, an awareness of the provisions of canon law, the possession of accurate demographic data, as well as organisational and decision-making skills. At the affective level, it requires a readiness to acknowledge the expertise of co-planners, the ability to listen, enthusiasm for the ideas of others, facility in liaison/communication, imagination and future-orientedness. The above would prove a tall order for any parish.

The complexities associated with planning caused the second taskforce, which commenced operating in January, 1993, to use "a sub-committee system, in order to involve a broader spread of people with particular skills and experience".³ Each of its members convened a "satellite group",⁴ to address particular areas of the process. Taskforce members, with their specific spheres of responsibility, were as follows:

- Fr John Chalmers (Chair/Finance);
- Mr Geoff Gowdie (Liaison/Communication);
- Fr Bob Birrer (Pilot Implementation/Compilation of Research Data);
- Mr Peter Gagan (Resource Preparation);
- Fr Gerry Kalinowski and Mrs Pat Hall (Definition of Parish Roles/Criteria);
- Sr Mercia Foster (Resource Personnel Training);
- Fr Denis Long and Mrs Pauline Peters (Key Personnel).⁵

In March, 1994, Fr Bob Birrer was succeeded by Mr Chris Ehler, who was appointed coordinator of the project's implementation at both parish and pastoral area levels. In 1995, Sr Mary Randle,sgs, was appointed to assist him, as Parish Consultant.⁶ June, 1994, saw the taskforce expanded, with the addition of Fr Luke Reed, Mr Tim Carter and Mr Bruce Gordon. Fr Ron McKeirnan replaced Fr John Chalmers in July, 1994.

The planning process which evolved as a consequence of the taskforce deliberations is described in detail in Chapter Four. About it, the Marist order provincial, Fr Jim Carty, wrote approvingly:

"I have followed with close interest, and indeed admiration the development of the pastoral plan for Brisbane. It is, on the one hand, a recognition of the emerging lay-centred church of the new millennium, and a realistic recognition of the impact of the decline in numbers of priests".⁷

From Theory to Practice

The plan was trialled at Our Lady of Mt Carmel parish, Coorparoo, during 1993-4. Although any long-term results could not be gauged, the move from the theoretical to the practical realm enabled planners to evaluate both its reception by parishioners, and its effectiveness as a tool for restructuring. To aid in its reorganisation, Mt Carmel produced a Draft Mission Statement, intended to guide its future direction. The parish is committed to:

"...hear God's call
to be a people of mercy and compassion,
strong in justice,
and in our care for each other ...
who welcome and accept each other,
who support and encourage
the active participation of all ...
a people who share our gifts ...
called together by the Holy Spirit
we take up our baptismal vocation
to walk in the footsteps of Jesus Christ
to live our faith
in our homes, our community and our workplace".⁸

In the translation of the above "pledge" from the world of resolve to that of reality, Mt Carmel has remained faithful to the spirit of the original *Shaping and Staffing* taskforce blueprint. Thus they have taken up the:

"challenge ... to achieve a vision of ministry which (will involve) the 'full, conscious and active participation of all the faithful'".⁹

An evaluation of the parish's range of ministries and services, carried out in 1993, was presented to a Parish Assembly on October 31, 1993. At this time Assembly participants decided "the key issues which needed to be addressed in shaping the parish's future".¹⁰ During 1994, Mt Carmel was engaged in the recommendation, decision-making and implementation stages of the process. As part of planning, the duties of the Management Group, also those of taskforces were clearly defined.

Before decisions were finalised, provision was made for parishioners to contribute their ideas, and where there was sufficient support for particular issues, action regarding them was approved. Depending on the individual task, Action Groups had the option either of implementing appropriate strategies immediately, or of preparing an action plan which was given to the Decision Group.¹¹ Such an open-ended approach was designed to ensure that, if unforeseen difficulties did arise, these could receive prompt consideration.

Provision was made for parishioner involvement in a wide range of ministries, while anyone who wished could volunteer for membership of a taskforce. A good feature of the ministry programme was the stated requirement for a commitment for twelve months only.¹² In accordance with the norms of canon law the Pastoral Team, headed by Fr David Hofman, OCarm, at all times exercised "a ministry of oversight".¹³ Two other features in connection with Mt Carmel's story are worthy of note:

- (i) Strong parishioner support for particular issues has resulted in action regarding them, and

- (ii) The parish is committed to an on-going "continuous cycle" of pastoral planning.¹⁴

That latter commitment is urged in the *Shaping and Staffing* process, as a way:

"to translate good ideas and priorities into action, to monitor and review progress of that action, and to review and adjust plans in the light of experience".¹⁵

The Pilot Phase

By February, 1994, eight parishes in three clusters had agreed to pilot the *Shaping and Staffing* process. These, grouped in their clusters, were:

1. Corinda and Graceville;
2. Kingston-Marsden and Woodridge, and
3. Ipswich, North Ipswich, Booval and Leichhardt.

Teams from these parishes had an information and investigation session with Fr John Chalmers, Mr Geoff Gowdie and Mr Peter Gagan (all taskforce members). They received an overview of the project in its various stages, then examined the resources already assembled.

The ultimate goal of the planning process, they had already been informed, was to enable parishes to find "new ways of responding to God's action among us".¹⁶ Realisation of this was to be achieved through a policy of lay involvement in parish re-shaping. (In both this "mission-over-maintenance" goal, and in the manner of the latter's achievement, archdiocesan authorities have demonstrated sensitivity to the wishes of the laity, as these were revealed at the Archdiocesan Assembly in 1989.)¹⁷

At the meeting, parish representatives showed interest in the project's proposed time frame, the procedure for cross-parish decision-making in the context of shared assets, and the roles of both clergy and laity. Consideration was given to possible negatives which could affect adversely the outcome of the process. These included the likelihood of the views of some parishioners being overlooked, and of others leaving the parish as a consequence of the changes. Concern also was expressed about the following points:

- (a) reduced access to the Eucharist;
- (b) loss of independence and identity as a parish community;
- (c) reaction of some clergy;
- (d) the framing of suitable liturgies for Eucharist in the absence of mass, and
- (e) parishes losing services which had hitherto contributed to community viability.¹⁸

Notwithstanding the above, the coordinating teams were enthusiastic about the positive outcomes they envisaged from the programme. These included:

"a more effective and relevant church, more ownership of it by the laity, greater concern for fellow parishioners and for other parishes, a stronger sense of the church's purpose and mission, the sharing of experience and resources, also a renewed awareness of the role of the ordained minister".¹⁹

Piloting teams were informed that the archdiocese would provide the services of trained personnel, as well as printed resource material to aid them in planning. They were assured that this would help both themselves and the planners. On the one hand, the pilot parishes would have all the material and human resources necessary to implement the *Shaping and Staffing* process. At the same time it was thought that

experience gained, and evaluations undertaken during the pilot phase, would provide guidance in the "fine tuning" of the resources, prior to their release to other parishes.

Before the end of April, 1994, all the pilot parishes had commenced using *Shaping and Staffing Our Parishes*. Independently of this, Ipswich previously had set eight priorities during its Parish Assembly in October, 1993. This, according to the parish priest, Fr David O'Connor, had facilitated his parish's commencement of the pilot phase.²⁰

The "Remembering Our Story" segment of the planning process proved of value in the parishes. For instance, at Booval, Fr Ray Kearney wrote to parishioners that "It is our aim to base any future planning solidly on the successes of the past".²¹ At Graceville, a member of the planning committee reported that, at their first Assembly, "We looked at our history and what should be preserved from it".²²

Initial Assessment of the Process

At a review session for all the parishes involved in the pilot, comment on the process was largely favourable. Positive features mentioned included the following:

- (i) a new opportunity for involvement of parishioners, and for shared leadership;
- (ii) a greater appreciation of parish history as a result of the first Assembly;
- (iii) a better understanding of the parish total profile;
- (iv) a re-animation of the life of the parish;
- (v) the process enabled effective use of the archdiocesan Mission and Directions Statement;

- (vi) the generation of a greater sense of community;
- (vii) the establishment of new links with neighbouring parishes;
- (viii) the possibility of appropriate adaptation of the steps outlined in the *Parish Planning Pack*.²³

It is noteworthy that the above outcomes all have a reappraisal/renewal aspect. Not one is concerned exclusively with maintenance of existing structures, with holding on to the present, with security at the expense of growth. Instead, there seems an awareness that a necessary, and undoubtedly welcome change is in the wind. A pastoral associate from Mt Carmel parish noted this new emphasis in the claim that:

"Mt Carmel is an alive and active parish, working hard to discern its response to the challenge of today's changing church and world".²⁴

Negatives²⁵ mentioned at the review session referred to "teething problems" with the programme. These included:

- (i) the need for a concise and accessible overview of the project. (This was released in 1995).
- (ii) some words/concepts misunderstood, or not easily understood. (This situation was noted also by a pastoral associate from Booval who, in an address to the Archdiocesan Pastoral Council, said that:

"Some of the language caused difficulties to some people, but we decided on a translation in lay person's terms and worked through it in that way. Even the word 'collaborate' itself was one some people had a problem with".²⁶

That type of problem will recur, since some parishioners will inevitably use technical terminology when appropriate. A small glossary might help?)

- (iii) the challenge to adapt material for the local situation. (This "negative" provided the opposing face of (viii) in the list of positive outcomes noted above. There, the consideration of adaptation of *Planning Pack* material was heralded as "possibility", as a desirable feature. Here adaptation is viewed in terms of "challenge", a useful reminder that the security of the present has to be abandoned when it is necessary to construct a new type of future.)
- (iv) a need for some materials in languages other than English. (That difficulty, which furnishes a timely reminder of the ethnic diversity in the Brisbane church, has been addressed appropriately.)

A further point mentioned during the review highlights a factor to some extent beyond the control of planners - "Uncertainty about the outcomes of planning".²⁷ That perceptive observation illustrates awareness that it is impossible to give a completely accurate delineation of the shape of change, influenced as it will be by factors both internal and external to the project itself. Planning outcomes can be dependent upon availability of personnel, finance, an inappropriate time frame for change, and of course alterations in the structure of the plan itself, in response to a perceived need on the part of those implementing it.

It would appear that success in planning can be aided by setting realistic goals, which are achievable within the prevailing organisational constraints. As well, changes will need to be structured, instead of just evolving as a response to prevailing circumstances.

Those doing the planning will experience tensions, as they identify themselves both as taskforce, and as parish members. However, they must look beyond personal

preference as individual parishioners, or they are likely to "take refuge in the false security of routines and responses chosen for their familiarity" instead of illustrating "a willingness to change and grow".²⁸ Hall warns that "organisational characteristics are critical variables as they react with those of the individual".²⁹ Mindful of that, it would be sensible for planners to always have before them the goal of ensuring that parishes are places where people can both foster, and give expression to, their sense of interaction with the sacred. Planners will find renewal impossible if parishioners view their parishes merely as centres where organisation and ritual satisfy their cravings for personal security.

Fr Ron McKeirnan expressed the ultimate aim of planners when he said:

"Shaping and Staffing is about ... preparing a church that is truly ready to get out there and be active, a church in shape to take the Gospel to the world, helping to Christianise our society".³⁰

Process Introduced to Wider Church

By March, 1994, Bishop Cuskelly had advised all parish priests that he would be discussing the planning process at deanery level. That members of other parishes were keenly interested in it was demonstrated by the attendance at workshops at Mt Gravatt and Scarborough in March, 1994. Participants at these workshops, according to Fr John Chalmers:

"found a basic principle underlying the Plan was 'respecting and building on what is good in existing communities', and concluded with two questions: 'What is the next step for us? What's happening in our faith community that would help in shaping and staffing?'"³¹

Interest in the process continued to grow, as clergy and laity began to realise that changes were inevitable, due to the impending priest shortage. Archbishop Bathersby, on May 17, 1994, wrote to all clergy in the archdiocese, as follows:

"Given the facts and figures known to all of us, it is certain that many parishes will be staffed differently in the future. Unfortunately, the future is approaching faster than we anticipated ... Each parish will need to be involved in some process of pastoral planning".³²

The Archbishop urged the clergy to involve parishioners in the planning process, also to "make full use of the resources developed by the *Shaping and Staffing Our Parishes* taskforce".³³ In this they were aided by Mr Chris Ehler who, as noted previously, had been appointed coordinator of the archdiocesan office of Parish Review and Planning the previous month.

By then, most of the clergy were familiar with the work of the taskforce since they, with the pastoral associates, had attended an enquiry session chaired by Fr Chalmers, at Banyo seminary on May 5, 1994. The latter claimed that the *Shaping and Staffing* process would play a vital role in Brisbane for, according to him, it:

"will not only reanimate parishes, and equip people for the Church's mission in the world. It will also relieve priests of the creeping, over-heavy workload that saps energy from the pastoral ministry we were ordained for".³⁴

Interest in the project at parish level grew throughout the first half of 1994, with Mr Ehler speaking to representatives of "at least" fifty parishes at introductory workshops. As well, he visited several parishes and deaneries, while he received invitations to meet with parishioners in others. He noted that pastoral planning of some type had been a feature of the Brisbane church for many years, however, he stressed that:

"there is need now for planning that is consistent and compatible because neighbouring parishes are involved".³⁵

While Mr Ehler concentrated on explaining the *Shaping and Staffing* process itself, Bishop Cuskelly visited deaneries, to discuss planning within the context of parishioner and clergy population figures, both actual and projected.

A Key Role for Pastoral Councils

The process has meant a change in focus for some parish pastoral councils. Many are acting as the Decision Group in their parish's planning, thus councillors feel as though their councils have become "truly pastoral", instead of remaining "bogged down in business matters".³⁶ Unfortunately some parishioners still appear ill-informed regarding the true role of councils, according to Bill Beckman, the then President of St Mary's Pastoral Council at Gatton, who in 1994 said that:

"On the negative side, I believe there are still some parishioners who ... don't see the need for a group such as the council to be experienced in the decision-making and running of the Church of tomorrow".³⁷

The Archdiocesan Pastoral Council itself has had a role in investigating topics which are of concern in parish planning. For example, during 1995 it placed considerable emphasis on the multi-cultural nature of many parishes. On October 14, councillors were addressed by Mr Jose Zepeda, the coordinator of the archdiocese's Centre for Multi-cultural Pastoral Care, on the topic "Cultural Diversity - An Asset or Liability".³⁸ His address concentrated on "the multi-cultural nature of Australian society, and the practical implication this has for planning and action in parishes".³⁹ When addressing the Council on another occasion, Mr Zepeda claimed that many

parishioners from ethnic communities were "‘ready, willing, and waiting to be asked’ to take part in Church programmes".⁴⁰

The work of the Archdiocesan Pastoral Council can only benefit the parish councils. These, in 1995, saw *Shaping and Staffing* as "a vehicle for renewal of parish life", which if correctly followed would lead to "growth".⁴¹

In parishes where planning had commenced, parishioners, too, have appeared largely positive regarding the process and, rather than being "threatened by change", have welcomed the chance for "revitalising the Church".⁴²

By May, 1995, about fifty parishes were involved in the *Shaping and Staffing* process. During the latter half of the year, most others began actively shaping their future.⁴³

Community-Building a Feature of Planning

Communities without resident pastors appear to survive through intra-parish collaboration. At Howard, part of the Hervey Bay parish in the Sunshine Coast hinterland, there has never been a parish priest. Nonetheless, the community has its own pastoral council, and has built its own church, where lay or religious-led liturgies are held, and where mass is celebrated weekly. Chairperson of the pastoral council, Mrs Angela Stevenson, claimed that community-building has occurred as "people have had to make do for themselves".⁴⁴

The community, currently of sixty families, has existed for a century already, and for the foreseeable future, it will be the laity who will plan and undertake initiatives designed to foster renewal. Despite the fact that in 1996 parish planners decided the community could no longer have a pastoral associate, Mrs Stevenson appears confident it will survive. "We'll still be here for another hundred years", she boasts.⁴⁵

To aid in their revitalisation, some parishes are deliberately fostering community building, either for its own sake, or as part of a larger endeavour. At University Shores, a new suburb in the Burleigh Heads parish, a project called Small Christian Communities is being trialled. The project involves "gathering people in a particular area or suburb together to share their Christian witness".⁴⁶ Once the Small Christian Community is established, it is intended that:

"the basic needs of the local community will be addressed by the people and, using Christianity as a basis, the community will assist people who are in need, will gather for social events, and will celebrate special events in the lives of people and families".⁴⁷

Renewal at St Columba's parish (Wilston) has been undertaken using the programme "Project for Parish Renewal", which calls for:

"small neighbourhood community groups meeting to discuss the relevance of scripture in their lives".⁴⁸

The fact that the church itself is a community has been highlighted by Sydney's RCIA coordinator, Sr Ilsa Neicinieks, who maintains that "there's no such thing as a Christian alone". She considers the RCIA programme itself encourages community building, since with it:

"the fact that we're a community of believers is emphasised, and we're learning a greater sense of responsibility for one another".⁴⁹

The building of a sense of community in Brisbane may possibly be fostered more effectively if parishioners can gain an appreciation of the fact that their public worship itself is a corporate act, since:

"Liturgical services are not private functions, but are celebrations of the church, which is 'the sacrament of unity' ... therefore (they) pertain to the whole Body of the church".⁵⁰

With its cooperative planning, and parishioner consultation, *Shaping and Staffing* provides emphasis on the 'community' aspect of the church. This is noted by Fr Michael Carroll of St John's Wood/The Gap parish in Western 1 pastoral area. He claims that his area:

"has the capacity to meet the challenge - to plan creatively so that the Catholic community will still be able to live out its mission of proclaiming the Good News of Jesus Christ".⁵¹

The first completed proposal received by the archdiocesan Pastoral Planning Committee, as part of the *Shaping and Staffing* process, came from two communities - at Corinda and Graceville. After around two years' discussion and planning, in September, 1996, these two parishes submitted a joint proposal for their amalgamation into one parish, with two distinct worshipping communities.⁵²

Provision for Inter-parish Collaboration

Although the parishes of the archdiocese were divided into nine deaneries over ten years ago, that method of clustering has been of only limited value in ensuring inter-

parish collaboration. One reason for this was the "relatively large number of parishes within each deanery".⁵³ Another may have been the long-standing custom for a parish, under the leadership of its clergy, to plot its own destiny. The idea of each parish planning completely independently of its neighbours is no longer seen as appropriate, and parishes are now "encouraged to collaborate with each other in common areas of parish life, such as adult education, in-service for catechists",⁵⁴ and so on.

Inter-parish cooperation is intended as a practical and realistic method of tackling ventures in which the interests of the various parishes can be served more appropriately. On a practical level, it is hoped it will ensure a more efficient use of available resources, both human and material.

In response to queries regarding possible partner parishes for collaborative planning, Bishop Cuskelly in January, 1995, issued the document *The Pastoral Areas of the Archdiocese of Brisbane*.⁵⁵ This was drafted by the archdiocesan Pastoral Planning Committee after extensive consultation had taken place. The document provides details of the twenty-three pastoral areas into which parishes have been divided. The groupings are not necessarily final, and provision has been made for their alteration, should any parish succeed in arguing that it has been inappropriately grouped.⁵⁶

While parishes are being urged to collaborate whenever this appears appropriate, there are two issues which they all must address at pastoral area level - their boundaries and their future staffing arrangements. Each pastoral area is to submit a proposal containing details of these to the archbishop.⁵⁷

The recommended process for inter-parish planning was trialled in the latter half of 1995, by the *Shaping and Staffing* pilot parishes.⁵⁸ After refinements were made, it was released for use in all pastoral areas in 1996.

Each pastoral area has been assigned a priest convenor, to help ensure that cross-parish negotiations proceed smoothly.⁵⁹ Extra assistance is also available through the archdiocesan office of Parish Review and Planning.⁶⁰

It was decided that the local dean of each pastoral area should be involved in ensuring that pastoral areas become functional.⁶¹ One of the first gatherings to bring members of pastoral areas together occurred on May 27, 1995, when priests, associate pastors and pastoral councillors from the North Coast deanery met at Beerwah. The meeting's aim was "to assess the deanery progress in *Shaping and Staffing*, and to determine where more support was needed!" The local dean, Fr John Dobson (parish priest of Caloundra) reminded delegates that:

"collaborating to 'shape' our church (is) the most effective response to the gospel that we can make".⁶²

Collaborative planning to settle details regarding staffing and boundaries is a totally new venture for the Brisbane church. It will prove more difficult than will negotiation with neighbouring communities over questions such as the joint training of catechists, for instance.

Decisions regarding the stationing of clergy, and the number of Sunday masses for each community are emotive issues, where self-interest could, and probably will, surface as people are required to consider the requirements of the whole pastoral area, and are thus forced "to go beyond their own parochial desires".⁶³

Changing of focus from parish to pastoral area will prove a challenge to most planners also. For those who can transcend parish loyalties, concerns over the functioning of their local "community" should be outweighed by the development of a sense of responsibility for the mission of the Church.⁶⁴ Thus they will be able to see the importance of ensuring the viability of their whole pastoral area.

Collaborative planning of this nature requires skill in interpersonal dialogue, the capacity to look beyond personal desires, and a sensitivity to the needs of others. In "cluster" planning, "the heart of the journey is about exploring the relationships people and parishes have with one another".⁶⁵ Bolton maintains that improved communication is fostered when participants in a dialogue situation communicate attitudes of "genuineness, non-possessive love and empathy"⁶⁶ towards others.

Coping with Changing Clergy Numbers

As the clergy shortage grows, parishioners are beginning to realise that the traditional model of parish organisation is gradually being relegated to the realm of history.

Fr John Dobson pointed this out, writing in his parish's weekend newsletter:

"One thing is certain, that our future is going to be very different from the present, but then again, so is every aspect of the rest of the world. Let us face this future with confidence, aware that the Spirit is very much among the church of the day, and that we are all called by our baptism to 'become the church'".⁶⁷

His words would have appeared prophetic to parishioners from St John's Wood-The Gap parish, who have been informed that the Marist order cannot guarantee to provide clergy for the parish beyond the year 2000.⁶⁸ Parishioners have begun discussions

regarding the future of the parish, with some appearing keen for retired Marists to live in the area and maintain a "Eucharistic community".⁶⁹

The parish is part of Western 1 pastoral area, for which only three priests have been allocated from the year 2001. In their considerations regarding their parishes' future, parishioners will need to make allowance for the fact that Western 1's pastoral area plan provides for one priest, to serve the three churches of the St John's Wood-The Gap parish. However, he will not necessarily live locally, and he will be required to undertake duties throughout the whole pastoral area.⁷⁰

The local pastoral area task group, comprising representatives from each parish, has been meeting since early 1996. At its December, 1996, gathering, it "gained consensus for the main features of a proposal" to be submitted to the Archbishop.⁷¹ During its deliberations, the task group considered various options for pastoral staffing, one of these being to "group the parishes into three main clusters", since it was realised that "some rationalisation of masses (would be) inevitable". Nonetheless, the character of each parish, as a "faith community" is to be respected. To enable the parishes to remain functional, there will be some utilisation of non-clerical ministers, such as pastoral associates.⁷²

In some other pastoral areas, Sunday mass times are already being revised. For instance, Southern 1, covering Sunnybank, Upper Mt Gravatt, Salisbury, Wishart and Acacia Ridge, is preparing a common list of mass times:

"with a hope that (parishes) can work more collaboratively with (others) in providing opportunities for Eucharist and prayer in (their) local area".⁷³

As well, according to Upper Mt Gravatt's parish priest, Fr Peter Meneely, lay leaders are to be trained to lead worship in the absence of clergy.⁷⁴

It is to be hoped that parishioners in all pastoral areas realise that, with fewer clergy, there is a greater burden placed on all of them. Fr Stephen Hinkler (Red Hill) pointed this out in his weekend newsletter to parishioners, stating that:

"If you see a bleary-eyed priest over the next few weeks, it may be because I am on call at the (Royal Brisbane) Hospital for a few Sundays, while Fr John Egan (a full-time Hospital chaplain) is away. This is all part of the parishes in our pastoral area working together to support each other. You may recall that Fr Egan helped out here while I was on holidays".⁷⁵

Discussion regarding the need for a reduction in the number of masses at Red Hill, Rosalie and Bardon parishes⁷⁶ has been proceeding. Ultimately it is considered that one priest could serve both Red Hill and Rosalie communities, with some help from the priest stationed at Bardon. According to Fr Hinkler:

"There are advantages in reducing the number of masses. Fuller congregations enhance the worship, and also ensure there are less demands on rostered people like musicians, readers and special ministers".⁷⁷

As parishes lose clergy, some are finding they have to appoint lay ministers. This is to happen at Wynnum, where the parish priest, Fr Greg Rowles, OFM (Cap), has discussed with parishioners the need for a "sacramental coordinator/pastoral worker".⁷⁸ Meanwhile, at St Luke's, Capalaba, consideration is being given to appointing lay ministers to meet extra demand created by the expansion of Redlands Hospital. If the proposal is adopted, selected parishioners will undertake a year-long training course, to fit them for their new duties.⁷⁹

Boundary changes for some parishes

In the document *The Pastoral Areas of the Archdiocese of Brisbane*, certain boundary changes were recommended for some parishes. For instance, it was suggested that Toogoolawah, currently in Esk parish, become part of the parish of Stanley River. Discussion on that issue will involve inter-pastoral area dialogue, since Esk is in South Coast Area 3, with Stanley River in North Coast Area 2.⁸⁰ A similar situation has arisen with respect to Kingston/Marsden parish (in Southern Area 3). It was recommended that the parish be split and that Marsden become part of Southern Area 4.⁸¹

Topographical features have been considered in suggestions regarding other parish boundary changes. For example, it has been recommended that parishes in Northern Areas 3 and 4 "consider alignment of boundaries to South Pine Road and Gympie Road".⁸² Another suggestion was that the part of Kedron parish east of Gympie Road be included in Lutwyche parish.⁸³ That move would also require inter-pastoral area negotiation, since Kedron is in Northern Area 3, while Lutwyche is in Northern Area 2.

One change which has already occurred is the upgrading of Oxenford from a Pastoral Mission to a parish. Geographically, it is situated in South Coast 1 pastoral area, which by the year 2001 will be served by five priests.⁸⁴ It has been recommended that another new parish be erected in the Calamvale/Parkinson area also.⁸⁵ Many Calamvale residents currently worship at Sunnybank in Southern 1 pastoral area, while those from Parkinson attend Browns Plains (Southern 4 area).

Preparing for the Third Millennium

Some parishes have already completed the *Shaping and Staffing Our Parishes* planning cycle, while others "are somewhere along the track".⁸⁶ A number have collaborated in compiling a pastoral area proposal, and now they are focussed on intra-parish planning.⁸⁷ However, wherever they are at present, they will eventually complete the Action phase, which marks the end of the process.

It is hoped they will undertake more planning in the future, and thus continue to:

"focus the parish more effectively on its mission, clarify direction, create energy, develop commitment, lift morale, and provide opportunities to affirm achievements and improve on previous efforts".⁸⁸

Continued inter-parish collaboration is considered necessary also, as each pastoral area's original proposal, to be approved by the archbishop, takes account only of present realities. Undoubtedly as situations change, "new working relationships with other parishes in the pastoral area"⁸⁹ will need to be forged.

The final *Shaping and Staffing* document claims that "pastoral planning processes are meant to help parish life remain focussed on, and energised for, the mission of Jesus".⁹⁰ Will parishes achieve this? Will they become communities which "celebrate, care, collaborate, learn and evangelise"?⁹¹ *Shaping and Staffing* has the capacity to enable them to do so, thus it has provided a way forward. While it is too soon to gauge its results, its success will depend ultimately on clergy and laity, under the guidance of the Spirit, becoming passionately committed to renewal. If this happens, Catholics will realise that "the radical call of the gospel is essential to a life

of discipleship".⁹² Then, and only then, will the local church "rediscover its vocation to be sacrament of salvation in this place".⁹³

FOOTNOTES

1. *Shaping and Staffing Our Parishes: A Preliminary Draft Proposal*, *op.cit.*, p.2: "to address the immediate question of the future pastoral staffing of parishes in the archdiocese".
2. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.2.
3. *Shaping Our Future*, Update No. 1, *op.cit.*, p.5.
4. *Shaping Our Future*, Update No. 2, *op.cit.*, p.4.
5. *Shaping Our Future*, Update No. 1, *op.cit.*, pp.4-5.
6. *Shaping Our Future*, Update No. 4, *op.cit.*, p.2.
7. "Marists to Stay in Parish to 2000", *The Catholic Leader*, April 6, 1997, p.4. The quotation recognises the opportunity offered through increased lay participation in decision-making, the reality of the clergy shortage, and the fact that planning is concerned with the future viability of the church.
8. "Draft Mission Statement" quoted in *Shaping Our Future - Fulfilling Our Mission* (Coorparoo, Brisbane: Parish of Our Lady of Mt Carmel, May, 1994) first page of document.
9. "Wanted - a Pastoral Council in Every Parish", *The Catholic Leader*, May 15, 1994, p.1.
10. *Shaping Our Future - Fulfilling Our Mission*, (Coorparoo parish), *op.cit.*, p.1.
11. *ibid.*, p.3.
12. First page of "Expressions of Interest" form issued with *ibid.*
13. *ibid.*, Page not numbered - facing Contents page.
14. *ibid.*, p.1.
15. PPP, *Moving on with Action*, *op.cit.*, p.2.
16. Ray Owen, "Parishes pilot church of the future", *The Catholic Leader*, February 6, 1994, p.3.
17. The "mission" emphasis in planning was Proposal 6, which became Priority 1 at the Archdiocesan Assembly. See Brisbane Archdiocesan Assembly, 1989 (Brisbane: Archdiocesan Pastoral Planning Committee, 1989) p.4. See also Chapter Eight.
18. Ray Owen, "Future church more effective and relevant", *The Catholic Leader*, February 13, 1994, p.1.
19. *ibid.*
20. "Parishes 'well into' *Shaping* pilot", *The Catholic Leader*, April 10, 1994, p.3.

21. *ibid.*
22. *ibid.*
23. Shaping Our Future, Update No. 3 (Brisbane: Archdiocesan Pastoral Planning Committee, July, 1994) p.6.
24. "Christmas spirit alive and well", *The Catholic Leader*, December 11, 1994, p.4.
25. Listed in Shaping Our Future, Update No. 3, *op.cit.*
26. "Shaping program an 'exciting adventure of evangelisation'", *The Catholic Leader*, January 29, 1995, p.11.
27. Shaping Our Future, Update No. 3, *op.cit.*
28. Professor Dexter Dunphy, "The Challenge of Change", The Boyer Lecture, 1972 (Sydney: Australian Broadcasting Commission, 1974) p.29.
29. Richard H. Hall, *Organisations: Structure and Process* (Englewood Cliffs, New Jersey: Prentice Hall, 1972) p.14.
30. "'Leaner' church to reclaim heritage", *The Catholic Leader*, October 30, 1994, p.3.
31. "Parishes respond strongly to future plan project pilot", *The Catholic Leader*, March 20, 1994, p.5.
32. Shaping Our Future, Update No. 3, *op.cit.*, p.2.
33. *ibid.*, p.1.
34. "What *Shaping* means", *The Catholic Leader*, May 1, 1994, p.3.
35. Ray Owen, "Parishes urged to plan now", *The Catholic Leader*, May 29, 1994, p.1.
36. "Change, Sacrifice", *The Catholic Leader*, August 14, 1994, p.13.
37. *ibid.*
38. "Council will focus on multi-cultural church", *The Catholic Leader*, October 8, 1995, p.3.
39. "The Ethnic Potential", *The Catholic Leader*, May 28, 1995, p.12.
40. *ibid.*
41. "Pastoral Councils 'Exciting'", *The Catholic Leader*, March 26, 1995, p.5.
42. Shaping Our Future, Update No. 4, *op.cit.*, p.4.
43. *ibid.*, p.2.
44. "Community That's Never had a Priest", *The Catholic Leader*, December 11, 1994, p.17.
45. *ibid.*
46. "Journey to Easter - 1997", *The Catholic Leader*, August 18, 1996, p.4.
47. *ibid.*

48. *ibid.*
49. "The Building of Community", *The Catholic Leader*, March 26, 1995, p.18.
50. SC 26. Fr Bill O'Shea mentions Vatican II's "rediscovery of the social or communal dimension of the Eucharist" in Bill O'Shea, "Historic Changes in the Theology of the Eucharist", Question Box, *The Catholic Leader*, December 24, 1995, p.18.
51. "Tomorrow has already arrived", *The Catholic Leader*, July 7, 1996, p.4.
52. "Challenge Lies Ahead", *The Catholic Leader*, February 16, 1997, p.12.
53. "Benefits of clustering", *The Catholic Leader*, February 16, 1997, p.14
54. "Shaping process moves on", *The Catholic Leader*, May 28, 1995, p.12.
55. "Parish Plan for Tackling Big Issues", *op.cit.*
56. "Common Questions", *The Catholic Leader*, February 16, 1997, p.14.
57. Shaping Our Future - An Overview of the First Phase: Shaping and Staffing Our Parishes, *op.cit.*, p.16.
58. Shaping Our Future, Update No. 4, *op.cit.*, p.5.
59. *ibid.*, p.4.
60. *ibid.*, p.2.
61. Shaping Our Future - An Overview of the First Phase: Shaping and Staffing Our Parishes, *op.cit.*
62. "Historic meeting at Beerwah", *The Catholic Leader*, June 4, 1995, p.4.
63. Joy Barton, "Parish Cluster Planning: Laying Deep Foundations", *Church*, Spring, 1994, p.36.
64. *ibid.*, pp.35-6.
65. *ibid.*, p.36.
66. Robert Bolton, *People Skills* (Brookvale, Aust.: Simon and Schuster, Aust., 1987) p.273.
67. "Parish Change", *The Catholic Leader*, September 22, 1996, p.4.
68. "Marists to stay in parish to 2000", *op.cit.*
69. "Facing up to the future", *The Catholic Leader*, June 1, 1997, p.4.
70. *ibid.* For details regarding Western 1's pastoral area Proposal, see "Archbishop approves joint proposal on planning", *The Catholic Leader*, June 29, 1997, p.5.
71. "Benefits of clustering", *op.cit.*
72. *ibid.*
73. "Parish change", *op.cit.*

74. *ibid.*
75. "Strengthening the link", *The Catholic Leader*, September 1, 1996, p.4.
76. The named parishes are a sub-group of Western 1 pastoral area.
77. "Reduced masses discussed", *The Catholic Leader*, January 11, 1998, p.4.
78. "Consequence", *The Catholic Leader*, September 8, 1996, p.4.
79. "Lay chaplaincy plan", *The Catholic Leader*, June 1, 1997, p.4.
80. The Pastoral Areas of the Archdiocese of Brisbane (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, n.d.) p.1.
81. *ibid.*, p.3.
82. *ibid.*, p.2.
83. *ibid.*
84. "Mission becomes parish", *The Catholic Leader*, December 7, 1997, p.4.
85. The Pastoral Areas of the Archdiocese of Brisbane, *op.cit.*, p.3.
86. PPP, Moving on with Action, *op.cit.*, p.1.
87. *ibid.*, p.3.
88. *ibid.*, p.4.
89. *ibid.*
90. *ibid.*, p.2.
91. Archdiocesan Statement of Mission and Directions, *op.cit.*, p.418.
92. John Thornhill, Sign and Promise: A Theology of the Church for a Changing World (London: Collins, 1988) p.185.
93. Denis Edwards, Called to be Church in Australia (Homebush, N.S.W.: St Paul Publications, 1989) p.110.

CHAPTER SIX

Sacraments - The Catholic Way

Members of both *Shaping and Staffing* taskforces echoed archdiocesan bodies in realising the primary role of the sacraments in the life of the Catholic. That is clear from the fact that a key principle of the planning process is the affirmation that "Sacraments are the Catholic way". This appears in all Proposals in the context of the centrality of the Eucharistic celebration for the vitality of each church community.¹ The *Parish Planning Pack* broadens the theme, with its designation of the parish as a "sacramental community centred on Eucharist", and nurtured through liturgies, including the celebration of the other sacraments.² The relevance of sacramental liturgies for Christian life is also made clear, with the statement that "The liturgy helps people to live out the mission of Christ, in the everyday reality of their lives - in home, workplace, neighbourhood, nation and world".³ In that quotation is reflected an overriding concern of the archdiocesan Statement of Mission and Directions, which calls for Brisbane Catholics to "be active in the life and mission of the church, promoting the reign of God in our world...".⁴

The idea of sacraments being "the Catholic way" received ready and vigorous endorsement during the *Shaping and Staffing* consultation processes.⁵ Nonetheless, their relevance for the well-being of the parish community may not have been fully realised by some respondents, since Catholic sacramental theology has undergone significant alteration down the ages, and even in this century.

Although the sacraments were listed at Florence (1439),⁶ it was at Trent (1547) that their number was fixed at seven.⁷ It had been Aquinas who furnished the Latin church with its first full theological exposition of sacramental doctrine.⁸ For him, the institution was of paramount importance, since only within its doors could salvation be achieved. His theology explained how, through specified actions and words of the clergy, grace was mediated to the unresisting church member, making sacramental reception an individual affair.

At Vatican II, sincere efforts were made to transcend what had come to be perceived as "definitions of sacraments which (were) extremely succinct, but which (imprisoned) the richness of the sacramental mystery in narrow limits".⁹ The result is that today's church has a much fuller and richer sacramental theology. While the past emphasis on the link between sacrament and salvation was maintained, a new dimension was added, with the connection of sacramental reception to Christian living, both within and beyond the parish (community).

Despite this broader teaching, the "Letters" page of *The Catholic Leader* has provided ample evidence that some Brisbane Catholics still hold a pre-Vatican II view of the sacraments. For them, the latter appear viewed apart from all other aspects of church life, and as of benefit only to the individual.¹⁰ However, while this is undoubtedly one facet of sacramental doctrine, there has been another prevalent since ancient times. Then, sacraments were viewed as "by the church", and "for the church". This insight, dating from Augustine, enabled Aquinas to echo the former, in claiming that they actually "make the church".¹¹ The relationship between sacraments and the community is of great importance for the post-Vatican II church.

The point of reference for sacramental theology in the model sketched out at Vatican II was God, for Whom salvation history began prior to the establishment of a covenant relationship with the Jews, and reached its zenith in Christ.¹² Here ecclesiology comes to the fore, with Christ's commission to the apostles and His promise of the Holy Spirit,¹³ at whose coming "the church appeared before the world".¹⁴

There are threads of tension apparent, on the one hand with the church presented as both pilgrim and eschatological,¹⁵ needing the Holy Spirit for renewal,¹⁶ yet charged with communicating "divine life to (peoples)", and with casting "the reflected light of that divine life over all the earth".¹⁷ As well, though pointing to God, and "(communicating) the fruits of salvation to (all peoples)", the church herself is "always in need of purification".¹⁸

The above formed the basis for the Vatican II deliberations regarding sacramental theology. The Council fathers appear to have regarded a sacrament as "a worldly reality which reveals the mystery of salvation because it is its realisation".¹⁹ They saw God as the author of eternal life,²⁰ so Christ as the primordial sacrament of our salvation.²¹ The "worldly reality" which is the "realisation" of salvation is noted, and justified with reference to the New Testament.²²

The hypostatic union is presumed, naturally enough, for "the idea that the humanity of Christ serves the Logos as an 'instrument of salvation inseparably joined to Him' is found throughout the whole history of Christology".²³

To establish a foundation for calling Christ the "primordial sacrament", it is necessary to commence with the Greek *mysterion*. The meaning of the latter, notable in philosophy, appears in Plato's description for the Form of the Good as:

"the object on which every heart is set, whose existence it divines, though it finds it difficult to grasp just what it is".²⁴

The unknowable (not mystery) aspect of *mysterion* is acknowledged in its translation in Greek Orthodoxy as "beyond understanding".²⁵ This accords with the Pauline "hidden wisdom of God" (1 Cor. 2:7) which was considered "beyond the mind of (humanity)" (1 Cor. 2:9).

According to the *Catechism*, the Latin church translates *mysterion* as both *mysterium* and *sacramentum*.²⁶ Neither is really adequate. *Mysterium* means "secret" or "mystery", terms definitely not synonymous with "unknowable" or "beyond understanding". *Sacramentum* is a legal term, used in connection with a civil suit between opposing parties, a contract or even an oath.²⁷ The presentation of sacramental doctrine within a legalistic framework has had unfortunate consequences, particularly in respect of teachings regarding the individual sacraments, as will be seen later.

The concept of Christ as the "primordial sacrament" is built on New Testament themes. Paul maintained that he taught "'only Christ and His crucifixion' which is a compendium of his entire teaching on redemption and salvation" (1 Cor. 2:1-2). In Ephesians (3:3-6), Christ is an integral part of the mystery of the divine plan, while in 1 Tim. (3:16), "mystery" refers to Christ Himself.²⁸

Christ as sacrament of salvation was preached by Augustine (AD354-430) (*Non est enim aliud Dei mysterium, nisi Christus*),²⁹ also by Leo the Great (d.AD461).³⁰ Auer points out that the title "primordial sacrament" belongs uniquely to Christ, and his reason forms the basis for the whole of Catholic sacramental theology: "because Christ alone is the original source, root and foundation for everything that is a sacrament or dispenses sacraments".³¹ That is borne out in this quote from *Sacrosanctum concilium*, repeated in the *Catechism*:

"To accomplish so great a work Christ is always present in His church, especially in her liturgical celebrations. He is present in the sacrifice of the mass, not only in the person of His minister ... but especially in the Eucharistic species. By His power, He is present in the sacraments, so that when anybody baptises it is really Christ Himself Who baptises. He is present in His word ..."³²

Not only is Christ present in the dispensation of the sacraments, but He is solely responsible for their consequences, in building up and in sustaining His church. This is because He is "the source from which all salvific history springs".³³ Christ's essential position is noted in post-Conciliar literature also, since it is stated there that the sacraments "must always be referred to (Him) from Whom derives their effectiveness".³⁴

The only sacrament which *of itself* contains efficacy, which of itself has both sign and effect is Christ. All other sacraments have their own worldly, visible sign, however, their efficacy is achieved as a consequence of both sign and action (of the Spirit). The sign, purely of its own nature, has no religious significance whatsoever. The sign for baptism is water being poured. However, of itself, pouring water necessarily signifies neither baptism nor entry to the Christian community. The contrary position holds with regard to Christ. Of Himself, under all conditions, He is the "primordial

sacrament" - the source of sacramental efficacy. Augustine's *signum et res*³⁵ is appropriate in expressing this unique position clearly. Christ is the only sacrament which within itself and solely of itself contains both its *signum* and its *res*. Perhaps it was unwise for the church to be labelled "the primordial sacrament" in *Ad normam decreti*, published in 1971!³⁶

With realisation of the foregoing, it is impossible to speak of other sacraments without a fundamental contextual differentiation. They all find their validation in Christ, and point back to God. This is especially true of the church, called the "universal sacrament of salvation",³⁷ where "through the action of the Holy Spirit ... Jesus Christ in His Passover of salvation becomes present",³⁸ and where the "social structure ... (serves) the Spirit of Christ Who vivifies it in the building up of the body".³⁹

This theme is reflected in Brisbane's archdiocesan Statement of Mission and Directions, where commitment is pledged to "attentiveness to God's continuing saving action". In this, all parishioners are urged "to contribute their gifts and talents to furthering Jesus' mission".⁴⁰ (One parish which has attempted this, with remarkable results is Darra/Jindalee. For the last five years it has sought out Catholic children from State schools, for whom it conducts a Sunday school. From an initial group of fifteen, it now has a steady membership of fifty, with around eighty participants during the running of the parish's Sacramental Programme.)⁴¹

"The Universal Sacrament of Salvation"

The idea of the church as "the universal sacrament of salvation", reiterated by the Council fathers, is an encapsulation of three doctrinal tenets:

- (i) the church's universal mandate;
- (ii) its sacramentality, and
- (iii) its salvific role.

Universality

The apostles, according to the New Testament, were charged with "proclaiming Christ's gospel to the whole world" (Matt. 28:18-20, cf. Mk. 16:15),⁴² and the concept of universality certainly implies this. There is presupposed a principle of unity among all humanity also, and this the Council fathers tackled in an unusual manner:

"All people are called to this Catholic unity ... and in various ways belong or are related to it: the Catholic faithful, others who believe in Christ, and finally ALL OF HUMANITY".⁴³

The theme of unity becomes validated within the context of the church's cooperation in "the full realisation of the plan of God, who has constituted Christ as the source of salvation for the whole world".⁴⁴ This appears related to the idea of Christ as the Good Shepherd (Jn. 10:14-17).

Sacramentality

Though the "juridical" model of the church predominated in the post-Tridentine era, it was supplanted by the Council fathers with a more ancient concept, when they reintroduced the idea of the church as sacrament.⁴⁵

This notion originated in the Patristic era, being mentioned by (among others) Cyprian (d.AD258), who justified it with reference to Ephesians 5:32,⁴⁶ and Leo the Great.⁴⁷

Augustine, too, with his existential view of Christ, saw the church having achieved "a transition ... to a Christ-centred humanity",⁴⁸ so that "in Christ the church speaks, and in the church Christ speaks",⁴⁹ thus for him the church is the sacrament of salvation. The term appears to have been largely neglected by the Scholastic theologians,⁵⁰ however it reappeared at the Council of Florence, as follows:

*Tantumque volere ecclesiastici corporis unitatem, ut solum in ea manentibus ad salutem ecclesiastica sacramenta proficiant.*⁵¹

In this century, in *Mystici Corporis*, Pius XII expressed the function of the church in sacramental terms, (without, however, referring to it as sacrament):

"the Spirit of our Redeemer ... penetrates and fills every part of the church's being, and is active within it until the end of time ... the Spirit of Christ is the channel through which all the gifts, powers and extraordinary graces found super-abundantly in the Head as in their source, flow into all the members of the church."⁵²

The above quotation renders intelligible the operation of the church in its role as sacrament, but it was left to Henri de Lubac to anticipate *Sacrosanctum concilium's* official legitimation of the term. Becoming positively lyrical, he claimed:

"The church - the whole church, the only church, the church of today, yesterday and tomorrow - is the sacrament of Christ; strictly speaking, she is nothing other than that, or at any rate the rest is superabundance".⁵³

De Lubac justified his words with the assertion that the church's "whole end is to show us Christ, lead us to Him, and communicate His grace to us".⁵⁴ This received elaboration from Yves Congar, as follows:

"she is the sacrament, the effective sign and source of the gift of new life and of union of (people) with Christ their Saviour".⁵⁵

The Church's dependence on Christ for its sacramental character has been reinforced in the above quotations, in which Christ's salvific role is stressed. That terminology is carried into the Vatican II documents also.⁵⁶

Why is the church labelled a "sacrament"? *Lumen gentium* has this answer:

"Since the church, in Christ, is in the nature of Sacrament - a sign and instrument, that is, of communion with God and of unity among all (peoples)..."⁵⁷

The Church's Salvific Role

The church receives its sacramental character from the Trinity, for:

"(God) determined to call together in a holy church those who should believe in Christ⁵⁸ ... The Son accordingly came, sent by the Father Who ... chose us and predestined us in Him for adoptive (status) ... by His obedience (Christ) brought about our redemption⁵⁹... When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the church".⁶⁰

This Trinitarian dimension is important, not only with reference to the effect of the sacraments, but also in connection with the concept of the "People of God", the church community. This is evident in the following:

"God sent His Son ... that He might be teacher, king and priest of all, the head of the new and universal People of God. This, too, is why God sent the Spirit".⁶¹

The community is described in *Gaudium et spes* also, being designated:

"a community composed of (people) who, united in Christ, and guided by the Holy Spirit, press onwards towards the Kingdom of the Father, and are bearers of a message of salvation intended for all (humanity)".⁶²

Within the context of the economy of salvation, it is in the Church that the once-only sacrifice of Christ becomes both relevant for, and intelligible to, all peoples in every age. Thus she must be a "sign", to signify that sacrifice for the world.⁶³ This presupposes two conditions concerning her attitude to the world:

- (i) if she is indeed an eschatological symbol, she must be apart from the purely secular, not of the world though definitely in it⁶⁴ [This was declared by Christ (Jn. 18:36)];
- (ii) as a charge placed on her by Christ, she has to bring His "light" to all people, a light which should "shine" through her, as the "light of the world" (Matt. 5:13).⁶⁵

To fulfil her mandate, the Church must remain faithful to the charge laid on His apostles by Christ (Matt. 5:14-16; Eph. 5:8). Thus there must be:

"continual internal renewal and reformation. (She) must concretely, existentially and truthfully *be* such a sign ... (She) must continually reform (herself) in the light of (her) renewed understanding of (her) origins in the bible and of the world in which (she) lives. She must be the *ecclesia semper reformanda*, the church of continuous renewal".⁶⁶

That quotation is most apt in the context of Brisbane's current restructuring. Here, the church is endeavouring to "carry forward the work of Christ Himself, under the lead of the befriending Spirit".⁶⁷ Thus *Shaping and Staffing* planners have tried to "read the signs of the times and to interpret them in the light of the gospel".⁶⁸ Fr Michael Carroll, from Western Area 1, described the object of his Area's renewal process as having the "capacity to meet the challenge (of the future) - to plan creatively so that the Catholic community will still be able to live out its mission of proclaiming the Good News of Jesus Christ".⁶⁹

How is the Church Sacramental?

An understanding of the claim of the institution for sacramentality can be gained only if one examines the role of the latter relative to that of the Trinity. Of itself, of its

own being, the church has no eschatological character. However, with her incorporation into God's design for humanity, she has become an instrument in Christ's work. His Spirit vivifies her, working both in and through the institution. Since the Spirit is involved in her actual operation, there appears almost a coalescing of her visible and invisible spheres, which are intended to be viewed as "one complex reality".⁷⁰ This can be understood from a quotation such as the following:

"(Christ) continually provides in His Body, that is in the church, for gifts of ministries through which, by His power, we serve each other unto salvation".⁷¹

The institution is viewed as having a mandate to the whole world,⁷² to be "an instrument for the salvation of all" thus she can be labelled "the universal sacrament of salvation"⁷³ - a sacrament solely because:

"in obedience to Christ's command and moved by the grace and love of the Holy Spirit, the Church (has the mission to lead all peoples) to the faith, freedom and peace of Christ, by the example of her life and teaching, by the sacraments and other means of grace".⁷⁴

The word "instrument" is to be understood in a passive sense, as "tool". Imagine a violin. That is a curved box, with strings, pegs and a bridge. It is also a musical instrument, although its potential is realised only when a virtuoso draws the bow deftly across the strings.

When the institution undertakes its works, Christ is always present,⁷⁵ but the former is the instrument through which He labours, "in this great work in which God is perfectly glorified and (people) are sanctified".⁷⁶ This "great work" includes preaching, teaching, administration of the sacraments, and other various tasks and offices for the renewal and building up of the church.⁷⁷

The institution is described as a "sign" also. In her actions, by the power of the Holy Spirit, people are led to realise God's plan for humanity.⁷⁸ So the church, as a "sign", points to a reality beyond herself. As an "instrument", she has within herself the means for the realisation of the promise of that reality. Of course, she has no power, of her own capacity, to grant the promise.

The fact that the church is referred to as "sacrament" is not meant to imply institutional superiority. How can idealism be accorded an entity that of itself lacks any capacity for realisation of its aim - human salvation? It is God Who saves. However, within the church one can find the means for salvation, since it is there that Christians can:

"celebrate their particular connection with this Jesus and ... the possibility of creative liberation and reconciliation in our human history".⁷⁹

Thus, proceeding from God, and simultaneously referring back to Him, we have Christ as the "primordial sacrament", with the church's sacramental quality proceeding from her incorporation into Christ's work.⁸⁰ The individual sacraments have their place, since Christ "willed that the work of salvation should be set in train through the sacrifice and the sacraments".⁸¹

This Christocentric approach emphasises the idea of the church as the "Body of Christ", also as a community. Its *mysterium* aspect lies in the saving presence of Christ, Who has maintained a historical relationship with the institution.⁸² The necessary Trinitarian perspective is provided in the revelation of God's plan to enable all ultimately to be "brought into unity from the unity of the Father, the Son and the Holy Spirit".⁸³

Sacramentality for the church is argued on the basis of analogy with a truth regarding Christ. The latter's "assumed nature, inseparably united to Him, serves the divine *Logos*, as a living *organum salutis*". In parallel fashion, "the *socialis compago* of the institution serves the Spirit of Christ, Who vivifies it". While Christ, as the "primordial sacrament", has intrinsic sacramental quality, the church gains her sacramental attributes only through Him. With no extension of the hypostatic union, the Spirit is not "inseparably united" with the church, as with a human body. Instead, it works through the institution. Thus the grace of Christ is ultimately the *instrumentum nostrae salutis*.⁸⁴ Only in its relatedness to Christ, therefore, can the church be understood as sacramental.

Catholic doctrine postulates that *sacramenta efficiunt quod significant et significant quod efficiunt*.⁸⁵ Béguerie and Duchesneau maintain that the church has its own sacramental qualities. They note that:

"Just as Jesus was not content to speak of the Father, but was the Presence of God amongst (people), so the church cannot be content to relate the life of Jesus, and pass on His teaching, but has to be the place where the presence of the Risen Christ is recognised and welcomed. In this way, it becomes ... the sacrament of Christ".⁸⁶

How does the institution reveal her sacramental character? Vatican II presented two images of the church, as a hierarchical institution,⁸⁷ also as the "people of God".⁸⁸ These two "realities" remain in a constant tension, with one at times gaining apparent ascendancy over the other. For instance, the retention of the celibacy law has appeared to some as an exercise in institutional "muscle-flexing", to the detriment of the pastoral welfare of the "people of God"! It is significant that *Lumen gentium* gave priority to that latter concept of the church,⁸⁹ for sacramentality is definitely not an

attribute of an institution "by the very fact of its existence".⁹⁰ The church is sacrament only as a consequence of her "nature and mission".⁹¹ Thus, in her nature as a visible "community of faith, hope and charity",⁹² she has the mission of "proclaiming and establishing among all peoples the kingdom of Christ and of God".⁹³

Of course, nature and mission are not compartmentalised divisions. Although at times one has priority, at others one coalesces into the other. For example, the mass is a manifestation of the church in her nature as a worshipping community. On the other hand, members of the St Vincent de Paul Society express compassion (nature) to all, regardless of religious persuasion (mission).

The Brisbane Church: A Sacramental Community

In Brisbane, the archdiocesan Statement of Mission and Directions makes no specific mention of the church as sacrament. Nonetheless, it captures the idea of the institution as the presence of Christ active in the world, and concerned for its renewal.⁹⁴ Thus, the Statement highlights the church's essential sacramentality, as it calls for parishioners "to be active in (its) life and mission ... as people who *celebrate, care, collaborate, evangelise and learn*".⁹⁵

The above requirements for sacramentality have been expanded in the *Parish Planning Pack*, to provide parishes with realistic ideas for incorporating them into their parochial life. Those doing so wholeheartedly will undoubtedly exhibit marks of sacramentality as a consequence. This is clear from an examination of these requirements when they are measured against Vatican II writings, as can be seen from the analysis below:

Requirement 1:

"Celebrate ... we are a sacramental community centred on Eucharist, and committed to union with God, one another, and all creation".⁹⁶

Key ideas appearing in the above are as follows:

(i) *the parish as a community:*

This was a primary Vatican II theme, applied to the church (of which the parish is a major unit). *Lumen gentium* describes the institution as "a communion of life, love and truth",⁹⁷ while the "people of God" are considered "a holy nation"⁹⁸ and members of "the community of faith".⁹⁹ *Sacrosanctum concilium* notes that "efforts must ... be made to encourage a sense of community within parishes".¹⁰⁰

(ii) *the importance of the sacraments, especially the Eucharist:*

Sacrosanctum concilium highlights the prior place of the sacraments in Catholic worship, noting that Christ:

"willed that the work of salvation ... should be set in train through the sacrifice and sacraments, around which the entire liturgical life revolves".¹⁰¹

The fact that the individual sacraments are an integral feature of the church, in her nature as a worshipping community, is brought out quite clearly in *Lumen gentium*, which states that:

"The sacred nature and organic structure of the priestly community is brought into operation through the sacraments ... strengthened by the Body of Christ in the Eucharistic communion, they manifest ... that unity of the 'people of God' which this holy sacrament aptly signifies".¹⁰²

(iii) *the idea of an implied communion among all peoples, since God is present and at work everywhere and in all situations:*

In *Gaudium et spes* there is acknowledgment of the "development of interpersonal relationships", due in part to modern technological advances. It is noted, though, that "genuine ... dialogue is advanced not so much on this level as at the deeper level of personal fellowship, and this calls for mutual respect for the full spiritual dignity of (all) as persons".¹⁰³ At the 1971 Synod of Bishops this theme was expanded with the claim that:

"Never before have the forces working for bringing about a unified world society appeared so powerful ... they are rooted in the awareness of the full, basic equality, as well as of the human dignity of all. Since (all peoples) are members of the same human family, they are indissolubly linked with one another, in the one destiny of the whole world, in the responsibility for which they all share".¹⁰⁴

The bishops saw "participation in the transformation of the world", as a duty of Catholics, in fact:

"as a constitutive dimension of the preaching of the Gospel, or in other words, of the church's mission for the redemption of the human race, and its liberation from every oppressive situation".¹⁰⁵

Of course, the requirement for parishes to "celebrate" cannot be fulfilled adequately without the performance of liturgies marking reception of the individual sacraments. This is especially true of the mass. Thus it can be seen that the clergy shortage has the potential to limit liturgical celebrations in parishes, unless people can be educated to realise the religious merit of non-sacramental liturgies.

Requirement 2:

"Care ... we are a caring people, who affirm the sacredness of life, and the dignity of all creation".¹⁰⁶

As members of caring communities, the 'people of God' have to remain mindful of the fact that Christ:

"made charity the distinguishing mark of His disciples, in the words 'By this will all people know you ... by the love you bear one another (Jn. 13:35)'".¹⁰⁷

That is the reason the institution:

"claims charitable works as its own mission and right. That is why mercy to the poor and the sick, and works of charity and mutual aid for the relieving of every type of human need, are especially honoured in the church".¹⁰⁸

Solicitude for all peoples is tied to adherence to the principle of the sanctity of human life, since this "is always a splendid gift of God's goodness".¹⁰⁹ Thus parishioners have the duty "to promote human life by every means and to defend it against all attacks".¹¹⁰ Respect for life is intended to be demonstrated through plans and policies which affirm and safeguard both human dignity, and the fundamental rights of all peoples.

Pastoral planners have not embraced the model of the "caring" church solely from the ambit of human care. The need for Christian "stewardship for all God's creation"¹¹¹ is argued, therefore environmental concerns are also raised. In this connection, *Gaudium et spes* states that:

"(All peoples) can, indeed ... must love the things of God's creation; as it is from God that we have received them, and it is as flowing from God's hand that we look upon them and revere them".¹¹²

The 1971 Synod of Bishops applauded the "worldwide preoccupation" with the environment. They made mention of "the danger of destroying the very physical foundation of life on earth", also of the obligation placed on everyone "to avoid the destruction of our environmental heritage".¹¹³

The bishops actually presented the church with a fresh way of viewing creation, and of humanity's responsibility towards the whole earth. Emphasising the interdependence of all matter, they made the statement that:

"(People) are beginning to grasp a new and more radical dimension of unity, for they perceive that their resources, together with the precious treasures of air and water - without which life cannot exist - and the small, delicate biosphere of the whole complex of all life on earth, are not infinite, but on the contrary must be saved and preserved, as a unique patrimony belonging to all of humanity".¹¹⁴

Requirement 3:

"Collaborate ... we are called to use our gifts in partnership with one another, to carry out the mission of Jesus in our world".¹¹⁵

The church has always recognised the giftedness of all peoples, something affirmed by St Paul (1 Cor. 12:7, 11). We know that the New Testament communities utilised the talents of their members (1 Cor. 12; Eph. 4:1-16), and in like manner Brisbane's pastoral planners see a rich reservoir of talent available for use in parishes.¹¹⁶ *Lumen gentium* advocates that the charisms of all be "received with thanksgiving ... since they are fitting and useful for the needs of the church".¹¹⁷ *Apostolicam actuositatem* elaborates this theme further, noting that:

"for the exercise of the apostolate, (the Holy Spirit) gives the faithful special gifts ... for the building up of the whole body in charity. From the reception of these charisms, even the most ordinary ones, there arises for each of the faithful the right and duty of exercising them in the church and in the world, for the good of (all peoples) and the development of the church".¹¹⁸

The "collaboration" envisaged by pastoral planners reaches to every facet of church life, to ministries concerned with the worship of God, also to those established in response to the needs of others,¹¹⁹ for

"the gifts of the Spirit are manifold: some people are called to testify openly to humanity's longing for its heavenly home, and to keep the awareness of it vividly before people's minds, others are called to dedicate themselves to the earthly service of others, and in this way to prepare the way for the kingdom of heaven".¹²⁰

If collaboration really does become an integral feature of Brisbane church life, parishes will become places "of truth and life, ... of holiness and grace, ... of justice, love and peace".¹²¹

Requirement 4:

"Evangelisation ... we are called by Jesus to tell the Good News, and be a light for the world".¹²²

Vatican documents constantly reiterate the Biblical theme expressing evangelisation as the essential role of Christ's followers. Note the following:

"The apostolate of the church ... and of each of its members, aims primarily at announcing to the world, by word and action, the message of Christ, and communicating to it the grace of Christ".¹²³

Evangelisation is bound to the institution's own sacramentality in a special way. This is because Christ "is continually active in the world, in order to lead (all peoples) to the church", as "the universal sacrament of salvation".¹²⁴ Notwithstanding that, the duty of preaching the gospel is certainly not just a Catholic prerogative, according to *Apostolicam actuositatem*, for:

"On all Christians ... rests the noble obligation of working to bring all people throughout the whole world to hear and accept the divine message of salvation".¹²⁵

Brisbane's pastoral planners recognise that evangelisation is the single most important duty for all parishioners. Thus they urge that "the expenditure of time and energy in every parish reflect this priority for mission rather than maintenance".¹²⁶ In that way the local church will really be endeavouring to fulfil the "Great Commission" (Matt. 28:19-20).

Requirement 5:

"Learn ... we are on a lifelong journey, learning to carry out the mission of Jesus in our world".¹²⁷

Christian living involves participation in the mission of Christ (Matt. 28:19-20), that is, it involves revealing the church in her sacramental role. To be able to accomplish this, Brisbane parishioners are intended to be the *learning* church, "called to conversion, to be faithful to its Lord's commandment".¹²⁸

Education for the apostolate was advocated at Vatican II, where it was argued that the laity:

"should learn to accomplish the mission of Christ and the church, living by faith in the divine mystery of creation and redemption, moved by the Holy Spirit Who gives life to the 'people of God', and urging all people to love God the Father, and in Him to love all of humanity."¹²⁹

To do this requires "doctrinal, spiritual and practical" training,¹³⁰ so that parishioners are equipped to give witness to, and live out, their faith. Faith education is an ongoing process, a fact appreciated by those who took part in the 1989 Brisbane Archdiocesan Assembly. There the Archdiocesan Pastoral Council was requested to "list and publish existing opportunities for faith education within the Archdiocese".¹³¹

Additionally, the Assembly delegates recommended that:

"the Archdiocesan Pastoral Council engage a person(s) to clarify existing needs, and develop suitable responses in relation to the cry for 'ordinary' courses in Faith Education, conducted at suitable times, and which address the everyday spiritual needs of individuals".¹³²

In response to those proposals, the Pastoral Planning Committee suggested that the Archdiocesan Pastoral Council consult with the Catholic Education Centre, also with those directly concerned with Faith Education.¹³³

It is important that this education is focussed on "living", not merely on imparting knowledge for, to be a sacrament:

"It is not enough for the church to reveal God's face through its words, it has to embody it, like Jesus, in its very being ... The church is the place where the kingdom is coming into being".¹³⁴

The above requirements for parishes are designed to ensure their sacramental character as "faith-formed" communities, in an "evangelising local church".¹³⁵ Since the sacramental dimension comes only because "Christ is always present in His church",¹³⁶ the latter must "be sacrament to the world ... (as a) visible expression of God's love and care".¹³⁷ The church has been endeavouring to accomplish this for centuries, through the work of the clergy. However, it is only since Vatican II that authorities have attempted to harness the hitherto untapped potential of lay parishioners in Christ's service. Bishop Albert Ottenweller (Steubenville, Ohio) regards the parish as "the key to renewal in the church".¹³⁸ Brisbane's pastoral planners appear to consider he may well be right!

Sacramental Celebration within the Parish

Although some current official church writings seem to endorse the idea that sacraments are "the source of nourishing graces for those who belong to the Catholic

Church",¹³⁹ Vatican II endeavoured to provide a more and better nuanced justification for their reception. Reasons for this doctrinal expansion may have included the following:

- (i) The fact that there are seven sacraments does not appear in any literature prior to the Scholastic era;
- (ii) Latin-rite liturgies exhibited little uniformity until 1570 when the Roman Missal was frozen by Pius V;¹⁴⁰
- (iii) The passive role expected of the laity in the pre-Vatican II church, also in its worship, and
- (iv) The reality that Biblical scholars now agree that "even the words of institution for baptism and the Eucharist cannot without hesitation be considered the 'original words' (*ipsissima verba*) of the historic Jesus. For the five remaining sacraments, specific acts of institution by Jesus, in the juridical sense of the term, are still less to be assumed".¹⁴¹

The earliest Vatican II documents carefully avoided the question of sacramental institution. Instead, they concentrated on the sacraments themselves, their reference back to Christ, also their effect in the economy of salvation.¹⁴² These therefore become the focal point of liturgical action, which consequently involves "the presentation of (human) sanctification".¹⁴³ It is considered that the sacramental "signs" themselves signify a reality, a change in the relationship of recipients with God.

Sacramental activity can be seen clearly with baptism, which introduces Christians to a life in which God's grace should evoke the response of willing devotion,

thanksgiving and service in the Christian community. Apart from the Eucharist, which is a continuous "self-revelation of the creative, redeeming God",¹⁴⁴ sacraments are received at decisive moments of human existence. For instance, matrimony signals the commencement of a complete change in lifestyle, when self-directedness ideally grows to other-directedness. Orders denotes community recognition that recipients, in Avery Dulles' words, have the "gift of leadership, and at the same time a sacramental commissioning that empowers them to govern the community in the name of Christ".¹⁴⁵

By highlighting the point that sacraments and grace go together, recipients are reminded of God's solicitude, of His love for them, at these peak moments. However, it is important to divorce any connotations of grace being somehow magically "turned on" at the time of sacramental reception. That is not only theologically untenable, but it limits God to action at the behest of the church. Vatican II documents clearly state that sacramental realisation is actually the work of Christ Himself. He is the One Who introduces people to the community, the One Who pardons sinners, and so on.

Why does the church mark the life of the Catholic with visible reminders of God's care, at particular points in life? Why is there not merely a continuous reminder of God's grace available to all, as a consequence of Christ's suffering and death on their behalf (Rom. 3:24-6; 2 Cor. 8:9)? Signs are important manifestations of a particular reality, in both sacred and profane spheres of life. Signs drive home a message and/or trigger some action. The "baggy green cap" is arguably Australia's premier cricketing accolade, signifying a recipient has reached the pinnacle of his career, in being chosen to play for our country in the international arena. The Christians'

"Giving Tree", decked with numbered, colour-coded cards, reminds the community at worship in the church that poverty is a reality in the parish. Parishioners know that, unless all the cards are replaced with packages on "Giving Sunday", the Christmas spirit will not be alive in some homes. In the same way, sacramental rites are a reminder of a significant reality associated with both God and the recipient. They are therefore:

"the means of making immediately perceptible a certain number of values which would affect the soul less directly if one tried to introduce them solely by rational means".¹⁴⁶

These rites provide assurance that God is with their recipients, while they remind the latter of their responsibilities as Christians. That is, they manifest God's gift of grace, with the need for human response to that gift.

Sacramentality for the individual sacraments is argued by working from the fact that, with His death and resurrection, Christ ratified the new covenant between God and His people. His Spirit remains active in the church community. *Lumen gentium* states that:

"The Spirit dwells in the church, and in the hearts of the faithful as in a temple (cf. 1 Cor. 3:16; 6:19). In them He prays, and bears witness to their adoptive (status) (cf. Gal. 4:6; Rom. 8:15-16 and 26)".¹⁴⁷

The church is thus the Body of Christ, a designation of New Testament origin, which has remained an institutional motif ever since. It enabled Irenaeus (AD115-202) to proclaim that "Where the church is, there also is God's Spirit",¹⁴⁸ and it led to Augustine's *Christus totus* concept.¹⁴⁹ Despite this, the institution has never forgotten that the relationship between the Word and its "members" (1 Cor. 12:27; Rom. 12:5) is not one of equals. Augustine used a simile to highlight the disparity thus: "The

moon stands for the church, inasmuch as the church has the light not from itself, but from the only Son of God".¹⁵⁰ In its teachings, the institution remains mindful of this.

So, we find that

"Sacraments are 'powers that come forth' from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit, at work in His Body, the church".¹⁵¹

All of Christ's life can be regarded as a mystery of redemption, even his words and actions being seen as salvific. Down the centuries the church has recognised their "unknowable" or "*mysterion*" dimension, as Leo the Great acknowledged, when he wrote that "what was visible in Our Saviour has passed over into His mysteries".¹⁵²

In recognising especial significance in particular words and actions of Christ, the church has perpetuated their mystery, through her sacraments. In this, she has been guided by the Holy Spirit. Through the sacraments, Christ keeps before us the mystery of His incarnation, death and resurrection, while enabling us to grasp, through visible signs, that His Spirit remains with us. Thus, in the sacraments the Body of Christ, as a community, celebrates its redemption, this enduring because of the presence of the Saviour and the activity of His Spirit (1 Cor. 12:12-13). The community emphasis associated with the sacraments is essential, since once that is neglected their validity, as actions of the Body of Christ, becomes questionable. This New Testament emphasis, largely disregarded since the Scholastic era, was resurrected at Vatican II,¹⁵³ and today's sacramental theology to a great extent remains mindful of it. Thus it is claimed that, in the sacramental celebration, the church acts as "an organically structured priestly community".¹⁵⁴ This "community" orientation

can be noted in connection with baptism, which is regarded as a sacrament of initiation. The *Catechism* states that this sacrament:

"makes us members of the Body of Christ ... (It) incorporates us into the church. From the baptismal font is born the one People of God of the New Covenant ... 'For by one Spirit, we were all baptised into one Body'".¹⁵⁵

Not only does baptism denote enrolment into the People of God, but it also signifies "the sacramental bond of unity" among all Christians.¹⁵⁶ The initiation theme associated with the sacrament was stressed at Vatican II, where it was stated that through it people are "incorporated into the church",¹⁵⁷ also that "by baptism, priests introduce (individuals) into the People of God".¹⁵⁸ This teaching applies to all who are baptised, even to infants. In this connection, it is noted that although baptism must be received in faith, an infant "believes not on its own account, by a personal act, but through others, 'through the church's faith communicated to it'".¹⁵⁹ That communication ideally comes through the child's parents and through the local "faith community" (parish).

Legalism Associated with Sacramental Theology

Church doctrine today contains a measure of ambivalence regarding the sacraments. Teachings about baptism provide a good example of this. The original Vatican II documents present it as a sacrament of faith,¹⁶⁰ through which a recipient is incorporated into Christ,¹⁶¹ and initiated into the church,¹⁶² and its community, as previously noted.¹⁶³ *Paenitemini* sees the "gifts" of "conversion, and forgiveness of sins" coming through baptism, which it is considered "configures (the baptised) to the passion, death and resurrection of the Lord".¹⁶⁴ *Nomine parvulorum* defines baptism as "the sacrament of the faith of the church, and of incorporation into God's people."¹⁶⁵

The "initiation" aspect associated with the sacrament can be noted especially in the advocacy of its "deferral", where there is no "well-founded hope" of the recipient being brought up in the Catholic faith.¹⁶⁶ Additionally, an unbaptised infant of Catholic parents normally has an ordinary Catholic funeral.¹⁶⁷ That provision appears to grant membership of the church community to children of church members, which in fact is the situation applying when infants are baptised.

A different face to the sacrament has also been affirmed since Vatican II. For instance, *Pastoralis actio* quotes the church's long tradition of insistence on infant baptism "since it is necessary for salvation".¹⁶⁸ The document's presentation of the sacrament within a legalistic framework is apparent in the following quotation:

"Baptism should be conferred even on infants who are yet unable to commit any sin personally in order that, *having been born without supernatural grace*, they may be born again of water and the Holy Spirit to divine life in Christ Jesus".¹⁶⁹

Here appears the idea that only when the institution acts via the sacrament will God accept the child as His own!

The basis for the church's rule is claimed to be Christ's words to Nicodemus: "No one can enter the Kingdom of God unless (that person) is born again of water and the Spirit" (Jn. 3:5). However, in the New Testament era baptism was always performed as a consequence of belief and faith.¹⁷⁰ Apparently children were baptised on a parent's conversion,¹⁷¹ and there appears no evidence to suggest that there was a specific teaching regarding infant baptism in the *Urgemeinde*.¹⁷² The sacrament was considered to signify the beginning of a new life, with the Christian "washed, sanctified and made righteous in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). The baptised were "reborn" (Tit. 3:5), incorporated into

Christ (Gal. 3:27) and united with fellow Christians in the Body of Christ (1 Cor. 12:13).¹⁷³

While, in the New Testament, baptism signified death to the old life of sin in the baptised (Acts 2:38; Rom. 6:6), Cyprian appears the first to have tied it directly to the receipt of "God's mercy and grace".¹⁷⁴ It was considered to counter the effects of original sin, inherited by all people, and that without it one was forever debarred from entering heaven. That belief was echoed by writers such as Origen (AD185-251)¹⁷⁵ and Augustine,¹⁷⁶ also at Councils down through the ages.¹⁷⁷

At Vatican II, original sin was mentioned only obliquely. It is noted in *Gaudium et spes* that "although set by God in a state of rectitude, humanity, enticed by the evil one, abused its freedom at the very start of history".¹⁷⁸ Two other references note its countering by Christ, as follows:

- (i) "Christ has restored in the children of Adam that likeness to God which had been disfigured ever since the first sin".¹⁷⁹
- (ii) "... a supernatural solidarity reigns among all peoples ... We can see evidence of this solidarity in the fact that Adam's sin is passed on through propagation to all. But the greatest and most perfect source, foundation and example of this supernatural solidarity is Christ Himself".¹⁸⁰

Within that context, baptism is viewed as a way of entering into "solidarity" with Christ, through being "grafted into His Paschal mystery".¹⁸¹ However, although the "work of salvation ... (is) set in train through the sacrifice and sacraments",¹⁸² the baptised is still required to "observe all that Christ has commanded".¹⁸³

The above quotations from original Vatican II documents make no mention of the fact that children are born "without supernatural grace". However, this is noted in the *Catechism*.¹⁸⁴ Additionally, the *Codex Iuris Canonici* contains the following canons, which give support to the *Catechism* teaching:

- (i) "If (an) infant is in danger of death it is to be baptised without any delay",¹⁸⁵ and
- (ii) "an infant of Catholic parents, indeed even of non-Catholic parents, may in danger of death be baptised, even if the parents are opposed to it".¹⁸⁶

The *Catechism* claims that:

"The church and the parents would deny a child the priceless grace of becoming a child of God, were they not to confer baptism shortly after birth".¹⁸⁷

Unfortunately, when it is claimed that an infant lacks grace but gains it on reception of a sacrament, the latter acquires something of the character of a transfusion.¹⁸⁸ That is a totally incorrect perception regarding the sacrament, for the following reasons:

- (i) Baptism is a visible "sign" of *God's action*. It is not the sacrament which, of itself, produces any effects. A sacrament can be likened to an electric heater. When the coil is glowing, warmth is felt. However, the heater itself cannot produce warmth without an electric current. In the same way, baptism depends upon God for its effectiveness.
- (ii) Baptism is regarded as the accepted way in which people usually begin their life in union with Christ. However, when it is claimed that without the sacrament a relationship between God and an infant is impossible, baptism as an action of the church becomes the instrument of salvation of itself. That is totally opposed to the teachings of Vatican II, which attribute salvation to Christ alone.¹⁸⁹

- (iii) The claim that "supernatural grace" is not bestowed on an infant until baptism appears contradicted by the fact that "The divine initiative in the work of grace precedes ... the free response of human beings".¹⁹⁰ As well, "the fatherly action of God is *first on His own initiative ...*".¹⁹¹ The *Catechism* rightly notes that God "Himself is not bound by His sacraments".¹⁹² The claim that grace comes to an infant initially through baptism is contrary to the New Testament also, since God "gives life and breath and everything else to everyone" (Acts 17:25)¹⁹³ as He is "actually not far from any one of us" (Acts 17:27).
- (iv) The most serious criticism of the idea that baptism is "necessary for salvation" concerns the fact that the sacrament thereby becomes a transaction, as if God is contracted to save only those baptised. That detracts from the reality of the sacrament as a celebration of God's love and concern, not only for the baptised but also for his or her community. Undoubtedly, through the Spirit, grace is poured out on that community, as a consequence of its faith.¹⁹⁴

Not only baptism but all the individual sacraments are presented within a type of contractual context. Thus doctrines concerning them emphasise their benefit for recipients.¹⁹⁵ Even the Council fathers at Vatican II occasionally followed that path,¹⁹⁶ which seems ingrained in Catholic sacramental theology. The consequence is that the effects of a sacrament tend to be regarded popularly as coming from the sacramental action itself. This presents a totally erroneous picture, since in reality in the church's sacramental theology all effects are attributed to God alone.¹⁹⁷

Another consequence of the above "contract" stance associated with the reception of individual sacraments is a degree of inconsistency in their presentation at times. This

is particularly noticeable in connection with reconciliation. For example, despite the fact that a person's "grave sins are forgiven by a general absolution",¹⁹⁸ a Catholic who is conscious of having committed a grave sin is still supposed "to make an individual confession".¹⁹⁹ This is because that constitutes "the sole ordinary means by which a member of the faithful who is conscious of grave sin is reconciled with God and with the church".²⁰⁰ That gives the definite impression that the church itself plays a part in ratifying forgiveness on her terms. Such, of course, is not the intention, for the *Catechism* rightly proclaims that "only God forgives sins".²⁰¹ Nonetheless it certainly illustrates the legalism associated with the sacrament.

This latter appears again in the regulation requiring children to receive first reconciliation individually prior to first reception of the Eucharist. That is a definite church rule, following the decree of Pius X (1835-1914), *Quam singulari*,²⁰² and found in the post-Vatican II document, *Ad normam decreti*.²⁰³ The regulation was repeated in *Sanctus Pontifex* in 1973,²⁰⁴ and is part of canon law (c.914).²⁰⁵ However, nowhere in the *Codex Iuris Canonici* can I find another canon actually validating it. All Catholics are "bound to confess their grave sins at least once a year".²⁰⁶ Apart from that, there appears no obligation for reception of the sacrament individually at all. Since Vatican authorities appear to realise that a child's "moral conscience ... gradually evolves",²⁰⁷ it seems apparent that they consider children approaching first Eucharist lack the capacity to commit a grave sin, because of their immaturity.²⁰⁸ Thus the regulation appears at variance with c.989, of the *Codex Iuris Canonici*, therefore *against* church law.

An undesirable side-effect of insistence on individual reconciliation for young children could result in the mental association of absolution itself with the act of forgiveness. That presents reconciliation in a most truncated light, possibly allowing it to be viewed merely as a way of securing peace of mind. Its real focus, as an expression of God's love and compassion for His people, then fails to be acknowledged. Yet that is what it is - the sacrament containing the celebration of God's forgiveness, the visible expression (sign) of which is absolution.

As long as sacraments are presented in terms of their effect for the individual recipient, their legalistic, *sacramentum* aspect will remain predominant. As a consequence, Catholics will lack an appreciation of the fact that:

1. sacraments are *signs*, by which and through which the church, as an *instrument* points to God's action on people's behalf;
2. sacraments are *instruments* whereby God's plan of salvation for His people is furthered, and
3. sacramental action is the work of God alone.²⁰⁹

Mysterion versus Sacramentum

Although the sacraments are "the primary ... actions by which Jesus Christ constantly bestows His Spirit on the faithful", it is only the church which has "power to administer them".²¹⁰ Therefore, since for believers they are seen as "necessary for salvation",²¹¹ this latter thus becomes mediated via the institution, which consequently has an important role in the sacramental economy. This situation dates from the post-Apostolic era, when the New Testament emphasis on the church as *communio* was

replaced by Cyprian's *extra ecclesiam nulla salus*.²¹² At Vatican II attempts were made to present a more balanced picture, with the introduction of the motifs of the church both as the People of God²¹³ and as a hierarchical organisation.²¹⁴ However, these two motifs remain in tension, since making salvation dependent on the institution has had the unfortunate consequence of investing the latter with its own objective reality, independently of that of its members. Thus institutional membership can be seen as important for salvation. With the institution regarded as an entity in its own right, salvation can thus be mediated validly via it, even to "persons whose readiness to cooperate varies, and in many cases is defective".²¹⁵ This appears to make of its acquisition a quasi-magical procedure.²¹⁶

The fact that the church over time did acquire its own independent reality gradually forced a change in perception, from the "personal holiness" of its members to "institutional holiness".²¹⁷ That concept received enhancement down the centuries, its culmination appearing in *Mystici corporis*, with Pius XII stating that:

"the church becomes, as it were, the filling out and the complement of the Redeemer, while Christ in a sense attains through the church a fullness in all things".²¹⁸

(At Vatican II, the picture changed somewhat, with the church being labelled as "at once holy, and always in need of purification".)²¹⁹

Since encounter between the "holy" and the "human" in sacramental celebration occurs through rites performed (ordinarily) by the clergy, church structure is important. This is because sacramental actions are cultic rites, effected by those with the sacerdotal power to mediate (the power of orders).

The role of the institution can be seen in the legal face of sacramental action also. Despite the reaffirmation of the belief that the effectiveness of the sacraments depends in part "on the dispositions of the one who receives them", it is declared that they are effective *ex opere operato*, or "by the very fact of the action being performed".²²⁰

According to the *Catechism*:

"From the moment that a sacrament is celebrated in accordance with the intention of the church, the power of Christ acts in and through it".²²¹

The words "in accordance with the intention of the church" underscore the institution's pre-eminent role. This can be seen in the regulation that sacraments must be performed in the exact manner laid down by the church. Thus "no sacramental rite may be modified or manipulated at the will of the minister or the community".²²²

The second aspect marking the triumph of legalism appears in the teaching that sacraments are essential for salvation for church members, as noted previously.²²³ As a consequence, undue emphasis has been laid on the role of the individual sacraments, as direct "stepping stones" to eternal life. This has had the following totally unintended consequences:

- (a) a diminished appreciation regarding the necessity for personal holiness on the part of the laity;
- (b) a perception that individual standing with God is gained through the observance of institutional regulations, and is tied to institutional actions;
- (c) a disregard of the importance of the community in sacramental celebrations, except to some extent in connection with baptism and Eucharist.

Since it is held that grace is acquired through sacramental reception,²²⁴ this has gained an objective quality, as a religious benefit in its own right. As such, it is viewed as

proceeding only from the sacramental act itself. A consequence of this could be a perception that reception of the sacraments (therefore obedience to church law) is more important than individual moral integrity.

The emphasis on both institution and law in connection with Catholic sacramental doctrine has reduced the latter to a sort of sanctified "transaction theology" in the minds of many. This can be seen in the fact that parents present their children for baptism, despite the fact they have no intention of subsequent faith community membership.

This juridical face to the sacraments had led to the ascendancy of the *sacramentum* aspect over the transcendent dimension associated with the concept of *mysterion*, in connection with the whole of sacramental theology. That progression is not unique to Catholicism. Throughout Western Christianity there has appeared to be a deeply-felt need for Christians to be assured of their standing with God. (One manifestation of this came in pre-Vatican II Catholicism in connection with the doctrine regarding indulgences.)²²⁵ The need for security has been fuelled by the Western European passion for order, systematisation and exact delineation. It has also been aggravated by the awareness of human guilt, as a consequence of human sinfulness. This has led to concentration on religious themes associated with salvation and redemption, and to great deliberation regarding the causes of human conduct. The query *Cur Deus Homo?*²²⁶ has been answered chiefly by a consideration of the atonement, which as a consequence has tended to overshadow the resurrection.

For Catholics, security has been engendered through obedience to church laws, and through an understanding that the sacraments provide protection from the cradle to the grave. The Reformers attacked false reliance upon oneself, instead stressing the requirement for full confidence in God's action in Christ, since they saw human beings of themselves as totally depraved. Calvin (1509-64) wrote that:

"Adam, when he fell ... was by this defection alienated from God. Therefore, even though we grant that God's image was not totally annihilated and destroyed in him, yet it was so corrupted that whatever remains is frightful deformity. Consequently, the beginning of our recovery of salvation is in that restoration which we obtain through Christ who ... restores us to true and complete integrity".²²⁷

The awareness of Luther (1483-1546) regarding human depravity, thus of all people's total dependence on God, led to a conclusion regarding Christ that is both "horrifying and destructive to our reason and our morality":

"Deus miserit unigenitum Filium suum in mundum ac conferit in eum omnia peccata, dicens: Tu sis Petrus, ille negator; Paulus, ille persecutor, blasphemus et violentus; David, ille adulter; peccator ille qui comedit pomum in Paradiso; latro ille in cruce, tu sis persona qui fecerit omnia peccata in mundo".²²⁸

Even in this century, the giant of Protestant theology, Karl Barth (1886-1968) bewailed the lost "*status integritatis*, that is, of the presently-existing *status corruptionis*" of humanity.²²⁹

Security for Protestantism has come from the scriptural doctrine of Justification *sola gratia sola fide*, from teachings concerning God's sovereignty, and subsequently from predestination.²³⁰ There has also been adherence to the New Testament commands regarding baptism and the Lord's Supper, as a consequence of understandings concerning the primacy of scripture. Belief in the (Spirit-enlivened) authority of the

latter, however, has not led to agreement, but all too often to dispute and division over the interpretation of such an authority.²³¹

The legalistic approach adopted in sacramental theology has left Western Christianity doctrinally bereft of what should be its chief focus. This is that the sacraments themselves are liturgical functions, and reminders of the incarnation, since actually signifying God's revelation to his people. Thus grace, wholly unmerited, comes from their reception. The stress therefore should be placed squarely on God's action, not on a pre-, and arbitrarily-, determined human benefit thereby accrued. The ultimate consequences of concentration on a formula for ensuring personal salvation has had a tragic corollary - it has meant that God's unconditional love for, and compassion towards, humanity is at best imperfectly perceived, and at worst almost obscured, in the minds of many Western Christians.

Possibly we could learn from the *mysterion*-unity approach of the Orthodox churches. In them, the *mysterion* is the community, while the sacraments themselves are labelled *mysteria*. Sacramental acts are simultaneously petitions of the community and responses of God, seen in Christ's promise to send His Spirit (Lk. 24:49). Liberation from sin, which enables cooperation with God, is a consequence of sacramental reception. The *mysterion* context in which sacraments are presented prevents any perception that the sacramental act itself determines the status of an individual in his/her relationship to God. It also safeguards the transcendent dimension, achievement of the purpose of the incarnation, since human unity with Christ comes only through the Spirit of God. There appears no "magical" outpouring of grace directed specifically towards those receiving the sacraments. Instead, sacramental acts

are seen in terms of God's gift and human response (cf. also the *mysterion* - unity emphasis in Eph. 5:25-32).²³²

Actually, Catholic sacramental doctrine already has threads along these lines. However, they usually do not achieve prominence. The church does consider that the sacraments manifest, and communicate the "mystery of communion with God, Who is love, One in Three".²³³ As well, in its sacramental celebrations, the institution is supposed to act as "an organically structured priestly community",²³⁴ sanctified through the sacramental ministry.²³⁵ Even the fruits of the sacraments are not the preserve of any one member of the community, since:

"all the faithful form one body (therefore) the good of each is communicated to the others ... the riches of Christ are communicated to all the members through the sacraments". "As the church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund".²³⁶

Since the sacraments are actions of Christ, in the *epiclesis* of each the church expresses her faith in the power of His Spirit,²³⁷ which is communicated to all in His Body.²³⁸

In the above explanation, the *mysterion* aspect of the sacraments, as actions of the "unknowable" God, becomes clear. There is no "magical" outpouring of grace upon an individual as a consequence of sacramental reception. As well, the Holy Spirit is regarded as working in and through the community. Perhaps as a beginning, more concentration could be placed on the existing "union with Christ" teaching with regard to baptism and the Eucharist, as is also found in Orthodox theology. This would counter some of the excesses of Western legalism, and bring closer the relationship of the sacraments-of-union to Christ and the atonement (or at-one-ment).²³⁹

One wonders why the above teachings are such a closely guarded secret and why, as a consequence, sacramental doctrine is generally presented merely in terms of its benefit for recipients?

In the face of the present clergy shortage, it has become imperative to build a real sense of community in the Body of Christ. The sacramental teaching presented here can aid in this. It can also bring to the fore the "faith" dimension associated with the sacraments,²⁴⁰ and thus aid in giving parishioners a more correct perception regarding their operation.

Sacraments and the Brisbane Community

Upon baptism, all Christians in Brisbane - and throughout the whole world - begin a life "in Christ", blessed with God's grace. The latter's solicitude for His flock is reinforced, for Catholics, by means of the other sacraments, which keep before the whole community the reality that God's Spirit remains active in His Body, the Church.²⁴¹ This Spirit enables Her to grow, this growth effected through the church, which must actively cooperate in fulfilling God's plan for His people.²⁴² As members of the "priesthood of all believers",²⁴³ both clergy and laity are concerned with the administration of the sacraments, which associate the church with Christ "in this great work in which God is perfectly glorified, and (we) are sanctified".²⁴⁴ Thus the administration of the sacraments is intended to instruct and to benefit the whole community, which should participate in their celebration.

The idea of the parish as a community of faith, although Biblical in origin (Rom. 12) had been largely discarded in the church until Vatican II, but during the Council changes were advocated to aid in its re-introduction. These included the use of the vernacular in liturgical celebrations,²⁴⁵ the reception of Holy Communion "under both kinds",²⁴⁶ and a greater involvement of the laity in liturgy.²⁴⁷ During the sacramental celebrations each community is meant to acknowledge the role of the Spirit within that community, the members of which should appear as one spiritual family.²⁴⁸

In the reshaping of the Brisbane church, the first hurdle faced by planners at parish level is the necessity for driving home the message that, for the building up of the church, each parish or community must become a "faith community". Parishioners must be convinced that the Spirit works in *their* Church, *their* parish community, and that in that community *they are the Church*. The Church is not composed of people who are members of different communities - it is composed of communities which each contain members of the church. The individual's relationship with God is forged within, and witnessed by, the community. To achieve the reality of community within each parish is a necessity, for both the growth of the church itself, and its outreach to the world are imperilled without it.

The most familiar, and most important, expression of community visible in a parish is found during the celebration of Eucharist, for

"the goal of apostolic endeavour is that all who are made (people) of God, by faith and baptism, should come together to praise God in the midst of His church, to take part in the sacrifice, and to eat the Lord's Supper".²⁴⁹

Even the other sacraments are intended as community celebrations, thus

"In the restoration and promotion of the sacred liturgy, the full and active participation of all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit".²⁵⁰

The consequence of the above is that:

"Rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated that way, rather than by an individual, and quasi-privately".²⁵¹

That directive applies "with special force" to both the mass and the administration of the sacraments.²⁵²

The communal aspect of sacramental celebration is an essential component of Catholic church life. This is recognised in the *Shaping and Staffing* process, in which the parish is described as "a sacramental community, centred on Eucharist and committed to communion with God, one another, and all creation".²⁵³

Planners have wisely kept a tight linkage between community and liturgical celebration. Within this context, both the Word of God and the sacraments are presented as part of the total practice of Christian living. It is hoped that parishioners will gain an understanding of the reality that it is as members of a worshipping Christian community that they are called on to carry out "the mission of Jesus in (their) daily lives".²⁵⁴ (Understandably, the celebration of the Eucharist is regarded as the central act of the community's liturgical worship.)²⁵⁵

Unfortunately, many parishioners see sacramental reception only in terms of personal religiosity. As a consequence, they tend to view their relationship with God as one of I and Thou, whereas more correctly the I subsists within the We of the community. Until the sense of community becomes a reality in parishes, many will continue to regard their local church as merely "a service centre to dispense the sacraments at the individual's (or pastor's) convenience", according to Bausch. Thus they fail to perceive the local church as the place of "familiarity, relationship, unity and a deep sense of fellowship".²⁵⁶

In parishes involved in the *Shaping and Staffing* process, the sense of community is being enhanced through the delegation of some of the clergy's duties to the laity. This will enable the gifts of the latter to be tapped, so enabling them better to fulfil their function in the church. That is in accord with *Apostolicam actuositatem*, which reads:

"the whole Body (of the Church) achieves full growth in dependence on the full functioning of each part' (Eph. 4:16). Between the members of this Body there exists ... such a unity and solidarity that (members) who (do) not work at the growth of the Body ... may be considered useless both to the church and to (themselves)".²⁵⁷

As the sense of community grows in parishes, it will facilitate the process of relationship-building among parishioners. The latter is impossible without interpersonal contact, without a concern and compassion for others, and without a willingness for service. Once these traits become established, parishioners' perceptions regarding the sacraments should broaden and deepen. They will realise that "sacramental theology is horizontal (reaching out to others), and vertical (reaching up to God)".²⁵⁸ It is hoped they will find that "sacraments happen in people who are in relationship with each other and with God".²⁵⁹

Community building is proceeding in the archdiocese, as parish officials make conscious and deliberate attempts to lead congregations to realise their responsibilities and privileges in their relationships with both God and other parish members. These responsibilities and privileges come as a consequence of the sacraments, which enable the building up of the church, so it will be

"constituted on the one hand by its relationship to Jesus Christ, and on the other by its relationship to those to whom it mediates the presence of Christ".²⁶⁰

The declaration, "Sacraments are the Catholic Way", appears rather an understatement when one considers that sacraments are essential for all Catholics, in their living of the Christian life. The parish community must exist as the visible manifestation of the communal dimension of sacramental celebration. This keeps the Christ-event ever alive in the church's historical present point in time. Just as Christ in His salvific activity for all peoples is designated sacrament, a sign and instrument of salvation, so too is the church labelled. Christ offers through her the way of encountering the life of grace through baptism, and the way of re-experiencing the power of the Spirit in the celebration of the Eucharist, and in the other sacraments. Since grace generates spiritual life, sacramental rituals (with their emphasis on growth and change), are the means designated for Catholics to bridge the distance between themselves and God. This is realised in the plans for the new direction of the Brisbane church. Archdiocesan authorities know that, through the sacraments, it is the Holy Spirit which vivifies the latter, and which enables it to encounter the profane world as a community of believers, thus as a "sacrament of God's saving action in this land".²⁶¹

FOOTNOTES

1. Shaping and Staffing Our Parishes: A Preliminary Draft Proposal, *op.cit.*, p.2. Repeated in other Proposals.
2. PPP, Celebrate Booklet, *op.cit.*, p.1.
3. *ibid.*, p.11.
4. Archdiocesan Statement of Mission and Directions, *op.cit.*, and repeated on front cover of PPP, Evaluation of Ministry and Service Booklets.
5. See Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.4.
6. Council of Florence (1439): *Decr. pro. Armeniis*: DS 1310.
7. Council of Trent (1547): *Decr. de sac.*: DS 1601.
8. Thomas Aquinas: *S.Th.* III, 60-90 and Supp. 1-68. Aquinas failed to finish the section on the sacraments, dying in 1274 at the Cistercian monastery at Fossanuova on his way to the Second Council of Lyons (1274). He completed the "integral parts of the sacrament of penance in a general way", in *S.Th.* III, 84-90. The rest of the *Summa*, the Supplement, was probably written by his friend, Reginald of Piperno, OP, from Aquinas' Commentary on the Fourth Book of Sentences of Peter Lombard. See Edward J. Gratsch, *Aquinas' Summa: An Introduction and Interpretation* (New York: Alba, 1985) pp.xii and 263.
9. Philippe Béguerie and Claude Duchesneau, *How to Understand the Sacraments*, trs. John Bowden and Margaret Lydamore (London: SCM, 1991) p.xiv.
10. The debate on Limbo (in *The Catholic Leader* over March-May, 1996) showed this: See for example "Do Holy Innocents Grieve?" *The Catholic Leader*, 3rd March, 1996, p.6; "A State of Natural Happiness", *ibid.*, and "Thinking is Revised", *ibid.*, May 5, 1996, p.6.
11. Catechism, n. 1118. See also Augustine, *De. civ. Dei*, 22, 17: *PL* 41, 779 and Thomas Aquinas, *S.Th.* III, 64, 2 *ad.* 3.
12. *LG* 9; *SC* 5.
13. *LG* 14.
14. *SC* 6.
15. For example, see *LG* 48.
16. *ibid.*, 9.
17. *GS* 40.
18. *LG* 8.
19. Béguerie and Duchesneau, *op.cit.*, p.4.
20. *LG* 6.
21. Aloys Grillmeier, "The Mystery of the Church", trs. Kevin Smyth, in *Commentary on the Documents of Vatican II*, V.1, ed. H. Vorgrimler (London: Burns and Oates/New York: Herder and Herder, 1967) p.148.

22. LG 7.
23. Grillmeier, "The Mystery of the Church", *op.cit.* See also Chalcedon (451), *De duabus naturis in Christo*: DS301.
24. Plato, *The Republic*, 2nd ed., rev., trs. Desmond Lee (Harmondsworth, Mddx: Penguin, 1974) VII, 6, 505e., p.304.
25. Discussion with Rev. Gregory Sakellariou, pastor of Greek Orthodox Community of St George, Browning St, South Brisbane, Queensland, in July, 1996.
26. See Catechism, n. 774 for a discussion regarding *mysterium* and *sacramentum*.
27. The legal background to the term *sacramentum* can be seen clearly in its Roman usage, where it had to do with the absolution of a soldier for any guilt normally associated with homicide when he killed another in the course of his duty. Pliny (the Younger) (C.112) claimed Christians "bind themselves by an oath" (he used the word "*sacramentum*"): Plin. *Epp.*, X (*ad Traj.*) xcvi, Bettenson, *op.cit.*, p.4. According to Sallust, the Catiline conspirators took an oath (*sacramentum*): Sallust, *The Jugurthine War/The Conspiracy of Catiline*, trs. S.A. Handford (Harmondsworth, Mddx.: Penguin, 1963) xxii, p.191. (Mentioned in Bettenson, *op.cit.*.)
28. SC 5-6 and LG 3-5 and note "Christ ... revealed to humanity His mystery" - LG 3.
29. Augustine, *Epist.* 187, 11, 34, PL 33: 846.
30. Leo 1, *Sermo.* 22, 1: PL 54, 193.
31. Johann Auer and Joseph Ratzinger, *Dogmatic Theology* 8, *The Church: The Universal Sacrament of Salvation* by Johann Auer (Washington, D.C.: Catholic University of America, 1993) p.95.
32. SC 7 and Catechism, n. 1088.
33. Colm O'Grady, *The Church in Catholic Theology: Dialogue with Karl Barth* (London: Geoffrey Chapman, 1969) p.61.
34. SCC, *Ad normam decreti* 55, *op.cit.*, p.130.
35. Augustine, *De magist.* 10:33: PL 32, 1214.
36. SCC, *Ad normam decreti*, *op.cit.*
37. LG 48, AGD 5, GS 45, for example.
38. *Sacramentum Mundi*, ed. Karl Rahner, *et al.*, VI (New York: Herder and Herder/London: Burns and Oates, 1968) p.319.
39. LG 8.
40. Archdiocesan Statement of Mission and Directions, *op.cit.*
41. "Journey to Easter, 1997", *op.cit.*
42. LG 1.
43. *ibid.*, 13.

44. *ibid.*, 17.
45. Alexandre Ganoczy, *An Introduction to Catholic Sacramental Theology* (New York: Paulist, 1984) p.25.
46. Cyprian, *De cath. eccles. unit.* 3-5; 5-7: *CSEL* III, pp.213, 215.
47. Leo I, *Sermo* 23, 4: *PL* 54, 202; *Serm.* XXX, 1: *ibid.*, 230.
48. T.J. van Bavel, *Christians in the World* (New York: Catholic Book Publishing Co., 1980) p.103.
49. Augustine, *Enarr. in Ps.* 30, *en.* 2, *serm.* 1, 4: *PL* 36, 232.
50. However, the "sacramental reality" was seen in Christ, by implication, according to the "great Scholastics": Auer and Ratzinger, *op.cit.*, p.87. Also see Thomas Aquinas, *S.Th.* III, 63, 6, 1.
51. Council of Florence (1442), *Decr. pro Jacobitis* 1441-2: DS 1351.
52. Pius XII, *Mystici Corporis*, *AAS* 35 (1943) p.223.
53. Henri de Lubac, *op.cit.* p.127.
54. *ibid.*, p.121.
55. Yves Congar, *The Mystery of the Church*, *op.cit.*, p.71.
56. For example in *AGD* 5.
57. *LG* 1.
58. *ibid.*, 2.
59. *ibid.*, 3.
60. *ibid.*, 4.
61. *ibid.*, 13.
62. *GS* 1.
63. *LG* 17.
64. *ibid.*, 8.
65. *ibid.*, 9.
66. *ibid.*, 8. Quote from Colm O'Grady, *op.cit.*, p.109.
67. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.2.
68. *ibid.*
69. "Tomorrow has already arrived", *op.cit.*
70. *LG* 8.

71. *ibid.*, 7.
72. *ibid.*, 13.
73. *ibid.*, 9. How can the church be regarded as the "universal sacrament of salvation" since very many people are outside its visible structure? This is possible because she "does not possess completely her sacramental form in this world". Instead, "she will receive her perfection only in the glory of heaven" (LG 48). As a visible society, the earthly church is the Body of Christ, vivified by His Spirit (LG 7). However, the institution also has an "invisible" component - all who "believe in Christ, and finally all of humanity" (LG 13). In fact, all people "belong, or are related" to this Catholic unity (LG 13). In time, the visible, pilgrim church will pass away (LG 48), and all of humanity will be renewed in Christ, forming one eschatological (heavenly) church, inclusive of everyone of goodwill (LG 49). Actually, this renewal has begun already, since Christ is "continually active in the world", while the work of salvation "is carried forward in the sending of the Holy Spirit, and through (the Spirit) continues in the church" and elsewhere (LG 48).
74. AGD 5.
75. SC 7.
76. *ibid.*
77. LG 12.
78. *ibid.*, 9.
79. Edward Schillebeeckx, *Christ - The Christian Experience in the Modern World*, trs. John Bowden (London: SCM, 1980) p.836.
80. LG 8.
81. SC 6.
82. LG 8.
83. LG 4 and see de Lubac, *op.cit.*, p.121 on Trinitarian perspective.
84. LG 8; Grillmeier, "The Mystery of the Church", *op.cit.*, pp.148-9.
85. Catechism, n. 1127.
86. Béguerie and Duchesneau, *op.cit.*, p.10.
87. LG, Chapter III.
88. *ibid.*, Chapter II.
89. LG 2 describes the members of the church as "those who believe in Christ".
90. Ganoczy, *op.cit.*, p.153.
91. LG 1.
92. *ibid.*, 8.
93. *ibid.*, 5.

94. *ibid.*, 48.
95. Archdiocesan Statement of Mission and Directions, *op.cit.*
96. PPP, Celebrate Booklet, *op.cit.*, p.1.
97. *LG* 9.
98. *ibid.*.
99. *ibid.*, 8.
100. *SC* 42.
101. *ibid.*, 6.
102. *LG* 11.
103. *GS* 23.
104. Synod of Bishops, *Convenientes ex universos* 1, *op.cit.*, p.924.
105. *ibid.*, Introduction.
106. PPP, Care Booklet, *op.cit.*, p.1.
107. *AA* 8.
108. *ibid.*
109. John Paul II, *Familiaris Consortio* 30, *op.cit.*, p.116.
110. *ibid.*
111. PPP, Care Booklet, *op.cit.*, p.8.
112. *GS* 37.
113. Synod of Bishops, *Convenientes ex universos* III, 7, *op.cit.*, p.940.
114. *ibid.*, I, p.924.
115. PPP, Collaborate Booklet, *op.cit.*, p.1.
116. *ibid.*, p.4.
117. *LG* 12.
118. *AA* 3.
119. PPP, Collaborate Booklet, *op.cit.*, p.6.
120. *GS* 38.
121. *ibid.*, 39. Quotation from the Preface for the Feast of Christ the King, The Sunday Missal (Sydney/Wellington: E.J. Dwyer, 1986) p.414.
122. PPP, Evangelise Booklet, *op.cit.*, p.1.

123. AA 6.
124. LG 48.
125. AA 3.
126. PPP, Evangelise Booklet, *op.cit.*, p.4.
127. PPP, Learn Booklet, *op.cit.*, p.1.
128. Béguerie and Duchesneau, *op.cit.*, p.12.
129. AA 29.
130. *ibid.*, 30.
131. Brisbane Archdiocesan Assembly, 1989: The Assembly Follow-up (Brisbane: Catholic Archdiocesan Offices, n.d.) p.9.
132. *ibid.*
133. *ibid.*
134. Béguerie and Duchesneau, *op.cit.*, p.10.
135. Shaping Our Future: Shaping and Staffing Our Parishes (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, n.d.): Pamphlet, page headed "The purpose of this process".
136. SC 1.
137. Sandra de Gidio, Sacraments Alive: Their History, Celebration and Significance (Mystic, Conn.: Twenty-third Publ., 1991) p.19.
138. William J. Bausch, A New Look at the Sacraments, Rev. ed. (Mystic, Conn.: Twenty-third Publ., 1983) p.277.
139. James L. Empereur, "Models for a Liturgical Theology" in Michael J. Taylor, ed., The Sacraments: Readings in Contemporary Sacramental Theology (New York: Alba, 1981) p.57.
140. *ibid.*
141. Ganoczy, *op.cit.*, p.46.
142. SC 6; PO 5; LG 7. Note the following: "The basic intention of Catholic sacramental teaching would certainly be misconstrued if the Christological dimension of sacramental communication were lost to view ... Because this humanity of Jesus made oneness with God concrete, and anticipated His powerful existence-for-mankind even unto death, and beyond into the realm of life, the sacramental *memoraria* of these facts bear in themselves the power of saving rebirth", Ganoczy, *op.cit.*, p.151.
143. SC 7.
144. Ganoczy, *op.cit.*
145. Bausch, *op.cit.*, p.259.
146. Béguerie and Duchesneau, *op.cit.*, p.4.

147. LG 4.
148. Irenaeus, *Adv. haer.* 3, 24, 1: PG 7, 966.
149. Augustine, *Enarr. in Ps.* 30 [31], en. 2, *Sermo.* 1, 4: PL 36, 232: "Ergo simul omnes nos cum capite nostro Christo, sine capite nostro nihil valentes".
150. *ibid.*, *Enarr. in Ps.* 10 [11], 3: PL 36, 131.
151. Catechism, n. 1116.
152. Leo 1, *Sermo.* 74, 2: PL 54, 398.
153. LG 7, 8, 9, 11; SC 7.
154. LG 11; Catechism, n. 1119.
155. Catechism, n. 1267.
156. *ibid.*, n. 1271.
157. LG 11.
158. PO 5.
159. SCDF, *Pastoralis actio* 14, AAS 72 (1980), p.1144; Thomas Aquinas, *S. Th.* III, 69, a 6, ad 3.
160. SCR, *Inter oecumenici* 6, AAS 56 (1964), p.878.
161. SC 6; LG 7.
162. LG 11.
163. PO 5.
164. Paul VI, *Paenitemini* I, AAS 58 (1966), p.180.
165. SCDW, *Nomine parvulorum* 10 (June 24, 1973), Flannery 2, p.32.
166. CIC, c. 868 (2).
167. Catechism, n. 1183 (2).
168. SCDF, *Pastoralis actio* 5, *op.cit.*, p.1140.
169. *ibid.*, 8, p.1142; Paul VI, *Solemni hac liturgia*, AAS 60 (1968) p.440.
170. Catechism, n. 1226; Acts 2:38; 16: 31-3.
171. Acts 16:33.
172. Michael Lattke and Majella Franzmann, *Earliest Christianity: History and Theology of the New Testament: Lecture notes on RE245* (Brisbane: University of Queensland, 1989) p.28.
173. John L. McKenzie, *Dictionary of the Bible* (New York: Macmillan/London: Collier Macmillan, 1965) p.80.
174. Cyprian, *Epist.* 64, 5: CSEL III, p.720.

175. Origen, *In Levit. homin.* VIII, 3: *PG* 12, 496.
176. Augustine, *De peccat. merit. et remis*, XVII-XIX, 22-24: *PL* 44, 121-2 and *De praedest.* XIII, 25: *ibid.* 978.
177. For instance, at the Council of Carthage (418): *De peccat. orig.* 2: DS 223; Council of Florence (1442): *Decr. pro Jacob.*: DS 1349; Council of Trent (1546): *Decr. de peccat. orig.*: DS 1514; (1547): *Decr. de justif.*: DS 1524.
178. *GS* 13.
179. *ibid.*, 22.
180. *SC* 4.
181. *ibid.*, 6.
182. *ibid.*
183. *ibid.*, 9.
184. Catechism, n. 1250.
185. *CIC*, c. 867 (2).
186. *ibid.*, c. 868 (2).
187. Catechism n. 1250.
188. Paul Tillich, *A History of Christian Thought: From its Judaic and Hellenistic Origins to Existentialism*, ed. Carl E. Braaten (New York: Simon and Schuster, 1967) p.156.
189. *SC* 5, 6, 7, 8.
190. Catechism, n. 2022.
191. *ibid.*, n. 2008.
192. *ibid.*, n. 1257.
193. *LG* 16.
194. *SCDF, Pastoralis actio* 14, *op.cit.*, p.1144.
195. See, for instance, Catechism nos. 1303, 1391, 1392, 1393, 1394, 1395, 1468, 1469.
196. See, for instance, *LG* 11 and *PO* 5.
197. *SC* 7.
198. *CIC*, c. 963.
199. *ibid.*
200. *ibid.*, c. 960.
201. Catechism, n. 1441.

202. Pius X, *Quam singulari*, AAS 2 (1910), pp.577-83.
203. SCC, *Ad normam decreti*, Appendix, 4 and 5, *op.cit.*, pp.175-6; See also footnote 6 in same Appendix; Flannery, 2, p.605.
204. SCC and SCDS, *Sanctus Pontifex*, AAS 65 (1973) p.410.
205. *CIC. c. 914.*
206. *ibid.*, c. 989.
207. SCC, *Ad normam decreti*, Appendix 2, *op.cit.*, pp.173-4.
208. It is argued that first reconciliation prior to the reception of first Eucharist is useful: "even when only venial sins are in question, (since) it gives an increase of grace and charity, improves the children's good dispositions for the reception of the Eucharist, and helps to perfect the Christian life": *ibid.*, Appendix 5, pp.175-6.
209. See SC6, 7.
210. SCC, *Ad normam decreti* 55, *op.cit.*, p.130.
211. Catechism, n. 1129.
212. Cyprian, *Ep.73*, 21: *CSEL* III, 795.
213. *LG* 9-17.
214. *ibid.*, 18-29.
215. Grillmeier, "The Mystery of the Church", *op.cit.*, p.149.
216. Tillich, *op.cit.*, pp.229-30.
217. *ibid.*, p.131.
218. Pius XII, *Mystici Corporis*, *op.cit.*, p.208. Semmelroth claims that the Council fathers "were prepared to admit the sinfulness of the church's members, but not of the church herself": Semmelroth, *op.cit.*, p.281.
219. *LG* 8.
220. Catechism, n. 1128. The wording continues "Nonetheless, the fruits of the sacraments also depend on the dispositions of the one who receives them".
221. *ibid.*
222. *ibid.*, n. 1125.
223. *ibid.*, n. 1129. Also see pp.183, 187.
224. *ibid.*, n. 1127.
225. See Catechism n. 1471. See also Paul VI, *Indulgentiarum doctrina* AAS 59 (1967) pp.5-24.
226. A phrase which became popular as a consequence of its use by Anselm of Canterbury (1033-1109). See Anselm, *Cur Deus Homo?* in Anselm of Canterbury V3, Ed. and trs. Jasper Hopkins and Herbert Richardson (Toronto/New York: Edwin Mellen, 1976) pp.43-137.

227. John Calvin, *Institutes of the Christian Religion*, V1, ed. John T. McNeill, trs. Ford Lewis Battles (Philadelphia: Westminster, 1960) I, xv, 4, p.189. Calvin claimed that "the whole man is overwhelmed - as by a deluge - from head to foot, so that no part is immune from sin, and all that proceeds from him is to be imputed to sin". Nonetheless "Sin is not our nature but its derangement", *ibid.*, II, i, 9-10, p.253.
228. Lev Shestov, *Kierkegaard and the Existential Philosophy*, trs. Elinor Hewitt (Athens, Ohio: Ohio University Press, 1969) p.301. Translation: "God sent His only begotten Son into the world and laid on Him all sins, saying: 'You are Peter, the denier; Paul, the persecutor, blasphemous and violent; David, the adulterer; the sinner who ate the apple in Paradise; the thief on the Cross. You have committed all the sins in the world'". Luther claimed that "to conquer the sin of the world, death, the curse, and the wrath of God in Himself - this is the work, not of any creature but of the divine power. Therefore it was necessary that He who was to conquer these in Himself should be true God by nature. For in opposition to this mighty power-sin, death and the curse - which of itself reigns in the whole world and in the entire creation, it is necessary to set an even higher power, which cannot be found and does not exist apart from the divine power. Therefore, to abolish sin, to destroy death, to remove the curse in Himself, to grant righteousness (2 Tim 1:10), and to bring the blessing in Himself, that is, to annihilate these things and to create those - all these are works solely of the divine power. Since Scripture attributes all these to Christ, therefore He Himself is Life, Righteousness and Blessing, that is, God by nature and in essence": Jaroslav Pelikan, ed., *Lectures on Galatians, 1535, Luther's Works*, V26 (St Louis, Miss.: Concordia, 1963) p.282.
229. Karl Barth, *Church Dogmatics I*, 1, trs. G.T. Thomson (Edinburgh: T. and T. Clark, 1938) p.148.
230. See, for instance, Calvin, V2, *op.cit.*, III, xxi, pp.920-932, and "The Bondage of the Will" in Timothy Lull ed., *Martin Luther's Basic Theological Writings* (Minneapolis: Fortress, 1989) p.220.
231. For instance, Luther disputed with Erasmus, telling him to "have done with respecting of persons", *ibid.*, p.225.
232. These insights were arrived at through prior understandings of Orthodox sacramental doctrine, also from discussions with Rev. Gregory Sakellariou, Greek Orthodox Community of St George, Browning St, South Brisbane, Queensland, in October, 1996.
233. Catechism, n. 1118; *UR* 2.
234. Catechism, n. 1119; *LG* 11.
235. Catechism, n. 1123; *SC* 7.
236. Catechism, n. 947.
237. *ibid.*, n. 1127; *UR* 2.
238. *ibid.*, n. 739.
239. John Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (London and Oxford: Mowbrays, 1974) pp.193, 205. Ideas mentioned were discussed with thesis supervisor, Dr. Ian Gillman.
240. Catechism, n. 1123.
241. *ibid.*, n. 1127.
242. Grillmeier, "The Mystery of the Church", *op.cit.*

243. LG 10.
244. SC 7.
245. SC 36 (2); 54. These regulations allowed "restricted" use of the vernacular. By 1971, in response to representations from around the world, "the use of the vernacular in public masses was left entirely to the judgement of episcopal conferences". See Flannery 1, p.39.
246. SCDW, *Sacramentali communione* AAS 62 (1970) pp.664-67.
247. SC 28-32.
248. Catechism, nos. 1140, 1141.
249. SC 10.
250. *ibid.*, 14.
251. *ibid.*, 27.
252. *ibid.*
253. PPP, Celebrate Booklet, *op.cit.*, p.1.
254. *ibid.*
255. This principle was affirmed in every Shaping and Staffing Taskforce Proposal. See, for example, Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, 3.
256. Bausch, A New Look at the Sacraments, *op.cit.*, 275.
257. AA 2.
258. de Gidio, *op.cit.*, p.95.
259. *ibid.*
260. Avery Dulles, "Ius Divinum as an Ecumenical Problem", *Theological Studies*, 38, 1977, p.699.
261. Edwards, *op.cit.*, p.55.

CHAPTER SEVEN

Ministry - Proclaiming the Reign of God

One of the chief outcomes of the *Shaping and Staffing* process is intended to be church renewal, and it is no exaggeration to say that, if this is not achieved, the archdiocese will be inadequately prepared to face the twenty-first century. The basic focus of the renewal involves ministry, as parishioners follow the Directions laid down in the Statement of Mission and Directions, and become people who "care, celebrate, collaborate, learn and evangelise".¹ This idea of lay involvement has undoubtedly been aided by the clergy shortage, although considerable impetus has come from the Vatican II reappraisals of ministry, and of the role of the laity in the church.

That is not the first time in the institution's history that there have been changes in perceptions regarding ministry. Down the ages, this concept has undergone significant variation. Although exercised by those with the appropriate - and community identified - gifts in the time of Paul (1 Cor. 12:4-11; Eph. 4:7, 11-13), by the third century it had become synonymous with office. Institutionalisation signalled the end of the previously-existing equality of the People of God, while the emergence of the cultic model of priesthood, with its shattering of the link between clergy and laity, marked further far-reaching change. In that climate, the imposition of the celibacy law exalted the ordained as "pure", for service at the altar.² That situation survived until the Council fathers at Vatican II acknowledged that the laity also had a role as ministers, as will be seen later.

For some parishioners in Brisbane, cooperation in ministry appears appropriate. They see it in terms of fulfilling their mandate as People of God, through using their gifts in the institution's service. They also agree with the archdiocesan Principle that "Mission determines structures and leadership". For other church members, renewal is a disturbing word, for their "lived experience" of church is of a "safe, comfortable" institution,³ with security engendered through:

"the customs, practices, to which (they) have become attached, but more fundamentally (through) a deep-seated conception of the sacred person and the sacred place".⁴

Avery Dulles,⁵ Brennan⁶ and Doohan⁷ all identify the link between institution and "sacred power" residing in the clergy in the traditional model of church as Institution, which remains "the dominant ecclesiology of our age".⁸

This model of church has been built upon certain presuppositions. Government has come from the top, with bishops representing the pope at diocesan level; the power of priests has come via ordination, and their ministry has been seen as essential for lay salvation; finally, there have been two classes established in ecclesiastical society, "the priest who has governed and ministered, and the passive servant laity",⁹ which has "prayed, paid, and obeyed".¹⁰

In defence of the institutional model of church, it must be stated that the overwhelming majority of the clergy have dedicated their lives to the service of their parishioners. They have endeavoured to promote gospel values in their communities, and their charity has been both visible and practical. Many have been blessed with diverse talents, which have been employed for the betterment of their parishes.

On a realistic level, too, even today:

"in a society as large and complex as the church there is need for officers with a determinate sphere of competence, responsibility and power. Without administrators designated in some regular way, and acknowledged as having well-defined roles, there would be chaos and confusion".¹¹

The Laity and the Brisbane Church

In the Brisbane church, there have been sustained efforts over a number of years to include the laity in decision-making at both archdiocesan and parish levels. At the former level, there is lay representation on both taskforces and committees. Parishes have also been strongly urged to incorporate pastoral councils in their administrative structures. Although canon law provides for a "consultative" role only for these,¹² in recent years they have had a real voice in decision-making in some parishes. In others, however, though renewal is claimed, and "the language of Vatican II" is used:

"the vision of church articulated in the Middle Ages still dominates. In it, a caste system of ontologically special, unique males determines the direction of the universal body of the church ... Priests ... create an elite group of trained professionals that we call staff. This small coterie ... may all speak the language of renewal, but often are nothing more than *nouveau* clerics perpetuating the system".¹³

According to the present model of church, that is quite legal, since officially ministry is reserved to the clergy, and "the ordinary believer is rendered (only) a consumer, the receiver of ministerial services".¹⁴

That runs directly counter to the archdiocesan ideal of the People of God¹⁵ making a significant contribution to ministry and services in their parishes. Also, it flies in the face of sentiments expressed in Vatican II documents, although arguments from these are used by both opponents and supporters, in connection with a changing ministerial role for the laity.

According to opponents of change, the laity's proper field for ministry is in the secular realm.¹⁶ While original Vatican II documents give little support for that argument, it has been mentioned in post-Conciliar literature, such as at the Synod of Bishops, where it was stated that:

"(The laity's) principal and primary function is ... to develop and make effective all those latent Christian and evangelical possibilities which already exist and operate in the world".¹⁷

Against post-Conciliar utterances, however, are several Conciliar ones which stress the necessity for lay involvement in both Church and world.¹⁸ *Apostolicam actuositatem*, for instance, points to the "characteristic of the lay state being a life led in the midst of the world and of secular affairs".¹⁹ The document then proceeds to claim that the laity are "assigned to the apostolate", for which they have "special gifts". Further, it is actually stated that:

"From the reception of these charisms, ... there arises for each of the faithful the right and duty of exercising them in the church and in the world".²⁰

Later comes an even more pertinent comment:

"The laity's action within the church communities is so necessary that the apostolate of the pastors will frequently be unable to obtain its full effect without it ... by their expert assistance (lay people) increase the efficacy of the care of souls as well as of the administration of the goods of the parish".²¹

Similarly, according to *Lumen gentium*, the laity receive "gifts" from the Holy Spirit, to make them "fit and ready to undertake various tasks and offices, for the renewal and building up of the church".²² It is stated that:

"this very diversity of graces, of ministries, and of works gathers the People of God into one for 'all these things are the work of one and the same Spirit' (1 Cor. 12:11)".²³

The *Catechism of the Catholic Church* provides official endorsement of the laity's right (and even duty) to minister within their church community. The relevant article, a direct quotation from Paul VI's *Evangelii nuntiandi* states:

"The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesiastical community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the graces and charisms which the Lord has been pleased to bestow on them".²⁴

From the foregoing it can be seen that the laity have both the obligation and the right to undertake various ministries within their church communities. Moreover, they are equipped with charisms specifically for this work, without the benefit of which the church actually will be the poorer.

A further pragmatic consideration is the fact that, with the current clergy shortage, the latter will need the laity's help, in labouring to ensure that parishes grow into communities which "care, celebrate, learn, collaborate and evangelise".²⁵ However, even if there existed a clergy surplus, the charisms of the laity would still be needed, and be essential for parish "growth and life".²⁶ Some parishioners realise this, and at the present time they are an enthusiastic and resourceful addition to the church's workforce, as they undertake diverse ministries throughout the Archdiocese.

The majority, however, need to be awakened to their responsibilities as the People of God, and to "the significance of baptism and the call to discipleship".²⁷ The sooner this happens the better for, as priest numbers dwindle further there is a real danger, as Treston notes,²⁸ that new ministerial structures will evolve merely as a response to changing circumstances. That would prove disastrous, since structural alteration probably would be confined only to what is required to counter existing deficiencies.

Lay Ministry as Active Discipleship

The question of laity in ministry should be considered totally apart from the clergy shortage, because it concerns the laity's role in the church, not the role of some laity who are endeavouring to compensate for the lack of priests. Many lay people, in fact, see their ministry as complementing that of the ordained, and their reasons for undertaking such ministry are unconnected with the institutional aspect of the church.

Murnion notes that there appears

"a focus on the various works of ministry ... People are concerned to build the individual communities or parishes of which they are a part ... In a sense we could call it a shift in part from order to ministry, from entering holy orders, or religious orders regardless of ministry, to taking on ministry regardless of the place or institution within which it will be done".²⁹

Doohan also writes of a deliberate lay commitment to ministry. He claims that

"Laity understand ministry in different ways than before the Council, are convinced that everyone is called to service, anticipate a new direction in the church's future ministries, and recognise that new approaches imply a serious questioning of the traditional clerical monopoly of ministry".³⁰

To ensure that lay ministry in Brisbane is not seen solely in terms of involvement due to the clergy shortage, parishioners can be educated "to accept their role as active disciples following the way of Jesus".³¹ Priests, too, can "promote the dignity and responsibility of the laity in the church".³² Then, each parish will no longer be just "a cosy refuge in a threatening world".³³ Instead, it will be transformed into a genuinely Christian community, in which all are called to participate.³⁴

The concept of lay cooperation in parish ministry, so evident in Conciliar documents, appears to have heralded a significant shift in thought away from the pre-Vatican II

notion of the clergy having sole responsibility for ministry at parish level. In fact, the Council

"challenged priests and religious to realise they are incomplete without the ministry of the laity, and called all to share, collaborate, and move forward together".³⁵

This has been a source of unease for some priests, who have never been taught the interpersonal skills necessary for effective collaboration. They feel the clerical state has been devalued, also that their role is viewed as less important than formerly.³⁶ That, of course, is not the case - rather, they still have an essential part to play. This was realised even before the Council, as can be seen in the insight from Yves Congar, who held that:

"the 'sacramental' ministries of episcopacy, presbyterate and diaconate ... are to be understood as modes of service, helping the church to develop as a living community of faith".³⁷

Today, the priest is leader or "catalyst" of the community,³⁸ with the roles of minister of word and sacrament. However, he also has responsibility for presiding over, and serving his local community "in such a way that it may deserve to be called by the name which is given to the unique People of God ... the church of God".³⁹ Fulfilment of the church's "salvific mission" is the responsibility of both clergy and laity, working together in a relationship of complementarity.⁴⁰

Unfortunately there appears little real understanding in the wider church of "the true correlation existing between the priesthood of the laity and that of the ordained ministry" at the level of the local church.⁴¹ While this correlation was acknowledged at Vatican II,⁴² regrettably, three decades later there has been no adjustment in church

structures, policies or practices, as an appropriate and even necessary response to this insight. Now, very careful and painstaking work will be needed to bring many of the laity to the realisation that non-ordained ministry is both authentic and valuable.

The "Essential" Difference between Clergy and Laity

It is no wonder that the laity have failed to realise their potential in the ministerial arena. Although they received a positive image in Vatican II documents,⁴³ the Council fathers appear to have given little consideration to the significance of this, both for the laity, and for the institution itself. That is not surprising. When new concepts are introduced into an organisation, it takes time to decide their ramifications.⁴⁴

The dilemma since the Council has been to remain true to the new picture of the laity, while preserving the existing institutional structure, which was also endorsed at the Council.⁴⁵ Since the structure has remained fixed, the laity's position relative to that of the clergy, not only with regard to ministry, has remained largely unchanged (and subordinate). In church order there are indicators illustrative of this in the following:

- (i) There is claimed to exist among "all of Christ's faithful a true equality with regard to dignity and action".⁴⁶ Notwithstanding that, in at least two places in the *Codex Iuris Canonici*, lay members of a parish are designated "subjects" of the parish priest and/or of the local Ordinary.⁴⁷
- (ii) Lay people have no decision-making power legally at parish level.⁴⁸

It is official church teaching that the laity share in the *tria munera* of Christ,⁴⁹ also that as a body they "cannot err in matters of belief", since they manifest the "supernatural appreciation of the faith (*sensus fidei*) of the whole People of God".⁵⁰ The possession of these attributes has not, however, enhanced their position relative to that of the clergy, in the field of ministry in the post-Conciliar church. Orsy claims that, since the promulgation of the 1983 *Codex Iuris Canonici*, the laity "cannot genuinely participate in the sacred operations of the church; at the most they can cooperate".⁵¹ The "sacred" has thus become the distinguishing characteristic of an all-embracing hierarchical power. As a consequence, ministry is allied with status, while authority is purely institutional. John Collins, who laments this state of affairs, notes the system owes more to "political hegemonies of the Ancient World" than it does to a New Testament model of ministry.⁵²

A fruitful area of reflection in connection with authority may be found in an investigation of the relationship between "anointing" and "office". In *Lumen gentium* anointing is noted in connection with the People of God, who are thus "consecrated to be a spiritual house and a holy priesthood".⁵³ This theme is echoed in *Presbyterorum ordinis*, which proclaims that Christ "makes His whole Mystical Body share in the anointing of the Spirit ... (thus they are) made a holy and (royal) priesthood".⁵⁴ Nonetheless, this document later mentions that through the sacrament of orders priests are "anointed" with the Holy Spirit, with sacerdotal authority being grounded in the latter anointing, though not in the former.⁵⁵

That may be why *Lumen gentium* claims that "the common priesthood of the faithful" and "the ministerial or hierarchical priesthood" "differ essentially and not only in

degree".⁵⁶ No explanation of that "essential" difference was provided by the Council fathers at Vatican II, however the *Catechism* states that:

"While the common priesthood of the faithful is exercised by the unfolding of baptismal grace - a life of faith, hope and charity, a life according to the Spirit - the ministerial priesthood is ... directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a means by which Christ unceasingly builds up and leads His church. For this reason, it is transmitted by its own sacrament, the sacrament of holy orders".⁵⁷

This definition raises questions regarding its origin, its status and its content.

The *Catechism* contains a wealth of information concerning the Catholic doctrinal heritage. It is amply footnoted, with teachings being traced to their sources. Yet the above definition has not even one footnote! Thus there is not a single clue regarding its parentage. For a teaching of such potential importance that is, to say the least, a little unusual.

Its status as a Catholic teaching appears to pose no problems, when it is understood that truths in the church are arranged in a hierarchy, according to the level of assent to them required of the faithful. The supreme teaching office of the church is exercised by the pope when he "proclaims by a definitive act a doctrine pertaining to faith and morals" to be held by "all the faithful".⁵⁸ Such a pronouncement is regarded as infallible.⁵⁹ This charism of infallibility is present also in the body of bishops when, with the pope "they exercise the supreme *magisterium*, above all in an Ecumenical Council".⁶⁰ If a pronouncement is to be regarded as infallible, this is stated when it is made.⁶¹

When the pope, either alone or teaching in union with the college of bishops, "without arriving at an infallible definition and without pronouncing in a 'definitive manner', (proposes) in the exercise of the ordinary *magisterium*, a teaching that leads to better understanding of revelation in matters of faith or morals", such a teaching is not regarded as infallible,⁶² however, it should be very seriously considered by all Catholics. Also to be respected are truths set out in documents released by Vatican congregations, such as the Congregation for the Doctrine of the Faith. Such teachings are proposed as an exercise of the church's ordinary *magisterium*.

What of the status of teachings actually *originating* in the *Catechism*? It is noted that material in this:

"was the object of extensive consultation among all Catholic bishops, their Episcopal Conferences or Synods ... (and) as a whole it received a broadly favourable acceptance on the part of the Episcopate ... The achievement of this *Catechism* thus reflects the collegial nature of the Episcopate".⁶³

Neither "extensive consultation" nor "a broadly favourable acceptance" in connection with any definition makes of it a teaching of the *magisterium purely on those grounds!*

The pope claims that the *Catechism* is:

"a statement of the church's faith, and of Catholic doctrine attested to, or illumined by sacred scripture, the Apostolic Tradition and the church's *magisterium*".⁶⁴

The definition in question does not appear to belong to any of the above categories. It is not found in scripture, nor is it a traditional belief. It has never been set out in a Vatican document as a *magisterial* teaching at any time prior to the release of the *Catechism*, so far as I can ascertain. In fact, it may well be a product of the latter's "editorial committee"!⁶⁵ Nonetheless, *because* it appears in the *Catechism*, it has become a teaching of the Church's ordinary *magisterium*,⁶⁶ therefore it merits serious

consideration. However the definition given need not (and should not) be regarded as the final word on the topic. The content of the teaching owes little to Vatican II. As noted previously, it is stated that:

"the common priesthood of the faithful is exercised by the unfolding of baptismal grace - a life of faith, hope and charity ... The ministerial priesthood is ... directed at the unfolding of the baptismal grace of all Christians".

The clerical role receives thoroughly inadequate treatment in the above definition. For *Catholics*, it correctly identifies the priests' duty, since they are the community leaders,⁶⁷ with responsibility for preaching the word of God,⁶⁸ and for celebrating the sacraments.⁶⁹ [The word *Christians* appears incorrect, since "unfolding of ... baptismal grace" involves reception of the sacraments, something not possible for non-Catholics, at present - *CIC*, c. 844 (1).] Unfortunately, the definition fails to mention a most important point. *Lumen gentium* notes that even non-Christians are recipients of God's grace!⁷⁰ What about the clerical duty to evangelise them? The definition appears to imply that the clergy should be concerned only with those who already know Christ. Undoubtedly that is not intended, however it has the potential for misrepresentation. Vatican leaders could be accused of desiring concentration only on a faithful "remnant" (cf. 1 Kgs. 19:18; Am. 15:5; Is. 8:16; Zeph. 2:3)⁷¹ - of merely "safeguarding the already committed"!

Accusation could also be made regarding the laity's truncated role. The supposition is that lay people are responsible for ensuring that they live "a life of faith, hope and charity" as a consequence of their reception of baptismal grace. There is not a word here about lay responsibility for the "unfolding of baptismal grace" in others,⁷² or for the requirement for evangelisation, a demand laid on all Christians (Matt. 28:19-20).⁷³

No mention is made of the obligation for the laity to work at the "building up" of their own faith communities,⁷⁴ or of the responsibility they have for exhibiting the witness of gospel values in their daily lives.⁷⁵

I would hypothesise that this deficit is a consequence of the current institutional preoccupation with ensuring "the effective collaboration of the non-ordained faithful ... while safeguarding the integrity of the pastoral ministry of priests".⁷⁶ In practice this means that, while the non-ordained (both religious and laity) can fulfil ministerial roles, they can receive absolutely no designation denoting leadership. For instance, it is now unlawful for a non-ordained person to be described as "chaplain"!⁷⁷ Unfortunately, the worst feature of the above definition is its implied encouragement for the laity merely to foster their own spiritual growth. Were that actually to happen, lay people would become only "consumers" of the "ecclesiastical product"!

Undoubtedly there will be further debate on the "essential" or ontological difference between the priesthood of the ordained and that of the laity in the future. Can one have both a priesthood of all believers and a hierarchical priesthood of some believers? Actually the clergy are anointed for their roles as evangelisers, and for living their lives in accord with gospel values, when they receive the sacraments of initiation. Since the laity can baptise⁷⁸ and witness marriages,⁷⁹ can one even posit the "essential" difference between clergy and laity as rooted in the former's role as celebrants of the sacraments, without any qualification?

Doohan claims it is incorrect to speak of the laity as "non-ordained",⁸⁰ while the respected theologian, Kenan Osborne, has come to the somewhat revolutionary

conclusion that

"the basic inconsistencies of the theological opinions regarding 'ontological difference' prevent a teaching on 'ontological difference' to be the vital or fundamental key in distinguishing ordained baptised Christians from non-ordained baptised Christians. 'Ontological difference' appears to be no longer a viable theological approach to determine the difference between *klericos/laicos*".⁸¹

I think the focus of any investigation regarding the "essential" difference between the ordained and the non-ordained should be concentrated on the effects of the sacrament of orders itself. By virtue of their sacerdotal anointing, the clergy have the *capacity* to celebrate the sacraments. This comes as a direct consequence of ordination. It is not correct to claim uncritically that the laity also have this capacity, since some lay people can baptise and witness marriages. Lay people do not automatically have this capacity. Their authority is not grounded in their baptismal anointing, but in their appointment. Even the permission granted lay people to baptise in a case of necessity is enshrined in law, as c. 861 (2) of the *Codex Iuris Canonici*. Nowhere in literature regarding baptism can I find validation of the idea that one effect of the sacrament is the capacity to administer it to others!

A further consideration is the fact that the institution is an episcopal, rather than a congregational entity, thus the clergy definitely have a place. Their authority, as celebrants of the sacraments, also as leaders in the vital spheres of ministry and mission, is unquestioned. Perhaps what is needed is a broader focus for ministry, containing a fresh basis for the grounding of authority in the hierarchy. The difficulty would appear to be solved with the adoption of a policy whereby all sacerdotal appointments could be regarded as made from the church community. Thus, with authority validated through anointing by a bishop, and grounded in appointment

(calling), there could be no criticism of the connection between anointing and office. It could then be claimed that the "essential" difference between clergy and laity is the fact that the former are anointed for the ministerial priesthood, as a consequence of their reception of the sacrament of orders. What could be open to question would be the practice of appointing auxiliary bishops as Titular Bishops.⁸² Why could not their authority be based on anointing for the diocese in which they are to serve?

Lay Cooperation and Canon Law

With authority in the church residing in the hierarchy, it appears that the gifts for leadership of the non-ordained cannot be utilised to their maximum extent at the present time. That, in itself, holds the seeds of tragedy for the institution. Many lay people have gifts for leadership, and some feel their talents are being wasted, and their ideas ignored. Others see no reason to support the institution financially unless they have some control over the way their contributions are spent. In addition, many feel that the *Codex Iuris Canonici* itself should be revised, after consultation with representatives from all strata of church membership.

Currently, in a diocese there is provision for the laity to *cooperate* "in the exercise (of the power of governance) according to the law".⁸³ Thus they may be appointed to certain diocesan bodies which, together with the limits of their powers of jurisdiction, are listed below:

- (i) They may be appointed members of a Pastoral Council convened by the bishop of the diocese,⁸⁴ and they have only a "consultative vote".⁸⁵
- (ii) Likewise, they have a "consultative" role at Diocesan Synods.⁸⁶

(iii) Under the headship of a Finance Administrator, they can serve on Diocesan Finance Committees. Here authority is vested in the diocesan bishop.⁸⁷

(Lay members of the church may receive other appointments, which are competency based, personal qualification being the sole criterion for endorsement.)⁸⁸

The position is equally negative at parish level. There, members of Pastoral Councils have only a "consultative" role,⁸⁹ while those on Finance Committees are supposed to "help the parish priest"⁹⁰ who has "final authority".⁹¹

The linking of jurisdiction with orders appears to have resulted in some anomalous situations. Consider the following:

(i) While lay men are able to fulfil the "permanent ministries of lector or acolyte",⁹² these "permanent ministries" are closed to women. Yet, "when the needs of the church warrant it", women may fulfil these roles.⁹³ The reason for the prohibition of women from permanent ministerial status in the performance of these roles is possibly based on the argument of symbolic correspondence. The canonist Huels writes that their exclusion can probably be attributed to the fact that the above-named ministries are steps on the path to priesthood.⁹⁴

(ii) Although the vast majority of lay pastoral workers are women, the church appears ambivalent regarding the labelling of their works as "ministry". Though priests are urged to enlist their help in catechetical work and the like, it is denied that these are "ministries, properly so called".⁹⁵ Yet when undertaken by men, such works are designated as "ministries" in *Evangelii nuntiandi*, though not in the *Codex Iuris Canonici*!⁹⁶

The denial regarding the labelling of certain works as ministries when these are undertaken by women, noted in (ii) above, comes from the document, *Dans le cadre*. That same document, however, appears to lack consistency, for it also furnishes the following information:

"In countries where women's liberation is sufficiently advanced for such progress to be possible, the part played by women in direct evangelisation, AND IN THE MINISTRY PROPERLY SO CALLED should be considerably increased".⁹⁷

In the local church, the diocesan bishop may appoint a religious or a lay person to "share in the exercise of the pastoral care of a parish", under the direction of a priest moderator.⁹⁸ Nonetheless, such an appointee would have no automatic authority to confer baptisms, to assist at marriages, or to perform funeral rites. With regard to baptism, the position is as follows:

"Apart from cases of necessity, canonical norms permit the non-ordained faithful to be designated as extraordinary ministers ... (by the diocesan bishop) should there be no ordinary minister or in cases where he is impeded. Care should be taken, however, to avoid too extensive an interpretation of this provision and such a faculty should not be conceded in an habitual form. Thus, for example, that absence or the impediment of a sacred minister which renders licit the deputation of the lay faithful to act as an extraordinary minister of Baptism, cannot be defined in terms of the ordinary minister's excessive workload, or his non-residence in the territory of the parish, nor his non-availability on the day on which the parents wish the Baptism to take place. Such reasons are insufficient for the delegation of the non ordained faithful to act as extraordinary ministers of Baptism".⁹⁹

There has also been acknowledgment that, in the future, the non-ordained may receive delegation to assist at marriages. The current Vatican directive is as follows:

- "1. The possibility of delegating the non-ordained faithful to assist at marriages may prove necessary in special circumstances where there is a grave shortage of sacred ministers. This possibility, however, is subject to the verification of three conditions. The diocesan Bishop may concede this delegation only in cases where

there are no priests or deacons available and after he shall have obtained for his own diocese a favourable votum from the Conference of Bishops and the necessary permission of the Holy See.

2. In such cases, the canonical norms concerning the validity of delegation, the suitability, capacity and attitude of the non-ordained faithful must be observed".¹⁰⁰

Notwithstanding the fact that approval may possibly be obtained for a religious or a lay person to perform marriage liturgies, the law itself is unclear regarding the granting of "additional faculties and powers to dispense". These are required prior to the celebration of "pastorally sensitive marriages", or of those where a dispensation from some impediment is necessary.¹⁰¹ In the United States, canonists have differed regarding the legality of the local Ordinary granting powers to dispense to anyone apart from the clergy. The United States Apostolic Delegate, while recognising the "*dubium iuris*", has recommended the withholding of such delegation as the "safer course".¹⁰²

The question of the non-ordained performing funeral rites will eventually be raised in Brisbane. It would probably surprise many of the laity that in church law there is no specific mention of a priest as leader of ecclesiastical obsequies.¹⁰³ In fact, when deputed to do so

"The non-ordained faithful may lead the ecclesiastical obsequies provided that there is a true absence of sacred ministers and that they adhere to the prescribed liturgical norms".¹⁰⁴

The "liturgical norms" specifying the extent and limits of authority for non-ordained pastoral leaders have been considered carefully in Brisbane. New guidelines indicate

clearly that their responsibilities do not include those "reserved in general to an ordained priest, or in particular to the pastoral supervisor".¹⁰⁵ That regulation implies that the non-ordained have delegated authority only which, in fact, is the case.

Ministry and Community

It is noted that the *Parish Planning Pack* mentions liturgies which "nurture through ... community".¹⁰⁶ This logically implies a connection between liturgy and community.¹⁰⁷ Now, since liturgical celebration is ordinarily a ministerial function, there is also the implication that the celebrant is acknowledged as such by the members of the community.

The concepts of "ministry" and "community" date back to New Testament times, when the former was viewed as a service to the latter - in the Pauline communities governed by members' charisms (Rom. 12:6-8; 1 Cor. 12:4-11, 28). The use of *presbyteros* (literally elder) is absent from the genuine Pauline epistles. However, in 1 Timothy (5:17-19) and Titus (1:5) *presbyteroi* appear as holders of office. In Acts (20:17), Philippians (1:1) and 1 Timothy (3:1-7) leadership appears entrusted to the *episkopos* (overseer, bishop), while in 1 Timothy (3:8) the office of *diakonos* receives mention.

The appointment of office-bearers in the infant church heralded the replacement of its "charismatic" structure with an institutional-type model. However, nowhere in the New Testament is there mention of delegation of authority for liturgical celebration. Even the earliest extant ordination ritual states that the *presbyteroi* are ordained primarily as "advisers to the *episkopos*".¹⁰⁸

Early Christian writers mention ministry as an exercise of office within the community,¹⁰⁹ and even non-Christian sources document the fact that the Christians "assembled" as a group.¹¹⁰ Around the beginning of the second century, Ignatius (c. AD 112) noted that a "valid" Eucharist is one presided over by a bishop,¹¹¹ while Justin Martyr (c. AD 150) records the Eucharist being offered by the "president of the brethren",¹¹² with only the baptised being allowed to "partake" of the sacrament.¹¹³ By the time of Cyprian the church consisted of "bishops, clergy and all the faithful",¹¹⁴ with the bishop being regarded as "shepherd" of his flock.¹¹⁵

Even in the early days of the church's history, there seem to have been efforts made to point out the special characteristics of office bearers. Thus Augustine of Hippo wrote of ordination being received once only, and leaving a sacramental "character" or mark.¹¹⁶ The concept of apostolic succession (for bishops) was mentioned by Clement of Rome (c. AD 95)¹¹⁷ and Irenaeus,¹¹⁸ and it appears well established with Cyprian.¹¹⁹

Importantly, the Eucharist was seen as a sacrifice,¹²⁰ thus priests gradually became viewed as members of a cultic *sacerdotium*, entrusted with a sacrificial ministry.

The emphasis on the concept of ministry specifically for the community weakened with the rise of the idea of the priest as a cultic figure, a view legitimated at the Fourth Lateran Council.¹²¹ There, ordination became linked directly to Eucharist, and priests were ordained regardless of whether they had any connection with a community or not. This diminished the importance of the latter, for the celebration of the mass became a purely clerical, liturgical act, complete and valid even when no members of a community were present. (Such a celebration has been labelled a

"private" mass,¹²² and today these are forbidden "unless there is a good and reasonable cause".¹²³)

Despite the above prohibition, it is important to remember that Vatican II preserved the sacerdotal model of priesthood, since *Presbyterorum ordinis* states that "in ... the Eucharistic sacrifice ... priests fulfil their principal function".¹²⁴ The capacity to celebrate Eucharist does not follow from the fact that the priest has a leadership role in a particular parish. It comes as a consequence of ordination, and a cleric can still be ordained without necessarily having powers of jurisdiction.¹²⁵

Vatican II did restore the New Testament image of the church as a "community"¹²⁶. As well, emphasis was placed on the role of the latter in liturgy.¹²⁷ The idea of community was even extended to the whole church. Thus we read of it as a "community of faith, hope and charity",¹²⁸ also of "the sacred nature and organic structure of the priestly community".¹²⁹ The parish appears as a community within the church community, since it is described as a "community of Christ's faithful, stably established within a particular church".¹³⁰ Since the church is described as a community, one could argue that when any priest celebrates Eucharist he does this as leader of the community, in a liturgical celebration.

Duties such as celebrating Eucharist and administering sacraments have traditionally been regarded as ministry, also as reserved to the priesthood. However, Martos warns that "the easy identification of priesthood and ministry" can no longer be maintained. He points out today's "plurality of ministries",¹³¹ showing that "there are now many ministers in the church, including some liturgical ministers, who are not ordained".¹³²

Ministry and the Eucharistic Liturgy

The fact that ministry and jurisdiction appear bound together has unfortunate limitations for both. Reasonable requests by the laity for a greater share in decision-making can be refused quite legally. On the other hand, the sacraments can be dispensed only by the clergy, under normal circumstances. Further, despite Vatican II's affirmation of the "universality" of ministry,¹³³ there has been little attempt by the institution itself to establish structures for new forms of ministry, which can utilise the charisms of the laity, while not being dependent upon the ordained clergy.

Power claims that "a theology which relates charism, sacrament and authority" is important,¹³⁴ however the church's present stance fosters a relationship between the latter two while neglecting the former. This is a pity since, according to Doohan, the laity "are dedicating themselves to ministry in such large numbers that a refocussing of this is taking place".¹³⁵ The refocussing in Australia is happening in the local church, for it is there that the vast majority of Catholics experience ministry. Paul Collins shows awareness that this could lead to varied church structures, with those in rural Australia differing from their city counterparts.¹³⁶ For the continuing health of the institution, it appears most important that ministry in the local church is kept alive, with structures relevant for each parish community. That the latter should be cherished could mean parishioners being urged to attend a liturgical service in their own parish church, rather than travel to another parish for mass on Sundays. Such a solution to the clergy shortage is at variance with the Vatican's suggestion that parishioners should travel to the nearest mass centre, if their parish lacks a priest for Sunday worship.¹³⁷ About that idea Bishop Michael Sheehan (Lubbock, Texas) sounds

a warning, forecasting that:

"if the community does not gather on Sunday, it will not keep itself together as a church, will become seriously weakened, and eventually die".¹³⁸

Sunday worship has always been important for Catholics, thus questions regarding the type of liturgical service to be held in the absence of a priest have been raised.¹³⁹

While a Liturgy of the Word with Eucharist may appear an attractive alternative, in reality it seems incapable of justification.¹⁴⁰

The Eucharist is the centre of life both for the church and for the parish.¹⁴¹ In its celebration:

"the faithful are gathered by the preaching of Christ's gospel, and the mystery of the Lord's Supper is celebrated, 'so that through the Body and Blood of the Lord the whole (congregation) is united'".¹⁴²

The entire community participates in the Eucharistic celebration as a complete act of worship. The performance of a part only of this act of worship, by distributing elements previously consecrated, truncates the sacrament, and denies its heart.

Marravee points out that:

"in the light of what the Eucharist is, it may be safer, for the sake of its integrity, not to resort to an activity that pretends to be a substitute for the community's celebration of the Eucharist ... Parishes that have no priest on Sunday simply cannot celebrate the Eucharist. This limitation is not compensated for by communion services that come too dangerously close to jeopardising the integrity of the Eucharist".¹⁴³

A further, more pragmatic reason for adopting a Liturgy of the Word without Eucharist is to avoid confusion in the minds of the laity between the mass and a liturgical service. Perhaps the most appropriate solution would be to refrain from distributing Eucharist at liturgical services. Of course, this may cause lay rejection of

them, for a central ingredient in Sunday worship is reception of the Eucharist. This is because through the latter, parishioners can apprehend the "sacred", in their encounter with their Lord.

While that is valid theologically, it is just as valid that the "sacred" can be encountered in the word of God and in the community too.¹⁴⁴ This is recognised in the *Parish Planning Pack*, which urges the development of liturgies "which nurture through the word of God, community and sacrament".¹⁴⁵

It follows from the above, therefore, that Liturgies of the Word should be seen as valuable for their own sake, and not merely as substitutes for the mass. That latter idea is theologically deficient, since the church is actually the community of Christ's disciples, with readings from scripture transcending all other religious writings.

Through Liturgies of the Word

"Christ continues to make disciples for Himself. This we can celebrate. We can come together to ... appreciate this Word, which calls us into life and covenant with God in Christ. It forms us into being His church".¹⁴⁶

Lay Ministers as Pastoral Leaders

In Brisbane, ministry by the non-ordained is really flourishing, with the work of ministers being appreciated by many. For years, both religious and laity have even assumed positions of pastoral leadership in parishes, chiefly as pastoral associates. With the clergy shortage, and the realisation that in a few years some parishes will be without resident clergy, the first *Shaping and Staffing* taskforce recognised the need for an official archdiocesan policy regarding non-ordained parish leaders. This was

intended to provide archdiocesan endorsement of their appointments, also clarification of their roles, as a pre-requisite to their incorporation into both parish and pastoral area ministerial structures.¹⁴⁷ Accordingly, the document *Appointment of Parish Pastoral Ministers: Principles and Policy* was released in July, 1996.

This document affirms the work of both religious and laity in pastoral ministry to the present time, and points also to the Vatican II endorsement of their labours.¹⁴⁸ In addition, it acknowledges the responsibility of the Archdiocese to detail qualifications required for future appointees,¹⁴⁹ and to ensure the provision of "just and equitable working conditions and remuneration to those who work in its name!"¹⁵⁰ Principles for the selection and appointment of pastoral ministers are laid down.¹⁵¹ Emphasis is placed on the need for formal, written agreements setting out terms and conditions of appointment, procedures ensuring accountability, provision for role and performance reviews, mechanisms for dispute resolution and opportunities for in-service education.¹⁵² The fact that pastoral leaders are recognised officially by the church is emphasised in the requirement for their formal commissioning, prior to their commencing employment.¹⁵³

Three roles will be assumed by pastoral ministers. These are:

- (a) Pastoral director - to be appointed by the Archbishop, and to undertake "the leadership and pastoral care of a parish community". Such an appointee would be responsible for the normal pastoral and administrative duties necessary for ensuring the efficient operation of a parish, "with the exception of those duties and responsibilities reserved in general to an ordained priest, or in particular to the pastor-supervisor".¹⁵⁴

- (b) Pastoral associate - a person who assists the parish priest or the pastoral director in the pastoral care of either a parish or a pastoral area. Normally this will involve "coordination of a number of areas of pastoral ministry".¹⁵⁵
- (c) Pastoral ministry coordinator - a person who coordinates one or more pastoral activities under the direction of a priest or pastoral director, in either a parish or pastoral area.¹⁵⁶

The appointments of both pastoral associates and pastoral ministry coordinators are to be made by either the pastor of a parish, or the pastors of a pastoral area, depending on where the appointee is to serve.¹⁵⁷

In accord with the Statement of Mission and Directions, the document notes that "a key requirement of ministry in the archdiocese ... is its collaborative nature".¹⁵⁸ Thus pastoral ministers are

"to assist the pastor in the leadership and care of the parish, working with him and other parishioners in the coordination of the various parish ministries".¹⁵⁹

Work in pastoral areas may involve collaboration with more than one pastor, also with representatives from either one or more parishes.

Principles guiding the compilation of this new archdiocesan document are based on "Gospel values, a theology of mission and ministry, the church's social teaching, sacramental theology, the code of canon law, and the lived experience of leadership and ministry in the archdiocese".¹⁶⁰

In the future, it is expected that the officially-appointed, non-ordained pastoral leaders will fill a crucial role in the Brisbane church, if parishes are to become communities which "care, celebrate, collaborate, learn and evangelise",¹⁶¹ and thus follow the

Directions laid down in the Statement of Mission and Directions. Not only will ministers be able to organise and guide parish/pastoral area ministry, but they will also provide an institutional focus for communities. People will see the church still at work in their parishes even when there is no resident priest, thus it is hoped they will remain challenged to cooperate in both mission and maintenance within their local communities.

Role and Status of Non-ordained Ministers

As the numbers of lay ministers increase, and as the scope of their labours broadens, the church will need to face questions regarding both the focus and the purpose of particular ministries. As well, the position and role of all ministers in the ecclesiastical structure, also their status in relation to parish leaders will probably require clarification. While these factors remain fluid at present, in the future increasing lay involvement may possibly result in "an immediate tension" caused by "the separation of pastoral leadership from liturgical leadership".¹⁶² This tension could be aggravated by the reality that both religious and laity in ministerial roles "attract authority by nature of the designation of their role".¹⁶³

Whether lay ministers will receive widespread acceptance by parishioners is unclear at present. What is evident is a degree of dissatisfaction with Vatican authorities. Many of the laity are aware of the shortage of priests. They also realise that the Eucharist is a cornerstone of Catholic identity and practice. As well, they know that the celibacy law is a disciplinary provision. Church law is thus seen as restrictive, and as *in conflict with the requirements of a sacramental people*. This has caused a questioning of existing laws, and agitation for:

"meaningful church structures that invite greater participation of, and genuine collaboration with, the laity, and ... an institutional environment that ... encourages greater equality, and a respect for diverse gifts and theological views".¹⁶⁴

This awareness of "diverse gifts" has been acknowledged by John Collins who, with reference to Paul's list of gifts, considers that gifts are a *genus* and ministries are a *species* within that.¹⁶⁵ Ordained ministry would then seem to be a *differentia* within that species!¹⁶⁶

Despite this realisation that giftedness is not necessarily coterminous only with priesthood, the modern-day urging for change in ministerial understanding at first sight appears a phenomenon that has flourished only since Vatican II. However, Hornsby-Smith produces evidence that in the pre-Conciliar church "it is likely" there was "a great deal of alienative compliance"¹⁶⁷ on the part of lay people, also that "compliance does not necessarily entail normative consensus".¹⁶⁸

Of course, even in Brisbane there are some who feel the clergy should undertake all ministry, and who protest at lay involvement. Thus priests who encourage this latter can draw criticism. Even though many members of the hierarchy are really supportive of lay endeavours, there is a contrary current evident too. Grollenberg maintains that a number of leading church figures want:

"the scope for plurality (in ministry) ... kept as limited as possible for fear of polarisation. (Therefore) the ideal policy becomes one of immobilism ... This is clear ... in the fight to the death over the widening of the scope of the ministry".¹⁶⁹

Against that official background, recognition of non-clerical ministries will be hard to secure. This is the unpleasant reality for those who wish for the incorporation of non-

ordained ministers in future models of ministry. Thus, a hoped for "universal, radical equality" among all engaged in the latter may be some time in coming.

This is most unfortunate since, "a growing number of laity wish to make a commitment to a life of church ministry in general".¹⁷⁰ Sadly, they also realise that:

"the church does not have the capacity at present to receive such a commitment, and to make the necessary reciprocal commitment".¹⁷¹

That could lead to a waste of talent, since many lay ministers are well qualified, while in addition they possess the requisite personal qualities. As dedicated and committed workers, it would be difficult to find better, and it is now a reality that the church would be unable to function at its present level without their help.

The archdiocesan authorities have shown recognition of the relationship between ministry and community in the parish setting. They have conceded that the parish:

"is a major, possibly the major, social institution for most Roman Catholics ... it remains the main focus of contact, and often religious identity for the majority of those who retain their Catholic allegiance".¹⁷²

Thus in the *Parish Planning Pack* there is acknowledgment of the fact that the church community has a role in helping people to "live out the mission of Christ in the everyday reality of their lives".¹⁷³

Many parishioners in Brisbane realise this, and lay ministers have become an integral part of parish life, doing everything from planning and celebrating liturgies, to coordinating the work of catechetical teams which undertake religious instruction in state schools.

The fact that they are endeavouring to make parishes places where parishioners can really "care, celebrate, collaborate, learn and evangelise"¹⁷⁴ augurs well for the future. Nonetheless, there is disaffection with the institution felt by some of those well qualified for ministry.¹⁷⁵ This is liable to remain until the laity see they are taken seriously as partners with the clergy in the religious enterprise. What should be investigated is:

"the true correlation which exists between the priesthood of the laity and the priesthood of the ordained ministry. Both have to be viewed within the context of the church as Christ's Body and sacrament, and God's priestly people. The pastoral ministry is one of many ministries, all of which must work together for the good of the whole Body, and for the achievement of the church's task in the world".¹⁷⁶

This could lead to a broader understanding of ministry, as a partnership between the ordained and the "gifted" non-ordained.

At present, the institution recognises that there is a role for ministry by the non-ordained only "when necessity and expediency in the church require it".¹⁷⁷ While that official attitude has failed to deter today's lay ministers, it undoubtedly causes comment and/or resentment.¹⁷⁸ It could even lead to difficulty in finding replacements for the current mature-aged ministers, in years to come. Some young people, particularly women with qualifications for ministry, remain cynical, since their talents cannot be fully utilised in the service of the church. The last thing the institution should do is under-estimate them. They may have no power officially, however:

"they still possess the power of numbers, of finances, of public opinion, of *sensus fidelium*, of conscience, and the radical power of shaking the dust from their feet as they exit".¹⁷⁹

It is sobering to realise that the positive vision of the laity, incorporated into church teaching at Vatican II, as yet has had little impact on either ecclesiastical structures or

church practice. What is needed is reflection on ministry, both lay and ordained, in the context of its necessity for the fulfilment of the church's mission. Currently authorities in Rome appear to be adopting a purely needs-driven, pragmatic approach to harnessing lay talents - using these merely to compensate for the shortage of clergy. The institution, the clergy and the laity all deserve better!

FOOTNOTES

1. Archdiocesan Statement of Mission and Directions, *op.cit.*
2. See Chapter Ten.
3. Patrick J. Brennan, *Re-imagining the Parish* (New York: Crossroad, 1990) p.11.
4. Michael P. Hornsby-Smith, *op.cit.*, p.185.
5. Avery Dulles, *Models of the Church* (Dublin: Gill and Macmillan, 1976) p.153.
6. Brennan, *op.cit.*, pp.10-11.
7. Leonard Doohan, *Grassroots Pastors: A Handbook for Career Lay Ministers* (San Francisco: Harper and Row, 1989) p.10.
8. Brennan, *op.cit.*, p.10.
9. Doohan, *op.cit.*, p.8.
10. Quote from the late Fr Brian Fleming, SJ, for many years a lecturer in the Department of Studies in Religion at the University of Queensland, St Lucia, Brisbane.
11. Dulles, *Models of the Church*, *op.cit.*
12. *CIC*, c. 536 (2).
13. Brennan, *op.cit.*
14. *ibid.*
15. *LG* 12.
16. Condemned by Doohan, *op.cit.*, p.17.
17. Paul VI, *Evangelii nuntiandi* 70, *op.cit.*, pp.59-60.
18. *AA* 3 and 5; *AGD* 21 and 41; *LG* 12 (church) and 13 (world).
19. *AA* 2.
20. *AA* 3.

21. AA 10.
22. LG 12.
23. LG 32.
24. Catechism, n. 910.
25. Archdiocesan Statement of Mission and Directions, *op.cit.*
26. Catechism, n. 910.
27. Kevin Treston, Ministry for Today and Tomorrow (Samford, Q: Creation, 1995) p.50.
28. *ibid.*, pp.49-50.
29. Philip Murnion, "The Next Steps for the Laity", *Origins*, 25, 2, May 25, 1995, p.31.
30. Doohan, *op.cit.*, p.11.
31. Treston, *op.cit.*, p.50.
32. LG 37.
33. Edward G. Pfnausch, "Personnel Issues" in Code, Community, Ministry, ed. Edward G. Pfnausch, 2nd rev. edn. (Washington, D.C.: Canon Law Society of America, 1992) p.97.
34. Gerald Foley, Empowering the Laity (Kansas City: Sheed and Ward, 1986) pp.57-8.
35. Doohan, *op.cit.*, p.11.
36. Paul Collins, No Set Agenda (Melbourne: David Lovell, 1991) pp.27, 44-5.
37. Quoted in Dulles, Models of the Church, *op.cit.*, p.155.
38. *ibid.*
39. LG 28.
40. See LG 30-32.
41. David N. Power, Ministers of Christ and His Church (London: Geoffrey Chapman, 1969) p.187.
42. LG 10, 32.
43. LG 32; GS 43; AA 3.
44. This problem is discussed in Giovanni Magnani, "Does the So-called Theology of the Laity possess a Theological Status?", Vatican II: Assessment and Perspectives, V1, ed. René Latourelle (New York/Mahwah: Paulist, 1988) pp.595-6.
45. *ibid.*, p.596, also see, for instance LG 18-29.
46. CIC, c. 208; Catechism n. 872; LG 32.
47. CIC, cc. 1110, 1196 (1). The "Ordinary" is the Archbishop.
48. CIC, c. 532.

49. LG 10, also see Kenan B. Osborne, *Lay Ministry in the Roman Catholic Church: Its History and Theology* (New York/Mahwah: Paulist, 1993) pp.576-581 and 566-570.
50. Catechism, n. 92; LG 12.
51. Ladislav Orsy, "Kenosis: The Door to Christian Unity", *Origins*, 23, 3, June 3, 1993, p.39.
52. John N. Collins, *Are All Christians Ministers?* (Newtown: E.J. Dwyer/Brunswick, Vic.: David Lovell, 1992) p.116.
53. LG 10.
54. PO 2.
55. *ibid.*
56. LG 10.
57. Catechism, n. 1547.
58. *ibid.*, n. 891. On two occasions popes have proclaimed dogmas to be believed by all in the church: (1) The dogma of the Immaculate Conception of the Virgin Mary: See Pius IX, *Ineffabilis Deus* (December 8, 1854) *Acta Pii IX*, Roman 1, 1, pp.597-619. See esp. p.616, also DS 2803. My translation from Anne Fremantle, ed., *The Papal Encyclicals in Their Historical Context* (New York: New American Library, 1956) p.288; (2) The dogma of the Assumption of the Blessed Virgin Mary: See Pius XII, *Munificentissimus Deus* (November 2, 1950) *AAS* 42 (1950) pp.753-771. Decl. DS 3903. On both occasions it was stated explicitly that belief in the dogma was a requirement for all Catholics. The second document mentioned here is the only one containing an infallible pronouncement released in the church since the formal declaration of papal infallibility at Vatican 1 in 1870.
59. For a pronouncement to be regarded as infallible, the pope must speak *ex cathedra* - from the chair (of St Peter) - as supreme pastor, teaching on a doctrine of faith or morals to be held by all in the universal church. See Vatican I (1870) *Pastor aeternus*: DS 3074. See also LG 25 and *CIC*, c. 749 (1). Even before Vatican I the pope was regarded as having primary authority in the church, under Christ. Fr Bill O'Shea states that the doctrine of papal infallibility "can be seen in the church from the early centuries as part of the developing concept of papal authority": Bill O'Shea, "Doctrine of Papal Infallibility", *op.cit.* The growth of the concept of supreme authority residing in the pope was aided by the fact that the Church of Rome was considered to have primacy over all other churches, something Rome insisted upon. This can be seen in Pope Leo I's refusal to ratify Chalcedon's canon XXVIII, which stated in part: "For to the Throne of the elder Rome the fathers correctly gave primacy, since that was the imperial city. And the one hundred and fifty most religious bishops, having the same intention, give equal primacy to the most holy throne of the New Rome (i.e. Constantinople)". See *Conc. Oec. Decr. op.cit.: Concilium Chalcedonense* (451) c. XXVIII, pp.75-6. From ancient times, it was held that Catholics everywhere "must necessarily be in accord" with Rome: See, for instance, Irenaeus, *Adv. haer.* III, iii, 2: PG 7, 849. Interestingly, Aquinas considered that even the Creed was under the authority of the pontiff: Thomas Aquinas, *S. Th.* II, 2 *ae*, 10.
60. LG 25 and *CIC*, c. 749 (2). It is important to realise that every teaching from an ecumenical council is not necessarily regarded as infallible. For instance, it was stated of *Lumen gentium* that "the sacred synod (of bishops at the Council) defined as binding on the church only those matters of faith and morals which it has expressly put forward as such": Flannery 1, p.423.
61. *CIC*, c. 749 (3): No doctrine is understood to be infallibly defined unless this is manifestly demonstrated.

62. Catechism, n. 892.
63. John Paul II, *Fidei depositum* (October 11, 1992), Catechism, p.4.
64. *ibid.*, p.5.
65. *ibid.*, p.3.
66. The Catechism is a statement of church teachings. It is regarded officially as "an organic presentation of the Catholic faith in its entirety": n. 18; It is offered as a tool for "teaching the People of God": n. 12; It was requested by the episcopate at the 1985 Extraordinary Synod: n. 10. Finally, the pope has declared that it is "a sure norm for teaching the faith, and thus a valid and legitimate instrument ... a sure and authentic reference text for teaching Catholic doctrine": John Paul II, *Fidei depositum*, *op.cit.*, p.5.
67. *PO* 6; *LG* 28; Catechism, n. 1564.
68. *PO* 4; *LG* *ibid.*; Catechism, *ibid.*
69. *PO* 5, *LG* *ibid.*, Catechism, *ibid.*
70. Catechism, n. 1565; *OT* 20. Note also that "Many elements of sanctification and of truth are found outside (the church's) visible confines": *LG* 8.
71. The concept of a remnant is found throughout the bible, particularly in the Old Testament. According to Grant and Rowley, "the doctrine reconciles the righteousness of God with His faithfulness and truth ... There (are) many instances where (the word) refers to a group ... Through this group, the privileges and promises of the Election are conveyed to later generations ... through a remnant of (God's) own choosing the inheritance will be preserved ... The remnant is not the debris of the inglorious and unfaithful past, but the germ of a new and glorious Israel": F.C. Grant and H.H. Rowley, eds. *Dictionary of the Bible*, 2nd edn. (Edinburgh: T. and T. Clark, 1963) p.841.
72. Catechism, n. 800.
73. *AGD* 1; Catechism, nos. 849, 900, 905.
74. *LG* 12; Catechism, n. 798.
75. *LG* 31; Catechism, n. 898.
76. *CC et al.*, On Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests (August 15, 1997) (Vatican City: *Libreria Editrice Vaticana*, 1997). On Certain Questions on Collaboration: Internet, file: [///C|/ Religious Material/rc_con_interdic_doc_15081997_en.shtml.htm](#), December 1, 1997, Conclusion, para. 5.
77. *ibid.*, I, 3. That Vatican directive may have implications for those religious and laity currently working in chaplaincy teams in Catholic institutions such as hospitals. Of course, those working in non-church areas will be unaffected.
78. *CIC*, c. 230 (3).
79. *ibid.*, c. 1112.
80. Doohan, *op.cit.*
81. Osborne, *op.cit.*, p.581.

82. For instance, Bishop Michael Putney (Brisbane) was appointed to the See of Mizigi, a North African city of ancient times.
83. Catechism, n. 911; *CIC*, c. 129 (2). (The word "law" refers to canon law, which is detailed in *CIC*).
84. *CIC*, c. 511.
85. *ibid.*, c. 514 (1).
86. *ibid.*, c. 463 (1) 5 and (2); c. 466.
87. *ibid.*, cc. 492-4.
88. The laity can provide "assistance", as "experts or advisers", even at church councils: *CIC*, c. 228 (2). They can receive a mandate to teach the sacred sciences: *CIC*, c. 229 (3). They can be appointed to ecclesiastical tribunals, as one of "a college of judges": *CIC*, c. 1421 (2). A lay person can be one of three judges in marriage cases: Paul VI, *Litt. Apost.* given *Motu proprio: Causas matrimoniales AAS* 63 (1971) pp.441-6, esp. pp.443-4. (The document mentions lay "males", however in the 1983 *CIC*, c. 1421 (2), which notes the possibility of lay appointments to tribunals, lay "persons" is the wording used.) Lay persons may also act as advisers to a "sole judge": *CIC*, c. 1424. See also Richard C. Cunningham, "The Laity in the Revised Code" in Edward G. Pfnausch, ed., *Code, Community, Ministry*, 2nd rev. edn. (Washington, D.C.: Canon Law Society of America, 1992) pp.67-8, and Bertram F. Griffin, "Jurisdiction for Laity", *ibid.*, p.78.
89. *CIC*, c. 536.
90. *ibid.*, c. 537.
91. *ibid.*, c. 532.
92. *ibid.*, c. 230 (1).
93. *ibid.*, c. 230 (2) and (3).
94. John M. Huels, *The Faithful of Christ: The New Canon Law for the Laity* (Chicago: Franciscan Herald, 1983) p.31 and *CIC*, c. 1035.
95. SCEP (Pastoral Commission of), *Dans le cadre, op.cit.*, p.324.
96. Paul VI, *Evangelii nuntiandi* 73, *op.cit.*, p.62; *CIC*, c. 785.
97. SCEP (Pastoral Commission of), *Dans le cadre, op.cit.*, p.323.
98. *CIC*, c. 517 (2).
99. *ibid.*, c. 861 (2); CC, *et al.*, *Instruction on Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests, op.cit.*, 11 paras. 2 and 3.
100. *ibid.*, 10, paras. 1 and 2. It is noted that in Australia the civil authority would be required to authorise such an appointee as a marriage celebrant.
101. Griffin, *op.cit.*, pp.78-9.
102. *ibid.*, p.79.
103. See *CIC*, cc. 1176-1185.

104. CC *et al.*, Instruction on Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests, *op.cit.*, 12 para. 3.
105. Appointment of Parish Pastoral Ministers: Principles and Policies, *op.cit.*, p.10.
106. PPP, Celebrate Booklet, *op.cit.*, p.1.
107. Such a connection is found in SC 42.
108. Osborne, *op.cit.*, p.579.
109. Clement of Rome, *Epist. ad Corinth xlii*: PG 1, 292-3; Irenaeus, *Adv. haer.* III, ii, 2; III, iii, 1: W. Wigan Harvey, ed., *Sancti Irenaei, Libros quinque adversus haereses: Tom. II* (Ridgwood, N.J.: Gregg, 1965) pp.7-9; *Didache*, xv: James L. Kleist, trs., *The Didache, The Epistle of Barnabas, The Epistles and the Martyrdom of St Polycarp, The Fragments of Papias, The Epistle to Diognetus: Ancient Christian Writings No. 6* (Westminster and Maryland: Newman/London: Longmans Green, 1961) p.24. Ignatius, *Epist. ad Smyrn. c.*, viii: PG 5, 714; Justin Martyr, *Apol.* 1, lxv: Thomas B. Falls, trs. *Saint Justin Martyr: The Fathers of the Church, V.6* (Washington, D.C.: Catholic University of America, 1948) pp.104-5.
110. Minucius Felix, *Octavius* viii, 3-xii, 6: Naphtali Lewis and Meyer Reinhold, *Roman Civilisation: Sourcebook II, The Empire* (New York: Harper and Row, 1966) pp.584-5; Pliny; *Epist. X (ad Traj.)* xcvi: Lewis and Reinhold, *op.cit.*, pp.582-3.
111. Ignatius, *op.cit.*
112. Justin Martyr: Falls, *op.cit.*
113. *Didache*, ix: Kleist, *op.cit.*, p.20; Justin Martyr, *Apol.* 1, lxvi, Falls, *op.cit.*, p.105. Interestingly the order of service for the Eucharistic celebration followed the same pattern as does the Roman Catholic mass today: readings, homily, offertory, consecration then distribution and partaking of the Eucharistic elements: see *ibid.*, lxvii, pp.106-7 where the order of service is described.
114. Cyprian, *Epist.* xxxiii, 1: CSEL 566.
115. Cyprian, *Epist.* LXIII, xiv: PL 4, 386.
116. Augustine, *Contra Epist. Parmen.* II, XIII, 28: PL 43, 70.
117. Clement of Rome, *op.cit.*, xlii: PG 1, 291-4; xlv: *ibid.*, 295-8.
118. Irenaeus, III, iii, 1: Harvey, *op.cit.*, p.8.
119. Cyprian, *Epist.* LXIII, xiv: PL 4, 386. I have been unable to reconcile the concept of apostolic succession with the regulations regarding the appointment of the bishop in New Testament times. See, for instance, 1 Tim. 3:1-7.
120. For instance, by Justin Martyr, *Apol.* 1, lxvi: Falls, *op.cit.*, p.105.
121. Lateran IV (1215): *De fide cath.: Conc. Oec. Decr.*, p.206.
122. At Vatican II, it was stated that "rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible not be celebrated ... by an individual and quasi-privately", SC 27; See also "Liturgical services pertain to the whole body of the church", SC 26. That regulation illustrates recognition that liturgy (*leitourgia*) is the work of the people, therefore that liturgical celebrations should be occasions for public worship.

123. *CIC*, c. 906.
124. *PO* 13.
125. *CIC*, c. 129 (1) states that "Those who are in sacred orders are, in accordance with the provisions of the law, *capable* of the power of governance ... (or) jurisdiction". *C.* 131 (1) states that "Ordinary power of governance is that which by virtue of the law itself is attached to a given office".
126. *LG* 8.
127. *SC* 26.
128. *LG* 8.
129. *ibid.*, 11.
130. *CIC*, c. 515.
131. Martos, *op.cit.*, p.445.
132. *ibid.*, p.446.
133. Doohan, *op.cit.*, p.18; *LG* 12.
134. David N. Power, "The Basis for Official Ministry in the Church", in James H. Provost, ed., *Official Ministry in a New Age: Permanent Seminar Studies No. 3* (Washington, D.C.: Canon Law Society of America, 1981) p.87.
135. Doohan, *op.cit.*, p.19.
136. Paul Collins, *op.cit.*, p.44.
137. Michael Sheehan, "Sunday worship without a priest", *Origins*, 21, 39, March 5, 1992, p.624.
138. *ibid.*
139. Where priests are unavailable for mass, provision has been made for either non-ordained religious or lay ministers to conduct a service. The latest Vatican document mentioning such ceremonies describes them as "temporary solutions": *CC et al.* Instruction on Certain Questions regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of Priests, *op.cit.*, 7 (2).
140. The two liturgical services held in the absence of a priest are (a) a Liturgy of the Word without the Eucharist (i.e. when there is no distribution of the Eucharist as part of the service), and (b) a Liturgy of the Word with Eucharist (i.e. when the Eucharist is distributed as part of the service).
141. *SCR*, *Eucharisticum mysterium* 6, *op.cit.*, p.544.
142. *ibid.*, 7, p.545.
143. Thomas J. Murphy, "Pastoral Care for a New Millennium", *Chicago Studies*, 30, 3, November, 1991, p.261.
144. *SC* 7.
145. PPP, Celebrate Booklet, *op.cit.*, p.1.

146. Frank O'Loughlin, "Sunday without Eucharist", *The Australasian Catholic Record*, 69, 4, October 1992, p.411.
147. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.7.
148. Appointment of Parish Pastoral Ministers: Principles and Policy, *op.cit.*, p.3.
149. *ibid.*, p.6.
150. *ibid.*, p.4.
151. *ibid.*, pp.5-6.
152. *ibid.*, pp.8-9.
153. *ibid.*, p.7.
154. *ibid.*, p.10 and *CIC c. 517 (2)*.
155. Appointment of Parish Pastoral Ministers: Principles and Policy, *op.cit.*
156. *ibid.*
157. *ibid.*, p.7.
158. *ibid.*, p.6.
159. *ibid.*
160. "Looking at the Role of Pastoral Ministers", *The Catholic Leader*, February 16, 1997, p.13.
161. Archdiocesan Statement of Mission and Directions, *op.cit.*
162. Thomas J. Murphy, "Pastoral Care for a New Millennium", *op.cit.*, p.260.
163. Pat Mullins, "How Lay Leadership has Changed", *The Catholic Leader*, May 8, 1994, p.11.
164. Edward Sellner, "Living and Ministering on the Edge: Marginality and Lay Leadership", *Chicago Studies*, 33, 3, November, 1994, p.275.
165. I discussed this concept with Dr. Collins, and he stated that I have correctly reproduced his thoughts, as developed in John Collins, "God's Gifts to Congregations", *Worship*, 68, 3, May, 1994, pp.242-9, and John Collins, "Ministry as a Distinct Category among Charismata (1 Cor. 12:4-7)", *Neo-testamentica*, 27, 1, 1993, pp.79-91.
166. Dr. Collins agreed that my extension of his thoughts (as documented in the previous footnote) would be correct, as a logical progression.
167. Hornsby-Smith, *op.cit.*, p.135.
168. *ibid.*, p.133.
169. Doohan, *op.cit.*, p.15.
170. David Byers, ed., *The Parish in Transition: Proceedings of a Conference on the American Catholic Parish* (Washington: United States Catholic Conference, 1986) p.60.
171. *ibid.*

172. Hornsby-Smith, *op. cit.*, p.199.
173. PPP, Celebrate Booklet, *op. cit.*, p.11.
174. Archdiocesan Statement of Mission and Directions, *op. cit.*
175. Jordan, *op. cit.*; Delmar S. Smolinski, "Canonical Reflection on the Church's Pastoral Emergency", *Cross Reference*, April, 1997, pp.12-13; Jim Consedine, "Power and Authority in the Church", *National Outlook*, 18, 2, April, 1996, pp.18-19.
176. David N. Power, Ministers of Christ and His Church, *op. cit.*, p.187.
177. The full quote is "when necessity and expediency in the church requires it, the pastors, according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of orders": John Paul II, *Christifideles laici* 23, AAS 81 (1989) p.429.
178. Küng, *op. cit.*, p.43; Irene McCormack, "Voices", in Marie Louise Ure, ed., *Changing Women, Changing Church* (Newtown, NSW: E.J. Dwyer-Millennium, 1992) p.152; Jo Armour, "Woman, Catholic and Priest", in *Women-Church*, 13, Spring, 1993, p.42.
179. Cunningham, *op. cit.*, p.70.

CHAPTER EIGHT

Mission - Making Earth into Heaven

At first sight, such a chapter heading¹ may smack of presumption. In fact it is a paraphrase of a comment on the Lord's Prayer made by John Chrysostom (d.AD401). He pointed out that Christ "did not say 'Thy will be done in me or in us' but 'on earth', the whole earth", so that "no longer may earth differ from heaven".² This statement appears more appropriate when considered in the light of Eastern ideas of *enosis* and *theosis* as the way of salvation,³ than with post-Anselmic Western thought. Thus it has a shock quality for Westerners. However, it appears to have been captured by the first *Shaping and Staffing* taskforce, in its realisation of the church's essential character as missionary. Following from that insight came the understanding that "Baptism calls all to mission".⁴

Christ Himself commanded His followers to "preach the gospel" (Mk. 16:15), and to be "the light of the world" (Matt. 5:14). These twin missionary strands of discipleship appear clearly understood by Paul. Thus he could boast of being "under orders" to preach the word of God (1 Cor. 9:16). He also felt empowered to urge the early Christians, such as those at Corinth (2 Cor. 3:18 - 4:6 and 5:11-21), and Philippi (Phil. 2:15-16), to influence non-believers through their lived Christianity.

Unfortunately, this latter aspect of mission gradually became somewhat neglected with the transformation of the community church into a structured institution. Henceforth, Christian living became manifested outwardly in personal virtue. Mission itself then

grew to be associated in the popular mind with evangelisation - conversion of the "heathen" in "pagan" lands - a work normally undertaken by priests and religious.

Vatican II signalled a profound shift in institutional thought, when it reversed the whole concept of missionary endeavour. From being a duty of the hierarchy, it became an obligation laid on all Catholics.⁵ In addition, missionary endeavour was redefined as "not only (bringing all peoples) the message and grace of Christ, but also (permeating and improving) the whole range of the temporal".⁶ Those words are mirrored in the archdiocesan Statement of Mission and Directions, which notes that "In baptism, God calls us all to be active in the life and mission of the church, promoting the reign of God in our world ...".⁷

From the above quotation, one should not gain the impression that it is indeed baptism which purely of itself bestows responsibility for the church's future. Apart from being theologically inaccurate, such an idea neglects the interrelationship between the sacraments of initiation and appointment to the apostolate. What can be said is that baptism is the point of commencement of a process which leads to responsibility for the church's mission. How capacity and obligation for this are acquired can be illustrated with an examination of New Testament and Conciliar sources. When the key points from these documents are compared with those found in the material amplifying the statement that "Baptism calls all to mission", the full meaning intended will be understood.

The New Testament presents baptism as entry to a new life through Christ's resurrection (Rom. 6:4; Col. 2:12; 1 Pet. 3:21). Perrin and Duling claim it marks "the formal signification of membership in the community" (Col. 2:11), also that it

heralds the start of "a new and different life" (Rom. 6:3-11).⁸ The decisive points in the above, therefore, show baptism as initiation and rebirth to a new life in the Christian community.

The *Catechism* appears to have nuanced the section on baptism very carefully. It says:

"Holy baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*) and the door which gives access to other sacraments. Through baptism, we are freed from sin and reborn as (people) of God; we become members of Christ, are incorporated into the church, and made sharers in her mission: 'Baptism is the sacrament of regeneration through water in the Word'".⁹

Here baptism is shown as the "basis" and beginning of the initiation process for the Christian. Mention of the "other sacraments" leads to the conclusion that the writer's intention is to use the words "through baptism" to mean "as a consequence of", though not necessarily as an immediate consequence. Thus the words "made sharers in her mission" refer to the fact that the baptised share in the *tria munera* of Christ.

This is brought out in n. 1268, which says:

"By baptism they share in the priesthood of Christ, in His prophetic and royal mission. They are 'a chosen race, a royal priesthood ...' Baptism gives a share in the common priesthood of all believers".¹⁰

More light is shed on the topic in n. 1305, which states:

"This character (received in confirmation) perfects the common priesthood of the faithful, received in baptism, and 'the confirmed person receives the power to profess faith in Christ publicly and as it were officially (*quasi ex officio*)'".¹¹

My reading of the first *Catechism* reference quoted, n. 1213, appears validated by the quote placed at its conclusion, which describes baptism as "the sacrament of

regeneration". Further proof is found in the list of the effects of baptism,¹² none of which mentions "mission".

Ad gentes divinitus comments on baptism as follows:

"They (the laity) belong also to Christ because by faith and baptism they have been reborn in the church".¹³

Presbyterorum ordinis speaks in similar fashion: "By baptism, priests introduce (Christians) into the People of God".¹⁴ *Lumen gentium* provides a more expanded version of this.¹⁵ Finally, the *Codex Iuris Canonici* confirms the fact that of itself baptism does not "call" Christians to active missionary endeavour. It states that:

"... By (baptism), people are freed from sins, are born again as children of God and, made like to Christ by an indelible character, are incorporated into the church ..."¹⁶

Of course, as a consequence of Christians' baptismal "rebirth", and their growing up "into Christ" (Eph. 4:4-6, 15), they have the mission (duty) of actively proclaiming Christ through the witness of their Christian living.¹⁷ Thus baptism is expected to result in personal transformation, which it is hoped will influence others. The Vatican II documents record that full responsibility for active missionary endeavour comes with reception of all the sacraments of initiation. Note *Lumen gentium*:

"The apostolate of the laity is a sharing in the salvific mission of the church. Through baptism and confirmation all are appointed to the apostolate by the Lord Himself. Moreover, by the sacraments, and especially by the Eucharist, that love of God and (humanity) which is the soul of the apostolate is communicated and nourished".¹⁸

The same sentiments are expressed in *Apostolicam actuositatem*, as follows:

"From the fact of their union with Christ, the Head, flows the lay persons' right and duty to be apostles. Inserted as they are in the Mystical Body of Christ by baptism, and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord Himself that they are assigned to the apostolate ... Charity, which is, as it were, the soul of

the whole apostolate, is given to them and nourished in them by the sacraments, the Eucharist above all".¹⁹

The present pope, John Paul II, at a General Audience in the Vatican, claimed that "lay commitment" is "linked to the sacraments of Christian initiation".²⁰ This idea really echoes the original New Testament pattern of commitment, when the disciples began active ministry after Pentecost (Acts 2). That realisation should form a perpetual reminder of the fact that, through the sacraments, it is actually the Holy Spirit Who "(inspires) in the hearts of the faithful the same spirit of mission which impelled Christ Himself".²¹

In the light of the foregoing evidence, it appears that baptism provides the commencement of the impetus towards mission, but that full capacity for this comes only with reception of confirmation. (This idea can be seen in the rather apt title used by Presbyterians in the United States for confirmation as the Commissioning of Baptised Members.)²² For those confirmed, commitment remains sustained through reception of the Eucharist. Thus, since baptism, confirmation and Eucharist are the sacraments of initiation, mission therefore is actually the responsibility of all those fully initiated as church members. Within this sacramental framework, reconciliation is viewed as a sacrament of reconversion,²³ not one of reinitiation. This is a once-only event,²⁴ coming through baptism, the sacrament marking the initial conversion.²⁵ By contrast, the Orthodox tradition includes penance with baptism, Chrismation (confirmation) and Eucharist as sacraments of initiation.²⁶ Reconversion then becomes a reinitiation, whereas for Catholics it is actually "an uninterrupted task for the whole church", which is "at once holy, and always in need of purification".²⁷

The sacraments of initiation have a communal dimension, since their recipients are incorporated into the church community. Thus the slogan "Baptism calls all to mission" is presented within the context of mission being undertaken by the Brisbane church. The requirement for mission is directed to all in that church. Now all church members have been baptised, thus are in the ecclesial community, so the words "Baptism calls all to mission" appear valid as a statement that mission is the responsibility of everyone in the church. This is recognised in the *Parish Planning Pack's* Evangelise booklet, which proclaims that:

"The parish is committed to evangelisation, recognising that cooperating with God's mission in the world is the essential purpose of the church".²⁸

Mandate for Mission

John Paul II considers mission as a key to both human realisation and world transformation. What he says is certainly valid for the Brisbane church today:

"(Our) mission is to proclaim Jesus Christ ... This mission ... is carried out with two perspectives in view. There is the eschatological perspective. This regards (every person) as a being whose final destination is God. There is the historical perspective. This looks at the same (person) in (his/her) concrete situation, as incarnated in the world of today".²⁹

The pope also acknowledges the need for both clerical and lay involvement in mission,³⁰ a requirement that in modern times has existed only since Vatican II. Prior to the Council, mission was viewed as a clerical prerogative, a consequence of the fact that the church concentrated on the effects of ordination over those of initiation.

Thornhill puts this succinctly, as follows:

"the formative principle of the church, the axis on which her life turned, was not the divine initiative present in word and sacrament, but the work of the hierarchy".³¹

This concentration on the effects of ordination over those of initiation was challenged by Congar, who maintained that

"the church of God is not built up solely by the actions of the official presbyteral ministry, but by a multitude of diverse modes of service, more or less stable or occasional, more or less spontaneous or recognised, and when occasion arises consecrated, while falling short of sacramental ordination".³²

Congar's sentiments appear captured in *Lumen gentium*, which acknowledges that

"In the church, not everyone marches along the same path, yet ... there remains, nonetheless, a true equality among all, with regard to the dignity, and to the activity which is common to all the faithful, in the building up of the Body of Christ ... amid variety, all will bear witness to the wonderful unity in the Body of Christ. This very diversity of graces, of ministries, and of works gathers the children of God into one....³³ The apostolate of the laity is a sharing in the salvific mission of the church.³⁴

For members of the "Body of Christ", sharing in the "mission enterprise" is not an optional activity. As Christians we are united with Christ, in and through baptism (Gal. 3:27). Our lives reflect Him, and commend Him to others, or dissuade them from becoming followers too. It is never a question of "Will a Christian be a missionary/evangelist?" but "How ...?", "Where ...?", "How well will Christ's message be given/shown?" We are Christians whether we like it or not, because we are identified with Christ, and find Him in others (Rom. 8:9-11) - not least in the "least of His brethren", and in those parts of the Body we tend to conceal a disregard at our peril. In union with Christ, we are "all one", thus having a common equality (Gal. 3:28).³⁵

This "true equality" of all in the church is rooted in their "common dignity" as the "People of God",³⁶ and in their designation as a "priestly community".³⁷ This idea of the priesthood of the faithful³⁸ is found in scripture (1 Pet. 2:9-10), and was known in

the early church.³⁹ It became somewhat obscured with the division between hierarchy and laity,⁴⁰ though even Pius XII recognised it.⁴¹ That it was reborn at Vatican II may even have ecumenical implications, since it appears well entrenched in Protestant traditions, where it is understood in terms of obligation to service. Eastwood claims that

"Every Christian is priest to (one's) own family, to (one's) fellow Christians, and by bearing the burdens of others and interceding for the world, he/she renders a priestly service for the world".⁴²

He considers that

"all Christians are committed to, and involved in (a) universal mission ... a duty of the royal priesthood to bring humanity to a knowledge of its spiritual inheritance".⁴³

Much the same sentiment is found in *Lumen gentium*, where the People of God are instructed to "reveal in the world ... the mystery of (the) Lord", and to become "an instrument for the salvation of all".⁴⁴

As a "royal priesthood",⁴⁵ the members of the church form a unity, rooted in their "rebirth in Christ", therefore deriving from the sacraments of initiation.⁴⁶ Through these, both clergy and laity are "intimately" joined to the "life and mission" of Christ.⁴⁷

If the above sentiments are contrasted with those in *Apostolicam actuositatem* and *Presbyterorum ordinis*, a certain lack of uniformity in Council thinking seems evident. In the former document, capacity for mission appears to derive from membership of the hierarchical institution. Thus "union with those whom the Holy Spirit has appointed to rule the church of God is an essential element of the Christian apostolate".⁴⁸ *Presbyterorum ordinis* makes "the fullness of the mission entrusted by

Christ to the apostles" a clerical responsibility, deriving from ordination,⁴⁹ although the laity apparently have a "special role" in the church's mission.⁵⁰

Schillebeeckx exposes the problem caused by the Vatican II ambiguity in definition, writing that

"The relationship between the church and the world was clearly not fully thought out in all its consequences at the Council, and the definition of the (lay person) and, although less obviously, that of the office-bearer, is consequently not entirely satisfactory. Every form of being a Christian ... is a manner of being a Christian in the world. Even religious life cannot be interpreted in any other way than as a specific manner of being in the world".⁵¹

The lack of clear definition at Vatican II appears to have resulted in a degree of caution in subsequent Vatican pronouncements regarding mission. Thus the official emphasis has favoured ordination over initiation. This is visible in Paul VI's *Evangelii nuntiandi*, which stresses the "hierarchical mandate", with "the pre-eminent responsibility for teaching revealed truth" assigned to the pope.⁵² The bishops act "in union with the successor of Peter", while priests are "associated with the bishops" in this work.⁵³ The role of the laity is restricted to the temporal order⁵⁴ although they are called to "cooperate with their pastors" in "establishing, vitalising, and extending the church".⁵⁵ *Postquam apostoli*, a document released by the Congregation for the Clergy, follows this same path.⁵⁶ Interestingly, it mentions that "under the direction of the (Holy) Spirit is placed the future of the church",⁵⁷ also that

"Social phenomena exist which themselves have already transformed the structures of society. Thus church structures also have to be adapted to the new reality".⁵⁸

This has been recognised in Brisbane, where it is realised that the laity will have to assume greater responsibility for mission. That understanding is implicit in the criteria for parishes, as laid out in the *Parish Planning Pack's* Evangelise booklet.

These are detailed as follows:

"We are called by Jesus to tell the Good News, and be a light for the world. Therefore we:

- witness to the gospel in personal and family relationships, in community and workplace;
- affirm and support all who witness to the gospel through their life and work;
- build life-giving communities, both within our churches and beyond them; and
- work with others in society, especially other Christians, to promote values that are central to the gospel".⁵⁹

The Clergy and Mission

Questions about the clerical mandate for mission surfaced during the *Shaping and Staffing* consultation process, when the debate over celibacy caused many parishioners to acknowledge the indispensable role of the ordained in the church's mission.⁶⁰

It appears an anomalous situation that, while the laity can make a substantial contribution in the field of evangelisation, it is a fact that the full process cannot be completed without the priest. The reason for this is that, at the official level, "gospel discipleship still does not serve as the fundamental hermeneutic to understand the ordained servant-leadership of the church".⁶¹ Further, as long as institutional structures retain the synonymy of office and order, the effect of gospel discipleship will be limited. The ultimate consequence is the jeopardising of the church's mission, and that situation will exist until either of two things happens:

- (a) the shortage of clergy is overcome, or
- (b) lay leaders, under the guidance of the Holy Spirit, are permitted to complete the process of evangelisation.

This latter is fully realised only when

"all who are made (children) of God by faith and baptism ... come together to praise God in the midst of His church, to take part in the sacrifice, and to eat the Lord's Supper".⁶²

Vatican II documents stress the primacy of evangelisation among clerical duties,⁶³ since "every priestly ministry shares in the universality of the mission entrusted by Christ to His apostles".⁶⁴ The mandate for "priestly ministry" derives from the sacrament of orders, which associates the clergy with the bishops, on whom "they depend ... in the exercise of their own proper power".⁶⁵

Since the laity recognise the unique authority of their priests, when parishes are without resident clergy, church influence in their lives could be considerably weakened, despite the fact that they will have well educated and committed lay leaders. Nonetheless, it is hoped that, in the labours of the latter, Spirit-bestowed gifts (charisms) will be contributing to the life and growth of ecclesial communities.⁶⁶

Kaufmann sees this as a positive sign, claiming that

"a deliberate mixing of formal and informal structural elements ... seems to offer the greatest hopes for the future of the church as a religious organisation".⁶⁷

Lay Empowerment

The necessity for lay empowerment for mission within the church is found in several Vatican documents,⁶⁸ and it has received stress from John Paul II, also. According to him

"There are spheres of church life where ... the active participation of the laity is desired ... the laity's contribution to the parish community and the life of the church has an ever-growing importance".⁶⁹

Lay involvement in parishes has been arguably the greatest single development in the Brisbane church in the last two decades. Those concerned appear both enthusiastic and committed, when putting their diverse talents at the service of their church. This has been heralded as a hopeful sign by a visiting priest, Fr Pat Lynch, who told *The Catholic Leader* journalist Teresa Adamson

"one of the joys of the modern church is seeing (it) revert to its first and second century roots, where the laity closely (collaborate) with members of the clergy in church activities and service".⁷⁰

What needs to be avoided is the perception that the laity are merely "filling in" for the clergy, in an emergency situation. This can be countered, Edwards maintains, if a move is made "beyond the concept of a theology of the laity altogether".⁷¹ That idea is implicit in the *Parish Planning Pack*, which concentrates on

"communities (reviewing) their life and mission, and (developing) action plans in collaboration with other parishes, and the archdiocese as a whole".⁷²

The entire community of the People of God - both ordained and non-ordained - is the central focus, in accordance with *Lumen gentium's* first two chapters. This the *Parish Planning Pack* illustrates, when it states that:

"The parish shows commitment to a vision of evangelisation which recognises that God is present and active in every stratum of society - in family, church, neighbourhood, work and civic associations".⁷³

Empowerment of parishioners occurs when the latter understand "that evangelisation happens as they:

- give witness to the Good News by word and action;
- discuss God's activity in our world, through interactions with persons, situations and institutions;
- affirm gospel values already present in the culture around us, and promote their development;
- work for justice for those who are poor and oppressed".⁷⁴

Each parish is intended to be focussed on mission rather than maintenance, a priority which should be reflected in their "financial decisions", also in parish activities.⁷⁵

This "mission emphasis" is designed to involve both clergy and laity, for it is recognised that all the People of God have gifts which are supposed to be used for "growth" and "outreach".⁷⁶ Thus, it is planned that the local church will become "a vital missionary force in Australian society".⁷⁷ From this it is clear that the forthcoming "crisis" situation occasioned by the clergy shortage is being perceived not "as impending disaster ... (but) as challenge and opportunity to achieve goals by new creative paths".⁷⁸ The ultimate aim is the renewal of the face of the Brisbane church (cf. Joel 3:1-2).

Hand in hand with the need for lay empowerment has come a parallel requirement for lay education for mission. *Apostolicam actuositatem* stresses the need for training "if the apostolate is to attain full efficacy".⁷⁹ This insight has been heeded by planners, thus "parish members" are to "have opportunities to acquire skills needed to engage in the mission of evangelisation".⁸⁰ Possibly the clergy also need to keep abreast of current trends in mission education. This has been recognised as essential overseas, according to Hewitt, who argues that "the question of mission, as a ... dimension of theological education for ministry has been identified as an urgent need".⁸¹

For the laity, the archdiocese offers a Pastoral Ministry Leadership Formation course, which targets those currently involved in voluntary, part-time parish ministry. The course comes as a package, designed to be used by at least ten people. It focuses on the areas of Spirituality, Knowledge, Attitudes and Skills. Some parishioners are undertaking studies at Banyo Seminary, while others have completed the degree of Bachelor of Theology. This, or an equivalent qualification, is generally a pre-requisite for paid parish ministry. The Institute of Faith Education runs courses which

could form a segment of general parish training for mission, while those gifted in religious education can obtain qualifications from Macauley Campus of the Australian Catholic University. That way, they will be fitted for the various parish endeavours which involve catechesis as a necessary instructional tool. However, many who would like to gain appropriate qualifications for parish work find the fees beyond their financial resources. The archdiocese is not wealthy, so it would appear that parishes who require key pastoral workers to have qualifications should themselves pay for their education, or at least meet some of the cost. Perhaps some of the wealthier parishes could consider endowing scholarships for the education of lay pastoral workers from poorer parishes also.

The laity's perception of the status assumed by trained non-ordained ministers will be important. What must be avoided is any hint of "clericalisation" associated with them.⁸² The ordained fulfil a particular function, which cannot be duplicated by the non-ordained. Additionally, if lay ministry is seen merely as an inferior form of clerical pastoring, that will fail to do justice to it, as a separate and valuable service in its own right. To compare it with the clerical form is fair neither to it nor to the ordained ministry. It is the sincere hope of planners that in the future lay ministry will flourish alongside that of the ordained, with both types of "service" being equally appreciated.

It is a pity that many of the world's bishops have a rather negative perception regarding lay ministry. For instance, *Ultimis temporibus* notes that

"The need to find apt forms of effectively bringing the gospel message to all (peoples) ... furnishes a place for the multiple exercise of ministries inferior to that of the priesthood (*exercitio ministeriorum presbyteratu inferiorum*)".⁸³

One would imagine that recognition of the difference in type of ministry, rather than of its status, would be more appropriate! Unfortunately, official thinking still appears to follow that essentially negative path, since to date I have found no affirmation of any equal-but-different aspect of lay ministry, in a comparison with that of ordained personnel.

Parish Community Building

Community building is a necessary part of church life, and a parish attribute valued in Brisbane.⁸⁴ Reference here is not to the South American-type "grassroots communities", but to parishes where

"the Holy Spirit uses the whole community ... for the maintaining of communion (in the Christ-event) in its integrity, and ... the pastoral authority for the maintaining of that right order which is essential to the continuing authenticity of the Church's communion".⁸⁵

Of course, all parishes are not communities. Some are like "dysfunctional" families, where there is a "great show" but "no real sharing on a deeper level".⁸⁶

The aim of "community" for parishes in Brisbane is supposed to be realised through lay participation in planning, to ensure that parishes become communities where all use their gifts for the good of all. That vision is replicated in the New Testament, where in the epistles there is a picture of

"the entire community ... actively involved in the life and work of the church ... Ministerial roles were many and diverse, and they were widely shared, thoroughly dispersed. People were chosen because of their gifts ... All the members ... exercised direction of, and responsibility for the community".⁸⁷

The keynote of New Testament community building appears to have been "service with love" (cf. Rom. 12:1-21; 13:8-10; Eph. 4:1-5:2). To achieve that ideal in a parish will involve deliberate and careful community building, by

- (a) making parishioners feel accepted unconditionally;
- (b) realising that the community will be deficient unless the gifts of all are used to build and maintain it;
- (c) making the community's mission one of service, both within and outside the institution;
- (d) proving to parishioners that the joys and sorrows of their individual lives are also the joys and sorrows of the community.

That ideal of community can become a reality only when parishioners truly feel a sense of belonging within their parishes. Such a sense can be fostered through small group meetings. These may have a church-related theme, such as a meeting of those engaged in a particular ministry, or a special parish project. Home retreats, or other parish-based religious gatherings can also help to foster relatedness among parish members.

The *Parish Planning Pack* advises communities to "gather together regularly for on-going renewal and conversion, so as to continue the mission of Jesus in the world".⁸⁸

In addition, to help in fostering parish life and growth, it is recommended that:

- (i) The parish assists parents in their children's faith education (An archdiocesan resource designed for ministry to children is described in Appendix E, pp.447-48);

- (ii) There is an active youth ministry programme (Materials produced within the archdiocese to aid in ministry to young people are explored in Appendix E, pp.449-53);
- (iii) Ways are explored for people to gather in small groups, so as to be 'leaven' in the local area;
- (iv) Newcomers and visitors to the parish are welcomed;
- (v) Outreach to those alienated from the church, also to the poor and marginalised, is undertaken (The situation of those alienated as a consequence of church laws relating to sexual issues is investigated in Appendix C, pp.430-41);
- (vi) Ways are found to dialogue with those in the parish area who have no church affiliation, and
- (vii) Parishioners become involved in "dialogue and celebration with Christians of other traditions" (Resources to aid parishes in ecumenical undertakings are examined in Appendix F, pp.456-58);
- (viii) Parishioners collaborate with archdiocesan agencies, also with representatives from other Churches on issues concerned with social response and social justice (Resources detailing ways in which parishioners can become involved in social justice issues are described in Appendix G, pp.460-62), and
- (ix) Parishioners develop policies and practices designed to illustrate their commitment to caring for the environment.⁸⁹

Building parishes into vibrant Christian communities will require commitment, trust and a sense of responsibility. It involves regarding others as fellow disciples, not merely as recipients of the Christian message. In treating people in this way there will need to be developed a relationship of mutual trust-responsibility with them.

Hoffman describes the concept of community as follows:

"Real community is consistent with Jesus' instruction that His disciples not lord it over one another, and that mutual love be their hallmark. Real community enables each one of its members to come to wholeness, to make their unique contribution to the on-going work of God, to live in loving communion with humankind and with God".⁹⁰

The *Shaping and Staffing* process stresses the "community" concept in parishes, or in groups within parishes, as places "where people can come to a sense of belonging, can celebrate, be nurtured, then reach out to others".⁹¹ Recognition is made of the fact that the parish community is a unit of the institution which should have a sense of mission. Thus:

"All the people of God have a common responsibility for the mission of the church ... (with) those who exercise pastoral leadership ... (empowering) the community, (facilitating) and (coordinating) the ministry of others and (supporting) individual and community growth in faith and mission".⁹²

This perception of community stresses the reality of the church as the People of God, a name which Thornhill sees as recognising

"the importance of each individual believer within the community of disciples. It balances this recognition with the social solidarity which is essential to a realistic view of human existence ... the story of Israel and the church is made up of (people's) stories".⁹³

That is a reminder that the destiny of the People of God is irrevocably linked to that of the archdiocese in its concrete reality as the church.

Understanding of this fact is implied in the long-term planning being undertaken in the twenty-three pastoral areas, into which parishes have been grouped. Representatives from parishes in each pastoral area are collaborating to ensure that the church's mission will be addressed, despite the anticipated shortage of clergy. At times collaboration could entail parishes sharing resources and working together on a

project. On other occasions, parishes may share the services of a particular resource person, either clerical or lay.

Widening of the Focus of Mission

Otherwise praiseworthy efforts directed towards involving the laity in mission within the church can have a totally unintended, albeit disastrous, effect because parishioners can fail to realise that the parish exists to serve the wider world. Both Winter and Clark have commented that "preoccupation with the parish system" takes up "the energies of many core members in maintenance activities".⁹⁴ They

"point to the problem of the 'greedy' parish which consumes all the available time and energies of its active members so that they have no reserves left for the tasks of mission or the pursuit of social justice".⁹⁵

Undoubtedly many of the laity in Brisbane appear to understand they have a vocation for mission *in the church*. Never have so many been involved in such a diverse range of ministries. Unfortunately, as Fr John Chalmers has observed

"The problem is that those church-related activities can subtly shape, even limit, people's ideas of what 'ministry' is and where it happens. In other words, we've got half of the Vatican Council's injunction right. We have yet to embrace with the same passion the other half of the Council's vision: 'The laity seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God'".⁹⁶

That problem is not unique to Brisbane. In 1977 members of the church in Chicago, in a document entitled "The Chicago Declaration of Christian Concern", expressed the situation as follows:

"In the last analysis, the church speaks to, and acts upon, the world through her laity. Without a dynamic laity, conscious of its personal ministry to the world, the church in effect does not speak or act. No amount of social action by priests and religious can ever be an adequate

substitute for enhancing lay responsibility. The absence of lay initiative can only take us down the road to clericalism".⁹⁷

John Paul II has noticed the trend towards "clericalism", and has commented that it is necessary to avoid "supplanting the laity".⁹⁸ The latter have their own definite responsibility, explained in *Apostolicam actuositatem*, which says that they

"have to assume the renewal of the temporal order as their special task and, in the light of the gospel and in the spirit of the church, act directly and decisively ... Everywhere and in all things they must seek to establish the justice of the Kingdom of God".⁹⁹

The "renewal of the temporal order" for the pope (apparently) involves evangelisation also. He seems to have closed the gap between "the primary mission to preach the gospel, and a secondary mission, to serve the world", with *Redemptor hominis*. This proclaims the church's mission as "proclamation and witness to justice".¹⁰⁰ (It could be argued that a consequence of acceptance of the gospel is renewal of the world - of the "temporal order".)

Pastoral options chosen for parishes in Brisbane are intended to reflect a priority for mission in the wider world. Thus planners have acknowledged that

"some exercise ministry in the church ... But all are called to express God's compassion and service in the wider world".¹⁰¹

This will be a novel experience for the laity who, except in isolated instances, are not used to realising the "truly Christian and ecclesial character of (their) daily secular activity".¹⁰² Of equal importance is the hitherto well-hidden reality that evangelisation should form part of that "activity". The archdiocese accords this such pre-eminent priority that it has produced a resource to aid parishes in its fulfilment. In its Foreword, Archbishop Bathersby has written:

"Evangelisation is perhaps the greatest challenge of our church. It means shaping our lives according to the faith, and then shaping our world in the image and likeness of Christ".¹⁰³

The Church in the World

Engagement of the laity in the church's mission in the world will involve challenging them to really fulfil their responsibilities as members of that world. This receives brief definition in *Apostolicam actuositatem*, which sees that

"As citizens they must cooperate with other citizens, using their own particular competence, and acting on their own responsibility. Everywhere and in everything they must seek the justice of the Kingdom of God. The temporal order must be renewed in such a manner that it is aligned with the principles of Christian life, and adapted to the changing circumstances of time, place and person, while there is respect for its own principles".¹⁰⁴

The laity's role in mission is amplified in *Gaudium et spes*,¹⁰⁵ which depicts the secular world as a place where God's will can be done, and Christianity can flourish.

Naturally, the document was concerned with insights of its own era. Baum laments that it contains:

"not a single word about social sin! There is no reference to the structures of oppression in which people find themselves, which must be analysed, named, fought, and eventually overcome".¹⁰⁶

This new perspective on the human condition is recognised by Baum as appearing in the declaration of the Synod of Bishops (1971), entitled *Convenientes ex universo*.¹⁰⁷

Nonetheless, the identification of "structures of oppression", and the duty of opposing these did first appear in *Gaudium et spes*, albeit rather tentatively. Note the following:

"When citizens are under the oppression of a public authority which oversteps its competence ... it is legitimate for them to defend their own rights and those of their fellow citizens against abuses of this authority, within the limits of the natural law and the law of the gospel".¹⁰⁸

Paul VI, in *Evangelii nuntiandi*, stated unequivocally that the church must relate the gospel to people's actual lives, and "proclaim a message ... about liberation".¹⁰⁹ The *Catechism* notes that "those who are oppressed by poverty are the object of a *preferential love* on the part of the Church".¹¹⁰ It also acknowledges the need for the laity to work towards the establishment of a more equitable and humane society.¹¹¹

Thornhill claims it is a "privilege to know God's plan addressed to us in His word", and that

"today the church is called to a new maturity which recognises that such a privilege brings with it the responsibility of sharing in Christ's mission and ministry to the broader community of humankind. This sense of responsibility must be fundamental to the new sense of identity to which the church is being called".¹¹²

This new "sense of identity" according to Baum includes both "the proclamation of the Good News" and "action for social justice".¹¹³

Catholics are well placed to learn about social justice issues, since the church contains representatives from every socio-economic group in Australia. In this connection Philip Murnion notes a pertinent remark from James Joyce describing the institution's membership: "Here comes everybody"!¹¹⁴ However, the church will become a missionary organisation only when "everybody" learns the relationship between gospel discipleship and living in the world. This results from "viewing ... public life within the perspective of ... religious convictions",¹¹⁵ then developing appropriate strategies for contributing to that "public life". The church can help form a more just society, through making Christ's message intelligible to the world, but this will not eventuate without awakening lay people to their role and responsibilities as Christ's followers. At present, unfortunately

"Many are content to take pride in their membership in an organisation which, through its official pronouncements, shows that it stands for justice, and which, through the famous representatives who give themselves for the marginalised, shows that it is committed to the ways of the Saviour".¹¹⁶

As long as this situation persists, as long as the laity feel "(absolved) ... from the cost of personal involvement",¹¹⁷ the church will fail to merit characterisation as a true community of disciples, intent upon obedience to its Lord. Credibility as a Christian organisation will be achieved only when each member of every parish community

"imbued with the Spirit of Christ, (becomes) a leaven, animating and directing the temporal order from within, disposing (people) to become always as Christ would want them".¹¹⁸

The church's presence in the world in everyday, secular life is essentially a lay presence, and without a lay commitment to Christian living and discipleship, the church is absent from the world. Only a continuing Christian-world encounter will bring Christ to the world, and the world to Christ. Such an encounter gives a dual focus to mission. It is an activity of the church in the world, and it is the responsibility of individuals, likewise in the world. Joseph Komonchak wrote, from an anthropocentric standpoint, that

"... the church's self-realisation is not separable from the problem of the world's self-realisation. As an individual's faith is a particular instance of the project of human existence, so the self-constitution of the church is an instance of the self-realisation of the world".¹¹⁹

More briefly, Kierkegaard phrased the above as "faith does not have to do with essence, but with being".¹²⁰ That is most important in considering the relationship between the church and the world. This was not fully explored at Vatican II, with the consequence that church and world appear separate and distinct entities.¹²¹ Importantly though, church members were studied from a perspective of group, rather than individual membership,¹²² in a profound shift from the pre-Conciliar concern with the individual.¹²³ This latter emphasis reflected the Western European

"individualism of the eighteenth and nineteenth centuries (which) had shaped - and (which) had in turn been shaped by - the understanding of Christian faith and experience as a phenomenon based on the relation between 'God and the soul, the soul and God'".¹²⁴

The Enlightenment stress on the individual, which commenced with Descartes (1596-1650), and his *cogito ergo sum*,¹²⁵ reversed the scriptural focus on the primacy of the group or people (Jer. 31:31-4; 2 Esd. 13:1; 1 Pet. 1:23, 2:9-10). However, today, Western Christianity generally (including Catholicism) has come to an understanding of:

"the deepening awareness throughout modern culture that individuals (are) never isolated from one another but also (participate) in various communities".¹²⁶

This awareness has enabled the major Christian traditions to gain a renewed "recognition of the specifically social character of Christian teaching and life".¹²⁷

How can a church remain mindful of the problems of individuals, yet still find its identity in the world? The only factor which differentiates church from world is Christ. Therefore, as the "kingdom of Christ and of God",¹²⁸ the institution stands over against the world - *in* it but not *of* it. However, she must not be confused with Christ, even in an eschatological sense. It is the Christ-event which makes the church, which causes it to stand over against the world. The problem of existence for church members is solved through the encounter with Christ - not through membership in the church. However, it is through the institution that Christ is mediated to the world. Individual self-realisation comes with discipleship, which, however, "occurs in the world and ... is a moment in the world's self-realisation".¹²⁹

Because the church is continually sanctified by the Holy Spirit,¹³⁰ it exists in a two-fold relationship - both "related to the transcendent God" and to "part of (the)

world".¹³¹ There is tension in both relationships, the first between requirement and performance in connection with gospel discipleship, and the second between gospel and world.

These tensions will remain. The church has the constant requirement of the gospel, and in every age and in every culture it will be

"disturbed by the action of the Holy Spirit .. the bondage of comfortable discipleship (will be) broken, and the church (will be) offered the possibility of deeper faithfulness to its Lord".¹³²

Since human existence and self-realisation is at the heart of the gospel message, this latter will challenge the world in every age. As a source of "life" surely it can do no less.

Fostering a Missionary Commitment

In the context of parishioner involvement in Brisbane, the scope for discipleship is outlined by Bergquist, who relates that

"Close to the heart of all mission lies the responsibility of every congregation to make a commitment to serve its own immediate neighbourhood, to be mission in its own setting".¹³³

This will involve response to the promptings and urgings of the Spirit, while remaining mindful of the fact that it is God Who is at the centre of the mission enterprise. In that can be seen the transcendent dimension of the church, for it is not a purely human organisation. For Catholics, it is a place of Presence, where Christ's gospel provides the ideal in Christian living. The gospel can also be regarded as the ideal for the world since, for those who follow it, the consequence is "a moment in

the world's self-realisation".¹³⁴ Thus the church, as "a concrete sign of the love of God for all people" exhibits "its transcendence in the world".¹³⁵ This is accomplished through the efforts of the People of God, thus in mobilising them for mission the institution is actually contributing to "its own conversion and growth".¹³⁶ McDade captures this, when he writes:

"The church is *semper reformanda*, always in need of reform, always afraid of the gospel which lies at its heart, and always disturbed by the action of the Holy Spirit".¹³⁷

Mission in a Pluralist Society

In Brisbane, mission will be undertaken in a pluralist society - that is the face of Australia. What is its purpose in such a society?

At the institutional level, it tends to be concentrated on services for specific groups such as the sick, prisoners, refugees, and so forth. The church is well represented here, however, changes will probably occur in the future. Fr John Chalmers has posed the question, "When governments take up the needs that were once unattended, should the church withdraw?" "This", he says, "is the question that Brisbane pastors and Catholic Education Office executives have begun to explore".¹³⁸ As the numbers of religious brothers and sisters decline, as massive injections of funds are required in adapting to this age of technological change, as rebuilding of facilities becomes necessary, it is clear that the institutional face of mission could alter markedly. Perhaps at some future date parishes may even become involved in what have hitherto been regarded as archdiocesan undertakings.

The *Shaping and Staffing* process is concerned with mission as a parish and/or pastoral area initiative initially, but growing to become a way of life for all in the archdiocese. There appear two broad possibilities for action by either parishes or pastoral areas. These are discussed below.

1. Evangelisation

This seems a rather alien concept to Catholic lay people, a reality commented on by Fr John Chalmers in his remark that "Many Catholics feel uncomfortable with the word".¹³⁹ It is interesting that the footnotes for *Catechism* references connected with the lay duty for evangelisation are all from the bible or Vatican II documents.¹⁴⁰ From this it can be inferred that responsibility for spreading God's word has become a lay imperative only since the Council.

It is no wonder that ordinary parishioners feel daunted. To gain "commitment" from them will require education, patience and prior planning. The chief danger for the church is that it will achieve lay "compliance" in its endeavours. Compliant people will work at the priest's "vision" of evangelisation, for motives not necessarily connected with the vision itself. They may want praise or privilege, for instance.¹⁴¹ Committed people, on the other hand, feel the Great Commission (Matt. 28:19) as a personal call. Thus they "truly *want* the vision".¹⁴² Senge has drawn a sketch of the committed person as one who

"brings an energy, passion and excitement that cannot be generated if you are only compliant ... A group of people truly committed to a common vision is an awesome force. They can accomplish the seemingly impossible".¹⁴³

On the local scene, evangelisation is one of the five Directions contained in the archdiocesan Statement of Mission and Directions.¹⁴⁴ To this end the resource,

Becoming a More Evangelising Parish has been developed specifically for use by parish leaders.

The resource is framed on the premise that "at the heart of becoming more evangelising is the growth of an evangelising outlook or spirituality."¹⁴⁵ In the process of acquiring this "outlook", it is considered that there are five "key moments" of spiritual growth which place people:

"on a journey which can ready (them) individually and together for response to the movement of the Holy Spirit".¹⁴⁶

These "key moments" involve an on-going cycle of action, reflection, challenge, insight seeking, and planning. The process is regarded as "a rhythm of on-going conversion".¹⁴⁷ The principles which guided the compilation of the kit are noteworthy as expressions of the overall archdiocesan emphasis on mission. They are outward-looking, and in accord with the concept of evangelisation being both a "task given to the whole church for the good of the world",¹⁴⁸ also the essential mission of the church.¹⁴⁹

Four types of "evangelising actions" are identified and explained: Proclamation, Dialogue, Inculturation and Liberation. It is also stressed that at times the evangelisation process will involve an "overlap", where more than one "action" is necessary. Importantly, recognition is given to the fact that, when evangelisation is undertaken, the strategy chosen must be "appropriate to the people and circumstances involved". It is pointed out that action could involve "a potential range of activities, from personal, one-to-one communication, through to social, institutional, and cultural confrontation".¹⁵⁰

In view of the importance placed on evangelisation by Christ (Mk. 16:15), it would appear that parishes will need to give serious consideration to possible evangelisation strategies as a priority. For this, they will find the resource *Becoming a More Evangelising Parish* most useful, since it covers the whole evangelisation endeavour. It will enable parishioners to understand what is involved in evangelisation, and to develop strategies so they can engage in it themselves.

2. Mission and the "visible" church

Lumen gentium proclaims that "every lay person ... is at once the witness, and the living instrument of the mission of the church".¹⁵¹ Thus, making the church "visible" involves transforming the laity for action in the world. Tillapaugh describes the church with a laity empowered for mission as

"The church unleashed, (which) will become the church 'visible' ... not because of huge facilities or television programmes, but because everywhere people go they will encounter Christians who care ... We can truly be the radiant Bride of Christ".¹⁵²

Parishes can give living witness to gospel values in initiatives with a "caring" dimension. These could involve targeting societal groups with specific needs, such as the long-term unemployed, full-time carers, and mothers with pre-schoolage children.

Baum sees a place for small groups of parishioners to act, either by becoming engaged in particular projects, or by supporting specific issues. He claims that groups could network with religious and/or secular organisations with like interests.¹⁵³ Such a strategy could be regarded as having two definite advantages:

- (i) actual involvement "does not depend on the cooperation of those in charge of the institution, though (this) is of great consequence", and
- (ii) no one is forced to remain "impotent" when faced with a particular need.¹⁵⁴

One area ripe for mission on the local scene is a concern with social justice issues. Here the picture so far has not been impressive, in many parishes. Paul Collins maintains that

"The Catholic experience in Australia over the last thirty years has been that the papal discussion of social justice has remained at the theoretical level, and has not really impacted on the lives of ordinary Australian Catholics".¹⁵⁵

Attempts have been made to address the situation, as Collins notes when he applauds the bishops' positive statement "Common Wealth and Common Good".¹⁵⁶ In this, the overriding theme is concerned with the necessity for establishing a just society, with all its members sharing in the world's gifts.¹⁵⁷

A powerful example of the gospel in action can be demonstrated through the undertaking of projects developed and managed jointly as ecumenical initiatives, at either parish or pastoral area level. One such venture is the Roman Catholic/Anglican aged care facility, Currumundi Retirement Village, Caloundra. The chairman of the Village's management board, Fr John Dobson, Roman Catholic parish priest of Caloundra, has stated that

"Possibly the greatest plus about the combining of the Anglican and Catholic churches in this commitment to community care is that we have large numbers of willing members in each community who will support Village residents in every way".¹⁵⁸

For parishioners to have a genuine commitment for mission, it would appear that they will need to undertake evangelisation, while at the same time providing witness to gospel values in their lives. This is what Christ expected of His followers (Matt. 5:14; 28:19), and is the enduring message for today's disciples.

They will find that a genuine commitment for mission in Brisbane will entail reversing the compartmentalisation of life into sacred and secular arenas. For the disciple, the sacred is not opposed to the world. The latter is a place of transcendence, resplendent with the immanence of God. Mission implies bringing the Presence of God into the affairs of the world. This involves both a cost and a task. Dietrich Bonhoeffer wrote of "The Cost of Discipleship"¹⁵⁹ - ongoing conversion, since putting the things of God first is a way of life, not a way of acting during life. The task of mission is seen in the words of John Chrysostom:

"God said: I have made heaven and earth. I give you, too, creative power. Make earth into heaven. You can do this".¹⁶⁰

FOOTNOTES

1. The idea for the chosen heading came from a quote in John Chalmers, "Is the church ladder leaning up against the right wall?", *The Catholic Leader*, January 22, 1995, p.13.
2. John Chrysostom, *Homil. in Matthaeum* 19, 5: PG 57, 280.
3. See V. Lossky, *The Mystical Theology of the Eastern Church* (London: James Clarke, 1957) Chapter X; Meyendorff, *op.cit.*, pp.163-4.
4. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.8.
5. AA 2.
6. AA 5.
7. Archdiocesan Statement of Mission and Directions, *op.cit.*, Appendix A, p.427.
8. Perrin and Duling, *op.cit.*, p.212.
9. Catechism, n.1213. The basic idea in the quote is from the Council of Florence, at which baptism was described as the "gateway to life in the Spirit" (*vitae spiritualis ianua*): Florence, Sess. VIII (November 22, 1439): *Bulla unionis Armenorum*: DS 1314.
10. *ibid.*, n. 1268.
11. *ibid.*, n. 1305, and note Aquinas: *S.Th.* III, 72, 5, *ad.* 2.
12. Catechism, n. 1262, n. 1265, n. 1267, n. 1271 and n. 1272.
13. AGD 21.

14. *PO* 5.
15. *LG* 10; Catechism n. 1268 expresses these sentiments also.
16. *CIC.*, c. 849.
17. *AGD* 11.
18. *LG* 33.
19. *AA* 3; see also *CIC.*, c. 842 (2).
20. "Laity's ever-growing importance", *The Catholic Leader*, March 20, 1994, p.5.
21. *AGD* 4; *GS* 1.
22. Joint Worship Committee of Three Presbyterian Churches, U.S.A., *The Worship Book* (Philadelphia: Westminster, 1970) p.48.
23. See Catechism, n. 1428; n. 1446.
24. Neither baptism nor confirmation can be received more than once: See *CIC.*, cc. 864 and 889 (1).
25. Catechism, n. 1426.
26. Information gained during conversation with Rev. Gregory Sakellariou, Greek Orthodox Community of St George, South Brisbane, on June 4, 1997. The Orthodox tradition considers penance as a form of spiritual healing. Sin is regarded as an enslavement and internal passion, and external, sinful acts are thus seen as manifestations of internal disease.
27. Catechism, n. 1428; *LG* 8.
28. PPP, *Evangelise Booklet*, *op.cit.*, p.4.
29. J.M. van Engelen, "John Paul II and the Mission of the Church Today", *Pro Mundi Vita* 103, 4, 1985, p.4.
30. *ibid.*, p.10.
31. Thornhill, *op.cit.*, p.114. Also see footnote 140 regarding evangelisation also being a clerical prerogative.
32. Quoted in *ibid.*, p.115. Congar has had great influence in ecclesiology to the present day. Karl Rahner and Edward Schillebeeckx have continued his work, according to Edwards, *op.cit.*, p.66.
33. *LG* 32.
34. *ibid.*, 33.
35. *ibid.*, 32.
36. *ibid.*, 9-13.
37. *ibid.*, 11.
38. Described as "a royal priesthood" in *ibid.*, 9, and a "holy priesthood" in *ibid.*, 10.

39. Cyril Eastwood, *The Royal Priesthood of the Faithful* (London: Epworth, 1963) p.242.
40. Edwards, *op. cit.*
41. Pius XII, *Mediator Dei* 20, *AAS* 39 (1947) p.555.
42. Eastwood, *op. cit.*, p.243.
43. *ibid.*
44. *LG* 8, 9.
45. *ibid.*, 9.
46. *ibid.*, 33.
47. *ibid.*, 34. However, in *LG*, Chapter Three, there is a definite "shift in language and imagery", with the clarification of the hierarchy's role resulting in a "sharp disjunction" between clergy and laity. See Francine Cardman, "The Church would look foolish without them: Women and Laity since Vatican II" in *Vatican II: Open Questions and New Horizons* (Dublin: Dominican Publications, 1984) p.109, and note footnote 7, *ibid.*
48. *AA* 23. See also *AA* 24-5, and note comment regarding the document's "hierarchical mandate" in footnote 4, Thornhill, *op. cit.*
49. *PO* 10.
50. *ibid.*, 9.
51. Edward Schillebeeckx, "A New Type of Layman" in *The Mission of the Church*, trs. N.D. Smith (New York: Seabury, 1973) pp.129-30.
52. Paul VI, *Evangelii nuntiandi*, *op. cit.*, 67, p.56.
53. *ibid.*, 68, p.57
54. *ibid.*, 70, pp.59-60.
55. *ibid.*, 73, p.61. Yet *Lumen gentium* states that the laity have the obligation of "building up" the church, and of "sharing in its salvific mission": *LG* 33.
56. *SCC*, *Postquam apostoli*, 4-7, *op. cit.*, pp.345-8. Note: "Lay people may be called to a more direct and immediate cooperation in the apostolate", *ibid.*, p.348.
57. *ibid.*, *Conclusio*, p.364.
58. *ibid.*, 17, p.355.
59. *PPP*, *Evangelise Booklet*, *op. cit.*, p.1. See also Chapter 4, pp.88-9, where these requirements are mentioned in connection with the actual planning process.
60. See pp.48-50.
61. Osborne, *op. cit.*, p.595.
62. *SC* 10, repeated in the Synod of Bishops, *Ultimis temporibus* *AAS* 63 (1971) II, 1, 1, pp.909-910.

63. PO 4.
64. SCC, *Postquam apostoli* 5, *op. cit.*, p.347.
65. LG 28.
66. Power, "The Basis for Official Ministry in the Church", *op. cit.*, p.87.
67. *ibid.*, p.88.
68. For example: "Side by side with the ministry conferred by the sacrament of holy orders ... the church recognises other ministries which ... are capable of rendering special service to the church": Paul VI, *Evangelii nuntiandi* 73, *op. cit.*, pp.67-8. "The laity must realise that they have been called ... to cooperate with their pastors in the service of the ecclesial community" - *ibid.*; "Lay people may be called by the hierarchy to a more direct and immediate cooperation in the apostolate": SCC, *Postquam apostoli* 7, *op. cit.*, p.348; "The church is open to new ministries ... and in it religious are able to uncover new forms of active participation involving the Christian community...": SCRSI, *Le scelte evangeliche* 6, *op. cit.*, p.10; "The laity ... exercise their apostolate therefore in the world as well as in the church": AA 5; "...the laity ... have ... the vocation of applying to the building up of the church and to its continual sanctification all the powers which they have received from the goodness of the Creator and from the grace of the Redeemer": LG 33.
69. "Laity's 'ever-growing importance'", *op. cit.*, p.5.
70. "Good News Priest Firing Evangelism with New Meaning", *The Catholic Leader*, Centrepoint, February 6, 1994, p.9.
71. Edwards, *op. cit.*, p.68.
72. *Shaping Our Future: An Overview of the First Phase - Shaping and Staffing Our Parishes*, *op. cit.*, p.3.
73. PPP, *Evangelise Booklet*, *op. cit.*, p.4.
74. *ibid.*
75. *ibid.*
76. *Shaping Our Future: An Overview of the First Phase - Shaping and Staffing Our Parishes*, *op. cit.*, p.11.
77. *ibid.*, p.1.
78. *ibid.*, p.11.
79. AA 28.
80. PPP, *Evangelise Booklet*, *op. cit.*
81. Roderick R. Hewitt, "Equipping Local Congregations: The CWM Experience", *International Review of Mission*, V.81, No. 321, January, 1992, p.86.
82. Paul Collins, *op. cit.*, pp.100-101.
83. Synod of Bishops, *Ultimis temporibus* II, 1, 1, *op. cit.*, p.912.
84. *Shaping Our Future: A Preliminary Draft Proposal*, *op. cit.*, p.3.

85. Thornhill, *op.cit.*, p.135. That model of community, with its "pastoral" leadership, contrasts with the "grassroots" or "base communities" which organise themselves "outside the command structure of the organised Church hierarchy ... The presence of a priest is not essential to the functioning of a base community, but meeting as a real community, not sitting in pews avoiding each others' eyes, is": Willey, *op.cit.*, p.115.
86. Virginia Hoffman, *Birthing a Living Church* (New York: Crossroad, 1988) p.83.
87. James A. Coriden, "Options for the Organisation of Ministry", in *Official Ministry in a New Age: Permanent Seminar Studies No. 3*, ed. James H. Provost (Washington, D.C.: Canon Law Society of America, 1981) p.228.
88. PPP, *Evangelise Booklet*, *op.cit.*, p.6.
89. *ibid.*, pp.6-7; PPP, *Care Booklet*, *op.cit.*, pp.5-9.
90. Hoffman, *op.cit.*, p.82.
91. *Shaping and Staffing Our Parishes: A Proposal*, *op.cit.*, p.8.
92. *ibid.*, p.9.
93. Thornhill, *op.cit.*, p.196.
94. Hornsby-Smith, *op.cit.*, p.89.
95. *ibid.*
96. Chalmers, "Is the Church ladder leaning up against the right wall?", *op.cit.*
97. Joseph A. Komonchak, "Clergy, Laity and the Church's Mission in the World" in *Official Ministry in a New Age: Permanent Seminar Studies No. 3*, ed. James H. Provost (Washington, D.C.: Canon Law Society of America, 1981) pp.168-9. The reference to "clericalism" is explained by Komonchak as follows: "Priests and religious no longer saw their role as encouraging the laity to assume their proper responsibility, 'to transform the world of political, economic and social institutions'. They often neglected the laity and undertook that task themselves", *ibid.*, p.168.
98. *ibid.*, p.169.
99. AA 7.
100. Gregory Baum, "Faith and Liberation: Developments since Vatican II" in *Vatican II, Open Questions and New Horizons*, Gerald M. Fagin, ed. (Dublin: Dominican, 1984) p.97.
101. *Shaping our Future: An Overview of the First Phase - Shaping and Staffing Our Parishes*, *op.cit.*, p.4.
102. Komonchak, "Clergy, Laity and the Church's Mission in the World", *op.cit.*, p.174.
103. *Becoming a More Evangelising Parish* (Brisbane: Archdiocesan Centre for Church Life and Mission, 1994) Foreword.
104. AA 7.
105. GS 43.
106. Baum, *op.cit.*, p.87.

107. *ibid.*, p.88.
108. *GS* 74.
109. Paul VI, *Evangelii nuntiandi* 29, *op.cit.*, p.24.
110. Catechism, n. 2448.
111. *ibid.*, n. 2442.
112. Thornhill, *op.cit.*, p.175.
113. Baum, *op.cit.*, p.96.
114. Murnion, *op.cit.*, p.28.
115. *ibid.*, p.32.
116. Thornhill, *op.cit.*, p.183.
117. *ibid.*
118. *AGD* 15.
119. Komonchak, "Clergy, Laity and the Church's Mission in the World", *op.cit.*, p.188. (The problem of the self-realisation of the individual in the world is discussed in *ibid.*, pp.185-190.)
120. Soren Kierkegaard, *Philosophical Fragments or A Fragment of Philosophy*, trs. David F. Swenson (Princeton: Princeton University Press, 1936) p.72.
121. *LG* 6. ["While on earth, she (the church) journeys in a foreign land, away from the Lord ... (and) sees herself as an exile".]
122. *LG* 4-6.
123. This can be noted in connection with the presentation of the sacraments in terms of their benefit for recipients. See pp.195-96.
124. Jaroslav Pelikan, *The Christian Tradition, V.5: Christian Doctrine and Modern Culture (since 1700)* (Chicago: University of Chicago, 1981) p.289.
125. See René Descartes, "The Birth of Reason" in *Age of Reason*, ed. Crane Brinton (no translator named) (New York: Viking, 1972) pp.49-55; Réne Descartes, "Of the nature of the human mind and that it is more easily known than the body" in *Philosophical Essays*, trs. Laurence J. Lafleur (Indianapolis: Bobs Merrill, 1960) p.85; René Descartes, *Meditations on First Philosophy*, 2nd rev. ed., trs. Laurence J. Lafleur (Indianapolis/New York: Bobs Merrill, 1960) p.26; Justo L. Gonzales, *A History of Christian Thought: From the Protestant Reformation to the Twentieth Century*, V.3, rev. edn. (Nashville Tenn.: Abingdon, 1975) pp.322-3. Descartes had a radical doubt regarding the truth of all knowledge derived from the senses. Note that Augustine, in his search for God, also had such a doubt, and also looked within himself. Note: "Brothers, let each one look within himself, ... looking ... only for God's promise - the face of God": *Serm.* 158, 7: *PL* 38, 865-6. The similarity of the ideas of both Augustine and Descartes is mentioned in Tillich, *op.cit.*, p.113.
126. Pelikan, *The Christian Tradition, V.5*, *op.cit.*, pp.289-90.
127. *ibid.*, p.290. Also, see Appendix G, pp.460-62, where the archdiocesan recognition of the importance of social justice issues is documented.

128. LG 5.
129. Komonchak, "Clergy, Laity and the Church's Mission in the World", *op.cit.*, p.189.
130. LG 4.
131. Roger D. Haight, "Mission: The Symbol for Understanding the Church Today", *Theological Studies*, 37, 1976, p.624.
132. John McDade, "The Evangelical Dimension of Catholicism", *The Month*, July, 1992, p.263.
133. James A. Bergquist, "The Congregation in Mission - Worth a Second Look", *International Review of Mission*, 81, 321, January, 1992, p.19.
134. Komonchak, "Clergy, Laity and the Church's Mission in the World", *op.cit.*, p.189.
135. Haight, *op.cit.*, p.645.
136. *ibid.*, p.650.
137. McDade, *op.cit.*, p.263.
138. Chalmers, "Is the church ladder leaning up against the right wall?" *op.cit.*
139. John Chalmers, "The Rite that Reawakened Faith", *The Catholic Leader*, November 13, 1994, p.12.
140. See, for instance, Catechism n. 3, n. 900, n. 905. According to Pius X, it was a clerical duty: Pius X, *Acerbo nimis* 7, *ASS* 37 (1905). My copy from Claudia Carlen, Ihm, *The Papal Encyclicals: 1903-39* (Wilmington, North Carolina: McGrath, 1981) p.31.
141. Senge, *op.cit.*, p.221.
142. *ibid.*
143. *ibid.*
144. See Appendix A, p.427.
145. *Becoming a More Evangelising Parish*, *op.cit.*, Booklet 2, p.6.
146. *ibid.*
147. *ibid.*, pp.6-8.
148. *ibid.*, p.4.
149. *ibid.*
150. *ibid.*, p.3.
151. LG 33.
152. Frank R. Tillapaugh, *Unleashing the Church: Getting the People out of the Fortress and into Ministry* (Ventura, California: Regal, 1982) p.224.
153. Baum, *op.cit.*, p.104.

154. *ibid.*
155. Paul Collins, *op. cit.*, p.184.
156. *ibid.*, p.183.
157. "Common Wealth and Common Good", A Statement on Wealth Distribution from the Catholic Bishops of Australia (Blackburn: Collins Dove, 1991), and see Paul Collins, *op. cit.*, p.19.
158. "Unique Ecumenical Care for the Aged", *The Catholic Leader*, September 24, 1995, p.1.
159. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Macmillan, 1948).
160. Chalmers, "Is the church ladder leaning up against the right wall", *op. cit.*

CHAPTER NINE

Collaborative Ministry - Service Grounded in Charism

Historians of the future may hypothesise that the process of participative leadership labelled "Collaborative Ministry" gained acceptance in the church only as a consequence of the clergy shortage. Although that is undoubtedly one reason for its introduction, it would never have been possible without Vatican II's restoration of the concept of the "priesthood of the people of God". In Brisbane, this eventually led to the key principle of the *Shaping and Staffing* process that ministry should be exercised collaboratively.¹ This is no belief alien to the institution, since collaboration was a feature of both New Testament and early church practice. Ministry then involved leadership, with authority recognised as residing in a member of the community. Thus Augustine was able to proclaim, "*Vobis enim sum episcopus, vobiscum sum Christianus*"!² Since leadership in Brisbane today is planned to receive community authorisation, a collaborative minister will still be able to say, "*Vobis sum minister(i), vobiscum sum Christianus*". As in the New Testament, the modern understanding of collaboration involves empowering parishioners to use their leadership gifts in partnership for the good of the whole *ecclesia* (cf. 1 Cor. 12:28-30). This foreshadows a fundamental alteration in the way authority has hitherto been perceived in local parishes. Thus the church here faces a really challenging task, in its reorganisation of leadership structures, to enable ministry to be exercised in a genuinely collaborative manner.

The lack of community acquaintance with this form of ministry was acknowledged at the Archdiocesan Assembly, where the relevant proposal was presented with

thoughtful attention to detail, as follows:

"14. Preparation for collaborative ministry:

This Assembly recommends to the Archbishop that the Pastoral Planning Office introduce a programme consistently across the archdiocese aimed specifically at preparing priests, religious and laity for authentic and collaborative ministry. The programme should be centrally directed, but be implemented at parish and/or deanery level, according to those principles that should govern all reviews of roles and structures.

The principles include honesty and openness, collaboration at all stages, shared leadership, authority, subsidiarity, and co-responsibility, respect for each person's dignity, a focus on growth rather than "blame", monitoring and constant reviewing so as to develop the programme, identification of resource people, and provision of an adequate budget".³

As a consequence of the Assembly proposal, the archdiocesan Pastoral Planning Committee was authorised to investigate ways in which a collaborative approach "to parish life and mission" could be encouraged.⁴ This Committee set up a taskforce which prepared the resource *Becoming More Collaborative*, as a tool for understanding the practice of collaboration, or "working together in partnership".⁵

The concept of ministry being exercised in a collaborative way was a major theme in the Preliminary Draft Proposal of the *Shaping and Staffing* taskforce.⁶ As such it received very strong support during the parish-based consultations, which preceded the compilation of the final *Shaping and Staffing Our Parishes* Proposal.⁷ Meanwhile, the archdiocesan Statement of Mission and Directions also endorsed the idea of ministry being exercised collaboratively as official policy, in the following words: "Collaborate ... We are called to use our gifts in partnership with one another, to carry out the mission of Jesus in our world".⁸

The above quotation appears to imply three pre-suppositions. It:

- (a) recognises both clerical and lay giftedness;
- (b) considers such gifts should be used in Christ's service;
- (c) acknowledges the necessity for collaboration in undertaking the Church's mission.

With regard to (a) and (b), acknowledgment of the laity's giftedness, also of its obligation for "the renewal and building up of the church"⁹ was made in *Lumen gentium*, thirty years ago! The words there, addressed to "the whole body of the faithful",¹⁰ incorporate what was, and is still, a rather novel and far-reaching change in Catholic practice - the confirmation that discipleship is *for all*, without exception. Walter Kasper maintains that "there may not be in the church active members beside passive ones".¹¹ He also heralds "an end to the model of pastoral practice based upon care and maintenance".¹²

It is only in recent times that the church has acknowledged the necessity for lay activity alongside that of the clerical, in the parish situation. Flood (probably tongue in cheek) writes

"Certainly the dearth of pastors has its advantages. It has helped to channel the work of the full-time ministers into developing the gifts and responsibilities of local people".¹³

There is the implication of the necessity for partnership between clergy and laity in (c) above. However, for collaborative ministry to become a reality in parishes, church leaders will need to

"Help to develop gifts, and involve laity much more intentionally and vitally in the mission of the church, with special emphasis on their gifts for leadership and teamwork".¹⁴

This, of course, is essential for effective collaboration in the parish setting, for according to the pope

"the vitality of a parish depends on merging the diverse vocations and gifts of its members into a unity which manifests the communion of each one, and of all, together with God the Father through Christ, constantly renewed by the grace of the Holy Spirit".¹⁵

Participative Decision-Making

The establishment of parish Pastoral Councils in Brisbane enabled the laity to begin collaborating with some of the clergy. However, whether the former actually did have a voice in decision-making in their parishes depended on their particular parish priest. As Dolan noted of the American parish scene, which appears to have been replicated in Australia:

"A great deal depended on an intangible but decisive reality - namely, the personal character of the individual priest. Those pastors who entrusted important decisions to and accepted the sound recommendations of the parish council displayed an openness to change and adaptation that was, given their seminary training, rather remarkable".¹⁶

With diminishing clergy numbers in Brisbane, both religious and laity have assumed pastoral care duties, taking on responsibility for hospital chaplaincy, sacramental programmes, catechetical duties, and the like. Many lay people have studied at their own expense, to fit themselves for their hitherto unaccustomed roles. Meanwhile, *The Catholic Leader* has begun printing advertisements, as parishes have sought to employ pastoral assistants. Almost invariably, there has been mention of working as a member of a pastoral team,¹⁷ thus in a collaborative setting.

Regardless of the calibre of individual members of pastoral teams, working in partnership with others involves the exercise of attributes which those gifted in leadership may find irksome initially. They will need

"active appreciation of diversity within the group, willingness to face the conflicts that inevitably arise, and support and affirmation for one another".¹⁸

They will also need to realise the truth that:

"The necessary starting point for any understanding of ministry, and therefore of collaborative ministry, must be grace. God constantly takes the initiative, and is actively engaged in the world, and in people's lives... (Thus) perhaps the primary task of ministry is to become more attentive to what God is about in our midst, and (to seek) to cooperate with that".¹⁹

The introduction of any new model of ministry involves a transition from a secure and charted past to a future still to be mapped. This will not be easy. Even the institution itself will not remain unaffected. If the visionary hope of the Statement of Mission and Directions is realised, the archdiocese will see the emergence of the "pilgrim church", with all parishioners "earnestly seeking the tasks allotted to (them) by the Father".²⁰ Thus for change to occur the focus, as in the New Testament communities, must be on "the gifts and responsibilities of the whole community".²¹

Authority, Power and Leadership

Authority in the church has altered markedly over time. The New Testament communities were aware of the possession by some of the charism of leadership, however, they still provided human norms for its exercise.²² Thornhill notes this, quoting the advice offered pastoral leaders:

"Tend the flock of God that is in your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock" (1 Pet. 5:2-3).²³

Those entrusted with leadership had the parameters of their authority specified, according to "what seemed good to the apostles and the elders, with the whole church" (Acts 15:22). Thus leadership was defined both in direction and in extent. At that time, the *ecclesia* was synonymous with the Christian community, while within the latter union existed "between the hierarchical structure and the communal exercise of all church activities".²⁴

A change in the concept of authority ultimately resulted in a corresponding shift in the meaning of *ecclesia* as well, according to Congar. He notes the former understanding of the papal title, *vicarius Christi* as "of a visible representation of a transcendent or heavenly power which was actually alive in its earthly representative".²⁵ Here power had a vertical dimension, however while that is still implicit in today's understanding of the foundation of the pope's authority, it has been "overlaid" by a meaning which features

"the 'horizontal' transmission of a power vested in the earthly jurisdiction, and which, although received from on high, is yet genuinely possessed by this jurisdiction".²⁶

The possession of authority is now seen in quasi-legal terms. If the appropriate "power" is "transmitted" to someone, they have authority, independently of the community. Congar believes that this has led to a shift in the meaning of *ecclesia* from "the body of the faithful" to "the system, the apparatus, the impersonal depositary of the system of rights whose representatives are the clergy or, as it is now called, the hierarchy".²⁷ With power thus tied to jurisdiction, office has become synonymous with authority. This "has favoured the growth of the idea of the priest as governing his parish, as exercising a *regimen*, as *regens*".²⁸

That system is operative today, consequently as an organisation the church is afflicted with the malady which infects all hierarchical structures - a climate in which "Power is concentrated and ... is wielded arbitrarily".²⁹ Thus in the broader church the laity have little chance to influence decision-making.

O'Dea has recognised that

"Structures which emerge in one set of conditions and in response to one set of problems may turn out later to be unwieldy instruments for handling new problems under new conditions".³⁰

Apparently the Council fathers at Vatican II recognised this problem in connection with the institution, for they provided the initial impetus for lay involvement in helping shape the destiny of their own parishes.³¹ To be sure, they provided no directives to ensure that lay decision-making became obligatory, but their step is important nonetheless, since it opened the door. This has been forced even wider of late, as numbers of clergy have given enthusiastic support to moves for the laity to be consulted on matters affecting their parishes. Other factors which have contributed to the agitation for change include the clergy shortage and the genuine eagerness of the laity for participation.

Change has been somewhat accelerated due to forces external to the institution itself. These have come both from society and from the realisation that the church as an organisation is subject to the same institutional laws as are other organisations. In the secular realm, people expect services from those trained to provide them. Likewise in the church they expect the various ministries to be run competently, by those capable of doing so. Many, too, see the church as a "business-type" institution, thus they regard a team approach to parish management as more appropriate than a single leader

style. While a team approach to parish decision-making is a quantum leap forward for the laity, one undesirable inequality persists. It is a reality that, while lay accountability can be enforced, such is not possible for the clergy, without changes in canon law. In this connection, Maguire states that

"Authority that does not accept accountability serves neither justice nor the common good, and therefore lacks moral standing ... accountability might best be guaranteed by new laws which limit the terms of church leaders, broaden the base of their election, and provide for more accessible procedures of impeachment ... Major reforms that go well beyond Vatican II are urgently needed".³²

Leadership from Clergy Vital

Since each parish, as the local church, is the "Body of Christ" (1 Cor. 12:27) it will be a fully-functioning "Body" when all its members are empowered to use their gifts as Christians. However, the leadership of the ordained ministry is vital, also essential, for without the ordained ministry there will be no Eucharistic celebration. Deprived of this, a parish lacks full vitality and health, for the Eucharist is the very "centre of the church's life".³³

In the collaborative ministry setting, the role of the priest will contrast markedly with that of the laity, for he is

"teacher of ministry, and representative of the 'whole' ministry of the community of faith, whereas the laity are more often than not 'specialists' in a particular ministry, such as pastoral care".³⁴

As representative of the community's ministry, the priest will need to keep parishioners in a constant state of conversion - in touch with God. The central means for this is the celebration of the Eucharist. Thus the priest is both leader of the community and the minister of the Eucharist. David Power mentions the congruence between pastoral leadership and sacramental ministry as follows:

"Presidency of community and presidency of the Eucharist require the charism of leadership. They fittingly go together, and history suggests that it was one suited to the former who in fact assumed the latter. Currently theology very rightly teaches that in the sacrament of order one is simultaneously called to the triple ministry of liturgy, preaching and community presidency".³⁵

While the *Codex Iuris Canonici* stresses the necessity for parish leadership to be entrusted to the clergy,³⁶ sociological studies, though moving from a different basis, also agree this is absolutely essential. Fowler mentions the research done by other sociologists, and claims that their results support his conclusion that:

"Pastors, priests and other professional leaders in the community cannot create a public church commitment by themselves ... but it is clearly a necessary, if not sufficient, condition for the forming and sustaining of a public-church community that there be an imaginative and generative pastoral leadership".³⁷

For the sociologists mentioned above, pastoral leadership involves both

"the empowering and supporting of the laity in their public vocations, with an equal attention to the nurture and healing of persons in their spiritual development".³⁸

In the above quotation, Fowler stresses the essential characteristics of both a community president and a spiritual leader. That type of leadership is grounded in the New Testament itself, in that of Christ. A priest from Adelaide archdiocese, Denis Edwards, argues that

"the whole ministry of Jesus is an empowering leadership. His formation of the disciples, the call to a new community, His meals, His healing ministry, and His way of preaching the Kingdom of God in parable, all testify to His dialogical and relational style of leadership. He never overpowers His hearers, but gives people a chance to see life anew and freely open themselves up to the power of the reign of God".³⁹

William Maestri has described his attempts at Christ-modelled ministry as follows:

"In the past few years, I have been helped to counsel in terms of empowerment. That is ... I have learnt the wisdom of calling forth the gifts of others, ... solving problems and making decisions are often

ways of manipulating and controlling others ... Jesus did not try to manipulate or control others. Jesus respected those whom He counselled ... challenging people to ... realise their own talents and blessings".⁴⁰

The idea of collaboration in ministry appears daunting to some priests who are used to the former authoritarian model of priesthood. They see leadership in terms of decision-making, responsibility, control. They are "in charge" of every situation, keep a firm guiding hand on parishioners, and have the over-riding intent of acting as "good shepherds" (1 Pet. 5:2). Such priests have proliferated in Brisbane, and they have been rewarded with the affection, trust, regard and loyalty of their parishioners. They need reassurance that "collaboration does not describe a new way of how laity relate to priest (or) priest to laity". Rather, it is a process which

"allows for the discovery and discernment of gifts, and gives direction for the best use of such gifts in the mission of Christ".⁴¹

In such a setting:

"There is need for clarity in the role of priest, for the effective life and mission of the church, and for the priests' own health, contentedness and well-being".⁴²

The Priests' Council poses the question, "What is priest? Pastor - shepherd - teacher - leader - ruler - animator - sanctifier - coordinator - presider - minister of sacraments?".⁴³ Now appears an opportune time to reflect on this question, in the light of both the current clergy shortage and new perceptions regarding priesthood (both ordained and non-ordained).⁴⁴

What is clear is that priests will continue to exercise a leadership role in parishes. This role stems from the "delegation of authority" to them by the diocesan bishop.⁴⁵ It is also a consequence of their position as dispensers of the sacraments, therefore as

leaders in ministry and liturgy. Because of their leadership role in parishes, priests naturally will be in overall charge of collaborative ministry teams.⁴⁶

From the above, it can be realised that a priest-leader of the future in Brisbane will have a more diversified role. On the one hand, as the spiritual leader of the parish community, he will represent "its work for the kingdom, its eschatological nature and its relationship to Christ".⁴⁷ However, within the collaborative ministry team, he will be anxious

"to nurture the group's effectiveness, fostering the network of relationships through which the group cares for itself and pursues its goals".⁴⁸

Any priest unconvinced that his role will be enhanced, rather than diminished, by a collaborative approach to ministry should ponder on that, and cease to regard collaboration as a threatening spectre, coterminous with clerical redundancy.

Archdiocesan authorities obviously see the presence of the clergy as an integral part of the success of the *Shaping and Staffing* process. As well, the principle that "the ordained ministry has a vital role" in parish reshaping was strongly affirmed during the consultation process which preceded the compilation of the final *Shaping and Staffing* Proposal. The principle is set out, as follows:

"The Ordained Ministry has a vital role. It ... is ordered toward nurturing and encouraging all to be part of God's mission. While it is evident that the practice of this role is evolving and changing, the ordained clergy will continue to fulfil an essential role, within the context of a variety of ministries".⁴⁹

Parenting and Partnering

Vatican II presented contradictory images of priesthood, picturing it in terms of both "parenting"⁵⁰ and "partnering",⁵¹ in delineating clerical attitudes towards the laity, in the parish setting. This is understandable, since the fact that clerical/lay collaboration was even mentioned was in itself a major break with the past. Hitherto, traditionally leadership in the church had been authoritarian, with a dominant clergy and a compliant laity. Such a system survived because each party in the relationship was content to adopt its role, relative to that of the other party. Thus clerical authority rested "on an established belief in the sanctity of immemorial traditions, and the legitimacy of the status of those exercising authority under them".⁵²

Authoritarianism is now seen as inappropriate in the Brisbane church. Reasons for its demise include:

- (i) Vatican II's reappraisal of the role of the laity;
- (ii) the clergy shortage;
- (iii) a laity ready and willing to cooperate with their pastors in furthering the church's mission;
- (iv) a fresh perception regarding New Testament insights such as the following:
 - (a) "All the gifts found in the Body of Christ ... are necessary for the Body's wholeness (cf. 1 Cor. 12:12)",⁵³ and
 - (b) The idea that "not to use one's 'gifts' is detrimental to the individual, and leads to the overall mission being diminished (cf. Mk. 25:14)".⁵⁴

Those insights mentioned in (iv) above were realised to some extent by Paul VI. In *Evangelii nuntiandi* he noted the "developments of the primitive church", which

enabled it "to grow, to develop ... and to expand". Mindful of that, he advocated the church of his day should

"search out and bring to light the forms of ministry which (it) needs ... in order to develop an increasing vitality in the ecclesial community".⁵⁵

To accomplish what Paul VI envisaged has involved the archdiocese in careful planning, since it was realised that the introduction of collaborative ministry in fact meant the substitution of a fresh model of ministry for the then current authoritarian one. Structures such as Parish Councils and Finance Committees, the employment of pastoral associates, also the use of both religious and laity in parishes have aided in the implementation of this model.

Clergy education has remained a high priority. This has involved inservice programmes, seminars and the granting of study leave. An acknowledged expert on collaborative ministry, Br. Loughlan Sofield, lectured in Brisbane to priests, parish workers and members of Archdiocesan agencies in 1996. His involvement in the archdiocese is ongoing, and he has been engaged for a month in 1998. While in Brisbane he claimed that "fear of change, arrogance ... and feelings of powerlessness were the major obstacles to creating a collaborative church".⁵⁶ However, he warned that "If we don't collaborate, we will condemn ourselves to being a church of maintenance".⁵⁷ Clergy education is directed towards enabling priests to learn

"to trust, to function independently, to risk and initiate new behaviour, to work effectively with others, to attain a sense of personal identity, and to develop the capacity for intimacy".⁵⁸

In many cases, priests will be collaborating with different groups on a varied range of issues. Intra-parish planning will be parish-based although, where issues impact

across parish boundaries, dialogue on an inter-parish, pastoral area or deanery level will be required.

What is Collaboration?

In Brisbane, the emphasis placed on collaboration is based on the premise that:

"Since baptism calls all to participate in God's mission, the ministry and service we exercise, by their very nature, are both interdependent and collaborative".⁵⁹

The above definition came from the archdiocesan Pastoral Planning Committee's taskforce on Collaboration, thus it must be considered as reflecting the official archdiocesan intention for both parishes and pastoral areas. It implies the configuring of church in a specialised way - as a community of Christians whose giftedness is:

- (i) recognised;
- (ii) considered essential for undertaking God's mission, and
- (iii) complements the giftedness of others.

Members of ministry teams will be utilising their particular gifts in the service of their fellow parishioners. In a sense, then, their talents will have been both recognised and affirmed in their parishes. Peter Gagan points out that it is these charisms which will be vital in enabling teams to work towards their goals.⁶⁰ However, because team members necessarily have a varied range of gifts, they may have differing, possibly even opposing, views on both church and/or ministry.⁶¹ This is because they see change in the church community in the context of the exercise of their charisms. They lack the "big picture", whereby charisms are in interplay, thus providing parishes with a more complex array of possibilities for future growth.

The root cause of a lack of commonality in perceptions, according to Rademacher⁶² and Howes,⁶³ lies in the fact that team members' theologies lack compatibility. I think Cooper identifies the problem more accurately, however, when he speaks of the need for "reconciling different *ecclesiological* visions".⁶⁴ This reconciliation is intended to ensure a common view, both of the current reality and of the path forward towards a defined goal. Through it, ministers are intended to realise that "ministry and service cannot be lived in isolation".⁶⁵ Instead, the gifts of all in the team need affirmation from all in the team.⁶⁶ The archdiocesan resource, *Becoming More Collaborative*, provides a Checklist to help team members "get in touch with (their) own efforts at collaboration and those of (their) group". It comprises sections headed Understanding Collaboration, Skills for Collaboration and Processes to help Collaborative Ministry.⁶⁷ Highlighted are the following points, essential for the efficient operation of ministry teams:

(i) *the development of skills in communicating and relating*, so that

"group members (can) maintain good and harmonious working relationships and create an atmosphere that enables each member to contribute to the best of his/her ability".⁶⁸

This connectedness between relationships and goals is regarded as absolutely fundamental to the operation of a group for, according to the Whiteheads:

"if a group is to survive and flourish, attention must be paid to both its internal life (what goes on among the members) and its broader purpose ... If either of these is overlooked, the vitality of the group is likely to be threatened".⁶⁹

The balance between relationships and goals is intended to promote group solidarity, while ensuring the vitality of the ministry enterprise.

- (ii) *the necessity for attending to "both the needs of people in the group and the tasks (the) group is set".*

In this context, Gagan lists what he describes as Task Functions and Maintenance Functions. The former contribute to "managing the task", while the latter are concerned with "maintaining" the group.⁷⁰ Attention to them will enable ministers:

"to nurture the group's effectiveness, fostering the network of relationships through which the group cares for itself and pursues its goals."⁷¹

- (iii) *conflict management:*

Discord among church leaders existed even in New Testament times (Gal. 2:11; Acts 15:38-9), and it has plagued the church many times since then. On the credit side, the philosopher John Dewey regards conflict as beneficial for humanity's advancement. He wrote

"Conflict is the gadfly of thought. It stirs us to observation and memory ... It shocks us out of sleeplike passivity and sets us at noting and contriving ... Conflict is a *sine qua non* of reflection and ingenuity".⁷²

Nonetheless, despite the positive side-effects of conflict, its negative consequences can lead to a complete breakdown of an atmosphere of community. Thus *Becoming More Collaborative* advises that groups faced by a conflict situation should:

- (a) name its presence and acknowledge it;
- (b) define the cause;
- (c) make decisions about it;
- (d) defuse the emotion;
- (e) attempt reconciliation.⁷³

Conflict minimisation can be fostered, according to Bolton, through having:

- (i) leaders who are "supportive" and have "low levels of defensiveness";

- (ii) an atmosphere in which cooperation rather than competition is fostered;
- (iii) "policies and procedures" which are both understood and supported by team members.⁷⁴

Becoming More Collaborative states that "conflict confronted and resolved leads to group cohesion".⁷⁵ Thus interpersonal conflict management strategies appear valuable tools for any group. Bolton describes one process whereby disagreements can be resolved, and human dignity and integrity protected. There are three steps in this process, as follows:

- (a) "Treat the other person with respect";
- (b) Listen until you "experience the other side" (the other's viewpoint);
- (c) "State your views, needs and feelings".⁷⁶

Of course, no conflict resolution mechanism will provide a solution to the problem which precipitated the disagreement in the first place. What it does achieve is a climate wherein emotions are diffused, so it becomes possible to engage in more meaningful dialogue. It can result in growth too, as people internalise others' ideas, gaining insights, so enabling more creative solutions to problems.

(iv) *faith sharing*

This is regarded as an important step in the process of bonding and strengthening ministering teams.⁷⁷ As such, *Becoming More Collaborative* lists several resources designed to aid in its realisation.⁷⁸ Additionally, Peter Gagan provides two practical exercises which groups have found useful on previous

occasions. The first involves sharing one's "Faith Life Journey". Its object is to encourage team members "to remember how God has been active in their lives, and to describe something of their faith journey".⁷⁹ The second of Gagan's exercises is focussed on pinpointing the "gaps in the group's ability to perform the mission more effectively". Under this heading, Faith Growth is one area surveyed. Group members isolate items they consider important for attention by the group, which then "(brainstorms) possibilities for addressing the particular Faith-Growth need".⁸⁰

Decision-Making

The Checklist mentioned in the previous section claims that "a collaborative approach to decision-making presumes a high degree of participation in the process". It asks "Am I:

- (a) open to new ways of thinking and feeling?
- (b) willing to let go of the need to control?
- (c) willing to let go of the need to be always right?
- (d) willing to let go of the need to win?
- (e) willing to leave the familiar and risk the unfamiliar?"⁸¹

That series of questions pinpoints the need for personal maturity by team members. Otherwise there is implication of threat posed when change is contemplated, as security engendered by past stability appears in danger of erosion. From the above, a commitment to genuine participation is seen to be antithetical to connotations of power, control and domination.

One point not mentioned in the Checklist, but which is definitely relevant for the present situation in Brisbane is the "follow the clergy" syndrome - the reality that Pastoral Council members sometimes support the local priest's suggestions, precisely because they *are* the utterances of a cleric. If that state of affairs can happen in a body which is generally *elected*, there is even greater potential for it to occur in one *selected*, such as in a ministry team. Rademacher points out that, due to the "patriarchal management style" still operative to some degree in the church, a "dependant" team member may wait for what to him or her appear to be "father's orders".⁸² A variation on that theme is the team member who refrains from criticism of the priest's idea, purely because it is the priest's idea. Possibly the clergy could discourage tendencies such as the above by:

- (a) deliberately asking members who may appear too compliant for their ideas, and
- (b) by being the last to furnish their suggestions for group action.

An interesting comment appears in the Checklist in connection with the way in which team members ideally should arrive at their final decisions. It states that:

"consensus is the preferred way to arrive at decisions, (but) at times other styles of decision-making may prove more appropriate".⁸³

The fact that "consensus" decision-making is "preferred" shows that the archdiocese is really committed to full participation of all team members in the planning process. This is obvious from the fact that consensus, as a process, "assures that each individual's concerns are heard and understood, and that a sincere attempt has been made to take them into consideration in the search for, and the formulation of a conclusion".⁸⁴ The fact that all members' views are heard means that members will have a range of ideas from which to draw their conclusions. This "larger pool of meaning"⁸⁵ will both enlarge perspectives and increase the options for action.

Once an idea is adopted, it is preferable to divorce it from a fixed association with its originator, to avoid possible criticism levelled at "Tony's plan" or "Jane's idea". In the same way, if a plan adopted fails to meet expectations, it is neither just nor honest to blame its creator. When a team chooses a particular course of action, it is the team which must bear ultimate responsibility for its consequences. Of course, despite well-informed planning, failures will occur, since progress involves some risk-taking, and the abandonment of calculated security. The only way to eliminate risk is to avoid action altogether.

It is unwise for priest members of teams to give casting votes regarding decisions which will impact directly on the lives of parishioners. Where half a parish team is committed to one particular course of action, while the other half is equally opposed to it, probably the parish would be similarly polarised. It is dishonest to expect a priest to adjudicate, when he may even have argued for a different option altogether. If he does exercise a casting vote, it is liable that those parishioners opposed to the particular recommendation will consider he "pulled rank" to get his own way, especially if it becomes known that there was substantial team rejection of the idea.

The above scenario highlights the need for a particular team characteristic - loyalty. Of course, there will be disagreements at team meetings. Priorities of individuals will not necessarily be important for others, nor may they be desirable for the parish. Gaining agreement at times will involve negotiation, and re-negotiation. Plans will be shaped and re-shaped. However, once a decision is reached, all team members should "own" it, and be enthusiastic regarding its benefits for the parish. If team members are not prepared to support one another they should not be on the team at all.

Collaborative Ministry and the Parish

Although currently there is considerable emphasis placed on the role of the laity in the secular sphere,⁸⁶ it is actually within the internal parish ministry that they are chiefly involved in Brisbane. Impetus for a greater lay concern with church-related activities is claimed to have been provided by the clergy shortage. This appears to have opened up "new opportunities for (parishioners) to serve as paraprofessionals in the ecclesial realm".⁸⁷ The archdiocese has recognised the trend, with publication of guidelines for future appointments of lay parish ministers - pastoral directors, pastoral associates and pastoral ministry coordinators.⁸⁸ Those in these officially-endorsed roles will undoubtedly be key members of collaborative ministry teams in parishes, even taking the lead where there are no clergy. However, despite having these "professionals", parishes will continue to place heavy reliance on volunteer ministers also.

Involvement in parish-based endeavours already has had the positive effect of contributing to faith-community building, since people have common goals, therefore they have cooperated to support each other.⁸⁹ While this trend is really in its infancy in Brisbane, it is possible to see that it has generated some worthwhile side effects:

- (i) a recognition of lay giftedness;
- (ii) a feeling by the laity that their ideas are being taken seriously, and
- (iii) a realisation by all involved in planning that they have both a responsibility towards, and a dependence upon, their parish communities.

The involvement of parishioners in planning for future projects is intended to contribute to the fostering of a climate for collaboration to flourish by

"reinforcing the sense of personal commitment among (parishioners), forging individual needs and values into collective purpose, and mobilising the (parish's) resources to face the demands of change".⁹⁰

Already, many of the clergy have deliberately challenged parishioners to take an active part in parish decision-making processes (such as at Assemblies), and to volunteer their services on taskforces. In some instances these latter have been formed to deal with issues identified as priorities during the *Shaping and Staffing* process itself. In others they have arisen as a consequence of later consultations.⁹¹ Although the enthusiasm of many priests for adopting a collaborative model for ministry actually antedated the *Shaping and Staffing* process,⁹² now it has become a reality in so many areas it augurs well for the future of the church. Of note is the fact that parishioners themselves realise that it is the responsibility of the ordained leaders to ensure a favourable environment for collaboration to occur. According to Sweetser and Holden, this can be achieved only if they

"practice an enabling and empowering style of facilitating leadership (to) give people both the ability and the power to take ownership of parish ministries, projects and organisations. Providing a good example or model of cooperation and mutual support is also essential".⁹³

Outreach to All Needed

While parishioners are necessarily involved in various ministry programmes, such as RCIA and sacramental preparation, the Archbishop has indicated that parishes should focus on mission as a priority.⁹⁴ Under this heading, "growth and outreach" were urged by the *Shaping and Staffing* taskforce.⁹⁵ Fr Bill O'Shea argues for parishes to

"(reach) out to all Catholics and (maintain) contact with them whether or not they are active in the practice of their faith".⁹⁶

Those undertaking this important task will have to challenge what Wade Clark Roof and William McKinney call "the individualistic ethic", which finds expression in the idea of some non-churchgoers that "believing" is "more important than belonging".⁹⁷ These people Andrew Greeley calls "communal" Catholics. He labels them as "culturally and religiously Catholic, but (living) on the fringe of the institutional church".⁹⁸

To convince these people that *belonging* forms a vital and necessary dimension of *believing*, Bill O'Shea suggests

"the structuring of parishes or pastoral areas in such a way that a network of volunteer lay visitors undertakes to visit all Catholic households on a regular basis, and invite them to some planned events".⁹⁹

Outreach to "alienated" Catholics, such as the divorced and remarried, and those married outside the church, was mentioned as a priority at the Archdiocesan Assembly.¹⁰⁰ Ministry to such parish "fringe-dwellers", also to their (possibly non-Catholic) partners will present parishes with "new opportunities for ... service in a communal context".¹⁰¹ Possibly there is a need for parishes to sponsor a range of small-group ministries, to bring both evangelisation and service to non-practising church members.

Archbishop Bathersby has called for the inclusion in parish life of people from ethnic communities. He claims that it is often difficult "for them to be part of the church here".¹⁰² Mr. Jose Zepeda, Coordinator of the Archdiocesan Centre for Multicultural Pastoral Care has asked that "acceptance" of such people be "clearly demonstrated in key areas of parish ministry".¹⁰³ That is something for those selecting ministry leaders to bear in mind.

Attracting those under forty for service in ministry teams appears important, also. The present lack of the young in parishes is one of the great negative factors in today's church. Acceptance of younger members is necessary, both for them, and for the long-term health of the institution.

Efforts to attract the various categories of non-churchgoers, and measures designed to ensure their representation in ministry teams, will undoubtedly become a priority for parish ministers. Will they find religious belief alive among non-practising Catholics? Fjärstedt claims they will. He writes that

"People want to continue to be religious beings, and that, not because they are giving in to a weakness, but because they are coming to their senses - a sense of reality".¹⁰⁴

The Church and Its Leaders

Just as diocesan priests have their pastoral area and deanery contacts, and religious interact with members of their communities, lay ministers would appear to require a support structure of their peers. There is an active pastoral associates' association in Brisbane, however the time appears opportune for the archdiocese to establish a support system for all lay ministry leaders. Possibly this could be a pastoral area initiative. That would have the advantage of keeping groups to a size which would encourage informal interaction. It would also enable ministers to meet within their own localities. Overseas it has been found essential to have such support operating. Doohan maintains that

"Without the updating, friendship, shared experience, and healthy adult give and take that support systems provide, the minister's leadership effectiveness will be severely jeopardised".¹⁰⁵

Support systems will prove of particular value at present, since it will take time for lay leadership to be fully accepted in parishes. However, the process can be expedited through having official validation of the appointment of all ministers. This can be done through commissioning ceremonies, which are already a feature of life in some parishes. Such ceremonies have the advantage of aiding in achieving community acceptance of ministers, while they also demonstrate the reality that the archdiocese takes the lay ministry enterprise seriously.

Of course many parishioners feel quite comfortable with the concept of the laity undertaking responsibilities in their parish. This was demonstrated during the *Shaping and Staffing* consultation process, when strong support was demonstrated for more lay involvement and lay leadership opportunities in parishes.¹⁰⁶ However, during that same consultation, the importance of "formation/training for pastoral leaders" was also acknowledged.¹⁰⁷

To the present, those who have gained qualifications in ministry have been self-funded (laity) or supported by their orders (religious). That pattern appears set to continue, since it would be a financial impossibility for the archdiocese to pay for the education of ministers. However, while they gain their basic qualifications independently, they will still need opportunities for on-going education. Possibly the most economical way this could be achieved is through the holding of seminars in the various pastoral areas. Either ministers themselves, or their parishes, could pay for their attendance at these. Particularly for those engaged in specialised ministries, education is important. Not only will it lead to increased knowledge and the acquisition of new skills, it can also enable leaders to find the most appropriate ways they can use their talents to

build up the Body of Christ. This entails more than just delivering services to "a passive and docile community of believers".¹⁰⁸ The Whiteheads claim that "each faith community is recognised as a source of ministry, not just its recipient".¹⁰⁹ Ministerial leaders will need to recognise the gifts of others, and challenge them to service also. According to Power, "each member of the community (must be brought) to a mature assumption of his/her personal and (community) responsibility".¹¹⁰ Some will exercise this in the church and others in the world - both necessary fields of lay endeavour.

Ideally, ministers will find ways to empower the young, and to identify those whose gifts can be utilised in the service of the church in the future. That will entail long-term planning, something vital to the continued stability of any organisation. While today there are many parish ministers, most are older people who will not be available for parish work in the longer term. Thus, it makes good sense to nurture the talents of the young, since we must build and mould today if we want vibrant and transforming parishes tomorrow.

Collaborative leadership is gaining in popularity in Brisbane. Not only has it helped the ever-diminishing band of parish priests cope with their continually expanding workloads, but it has also enabled lay talents to be recognised and utilised in God's service. As a consequence, parishes have been thereby enriched. This trend can only benefit the church, for "in the development and continuing vitality of public-church communities the role of effective and committed pastoral leadership is fundamental".¹¹¹

The archdiocese will be well served if pastoral ministers assume responsibility for developing mission-oriented parishes. To accomplish this, the leadership team will

have to realise that

"Ministry requires the ability to help people discern the actions of the Spirit of God in their individual and communal lives, to offer ways of being obedient to those divine actions, and to give support in life decisions which often result from this obedience".¹¹²

If ministers achieve this in their interaction with parishioners, the concept of ministry being exercised collaboratively will undoubtedly lead to one of the Brisbane church's greatest success stories. Not only will parishes flourish now, but they will be organised to face whatever challenges appear in the future. In years to come, that legacy will prove of incalculable advantage.

FOOTNOTES

1. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.8.
2. Augustine, *Sermo*. 340, 1: *PL* 38, 1483.
3. Brisbane Archdiocesan Assembly, Proposal 14, *op.cit.*, p.7.
4. Becoming More Collaborative, *op.cit.*, p.5.
5. *ibid.*
6. Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, p.3.
7. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.4.
8. Archdiocesan Statement of Mission and Directions, *op.cit.*, under heading "Collaborate", see Appendix A, p.427.
9. *LG* 12.
10. *ibid.*
11. Walter Kasper, "Church as *Communio*", quoted in Denis Edwards, *op.cit.*, p.87.
12. *ibid.*
13. Flood, *op.cit.*, p.68.
14. Loughlan Sofield and Donald H. Kuhn, *The Collaborative Leader* (Notre Dame, Ind.: Ave Maria Press, 1995) p.107.
15. John Paul II, "Collaborative ministry must be faithful to sacramental doctrine", *L'Osservatore Romano*, July 7, 1995, p.3.

16. J.P. Dolan *et al.*, *Transforming Parish Ministry: The Changing Roles of Catholic Clergy, Laity and Women Religious* (New York: Crossroad, 1989) p.98.
17. For instance, in the advertisement for a Pastoral Associate for Caloundra parish, *The Catholic Leader*, October 8, 1995, p.21. Mindful of this trend, the archdiocese has provided "directions for the future appointment of parish pastoral ministers": See "Appointment of Parish Pastoral Ministers: Principles and Policies", *op. cit.*
18. Foley, *op. cit.*, p.157.
19. John Chalmers, "Collaboration within the Church: An in-depth look at what it means", *The Catholic Leader*, 28th August, 1994, p.10. (The article is from the text of Fr John Chalmers' Keynote Address, "Collaboration: A New Focus", given at the Fifth International Assembly of representatives of Priests' Councils from English-speaking countries.)
20. LG 48.
21. Flood, *op. cit.*, p.59.
22. 1 Tim. 3:1-7; Titus 1:5-9.
23. Thornhill, *op. cit.*, p.120.
24. Congar, "The Historical Development of Authority in the Church: Points for Christian Reflection", *op. cit.*, p.125.
25. *ibid.*, pp.138-9. Maguire notes that, by the fifth century, "Pope Leo I was claiming a *plenitudo potestatis*, thus mimicking the claims of the Roman imperial dictatorship. This claim implied a 'divine right' to lord it over everyone else and it eliminated accountability": Daniel C. Maguire, "Accountability of Leaders" in Leonard Swidler and Herbert O'Brien, eds. *A Catholic Bill of Rights* (Kansas City: Sheed and Ward, 1988) p.52.
26. Congar, "The Historical Development of Authority in the Church: Points for Christian Reflection", *op. cit.*, p.139.
27. *ibid.*, p.140.
28. *ibid.*, p.141.
29. Senge, *op. cit.*, p.273.
30. Thomas F. O'Dea, *The Sociology of Religion* (Englewood Cliffs, New Jersey: Prentice Hall, 1966) p.93.
31. LG 37; PO 9.
32. Maguire, *op. cit.*, pp.52-3.
33. Catechism, n. 1343.
34. John Patton, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville, Kentucky: Westminster/John Knox, 1993) p.89.
35. David N. Power, *Gifts That Differ: Lay Ministry, Established and Unestablished* (New York: Pueblo Publishing Co., 1980) p.127.
36. *CIC*, cc. 515(1); 517.

37. James W. Fowler, Faith Development and Pastoral Care. Theology and Pastoral Care Series, ed. Don S. Browning (Philadelphia: Fortress, 1987) p.114.
38. *ibid.*
39. Edwards, *op.cit.*, p.105.
40. William F. Maestri, A Priest to Turn To (New York: Alba, 1989) p.230.
41. Becoming More Collaborative, *op.cit.*, p.15.
42. Ministry - Issues for the Future: Response to October, 1991, Newsletter of Clergy Distribution Committee (Brisbane: Report of Priests' Council, November, 1991) p.5.
43. *ibid.*, p.7.
44. Clarification of roles of all in pastoral leadership positions was urged by the Shaping and Staffing taskforce. See Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.6.
45. LG 28; CIC, c. 519.
46. In parishes which do not have a resident priest, the (lay or religious) Parish Administrator may assume this role. However, there will be clerical oversight, in some pre-determined manner. See CIC, c. 517 (2).
47. Power, Gifts That Differ, *op.cit.*, p.130.
48. James D. Whitehead and Evelyn Eaton Whitehead, The Emerging Laity: Returning Leadership to the Community of Faith (Garden City, New York: Doubleday, 1986) p.76.
49. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.8.
50. LG 28; PO 9.
51. LG 32, 33; AA 10.
52. R.S. Peters, Ethics and Education, New Edn. (London: George Allen and Unwin, 1970) pp.242-3.
53. Becoming More Collaborative, *op.cit.*, p.15.
54. *ibid.*
55. Paul VI, *Evangelii nuntiandi*, *op.cit.*, pp.62-3.
56. Teresa Adamson, "Local Church World Leader", *The Catholic Leader*, June 2, 1996, p.1.
57. *ibid.*
58. Sofield and Kuhn, *op.cit.*, p.170.
59. Becoming More Collaborative, *op.cit.*, p.20.
60. Peter Gagan (Co-ordinator), The Team Book: Strategies for Shared Leadership in Small Groups (Brisbane: Catholic Education, Faith Education Services, 1989) p.46.
61. "Imaging Ministry" is an exercise in *ibid.*, designed to address the problem of ministers' differing views on ministry. See pp.47-8.

62. William J. Rademacher, *Lay Ministries: A Theological, Spiritual and Pastoral Handbook* (New York: Crossroad, 1991) p.179.
63. Robert G. Howes, *Parish Planning: A Practical Guide to Shared Responsibility* (Collegeville, Minnesota: The Liturgical Press, 1994) p.130.
64. Norman P. Cooper, *Collaborative Ministry: Communion, Contention, Commitment* (New York/Mahwah: Paulist, 1993) p.140.
65. *Becoming More Collaborative, op.cit.*, p.21.
66. *ibid.*
67. *ibid.*
68. *ibid.*
69. Whitehead and Whitehead, *The Emerging Laity, op.cit.*, p.73.
70. Gagan, *op.cit.*, pp.50-2. Task Functions he lists as Initiating, Informing, Regulating, Implementing and Summarising. Maintenance Functions include Encouraging, Expressing Feelings, Gatekeeping and Confronting. Functions that involve both Task and Maintenance are Evaluating, Harmonising, Supporting, Diagnosing and Testing for Consensus.
71. Whitehead and Whitehead, *The Emerging Laity, op.cit.*, p.76.
72. Bolton, *op.cit.*, p.259. Note also the influence of the psychologist Carl Rogers. See Larry A. Hjelle and Daniel J. Ziegler, *Personality: Theories, Basic Assumptions, Research and Applications* (New York: McGraw Hill, 1976) pp.321, 324-7.
73. *Becoming More Collaborative, op.cit.*, p.22.
74. Points (i) to (iii) from Bolton, *op.cit.*, p.213.
75. *Becoming More Collaborative, op.cit.*, p.22.
76. Bolton, *op.cit.*, pp.218-221.
77. *Becoming More Collaborative, op.cit.*
78. *ibid.*, pp.38-9.
79. Gagan, *op.cit.*, p.22.
80. *ibid.*, pp.57-9.
81. *Becoming More Collaborative, op.cit.*
82. Rademacher, *op.cit.*, p.179.
83. *Becoming More Collaborative, op.cit.*
84. Bolton, *op.cit.*, p.246.
85. Senge, *op.cit.*, p.248.

86. Ladislav Orsy claims that "Today ... a theology is stressed that I would describe as incomplete. It claims that the lay task is to 'sanctify the secular realm', which I do not exclude at all. But, because the laity belongs to the 'chosen people, the royal priesthood ...', they are the church, and therefore they have a sacred mission within the church". Interview with Thomas H. Stahel, published as "Structures for the Vision", *America*, 173, 10, October 7, 1995, p.12.
87. Dolan, *op. cit.*, p.277.
88. See "Appointment of Parish Pastoral Ministers: Principles and Policy", *op. cit.*
89. See, for instance, "Busy Days in a Large Parish", *The Catholic Leader*, September 8, 1996, p.4; "It Can Be Done", *The Catholic Leader*, May 12, 1996, p.4; "Shaping", *The Catholic Leader*, June 2, 1996, p.4.
90. Whitehead and Whitehead, *The Emerging Laity*, *op. cit.*, p.76.
91. See, for instance, "The Future - Key Issues Reviewed", *The Catholic Leader*, April 7, 1996, p.4; "Strengthening the Link", *The Catholic Leader*, September 1, 1996, p.4.
92. Shaping Our Future: A Preliminary Draft Proposal, *op. cit.*, p.2.
93. Thomas Sweetser and Carol M. Holden, *Leadership in a Successful Parish* (Kansas City: Sheed and Ward, 1992) p.179.
94. Shaping Our Future: An Overview of the First Phase - Shaping and Staffing Our Parishes, *op. cit.*, p.1.
95. *ibid.*, p.11.
96. Bill O'Shea, "'New' Vision of Church", Question Box, *The Catholic Leader*, 6th October, 1996, p.24.
97. Dolan, *op. cit.*, p.315.
98. *ibid.*
99. O'Shea, "'New' Vision of Church", *op. cit.*
100. See Assembly Proposal 27 and the Assembly Follow-up Working Party's response in Assembly Follow-up Working Party (Brisbane: Catholic Archdiocesan Pastoral Planning Committee, n.d.) p.21. See also PPP, Care Booklet, p.3. The divorced and remarried (who have not had their previous marriage annulled), and those married outside the church (without the latter's permission) sometimes feel alienated, since they cannot receive the Eucharist, as the church does not recognise their marriages (see *CIC*, cc. 1108 and 1124). Where an "interfaith" marriage is sanctioned by the church (*CIC*, c. 1125) there is no ban on reception of the Eucharist. See Appendix C, pp.430-41, for a discussion regarding the plight of the divorced and remarried.
101. Dolan, *op. cit.*, p.273.
102. "The Ethnic Potential", *op. cit.*
103. *ibid.*
104. Björn Fjärstedt, "Ministerial Formation in a Multifaith Milieu", Sam Amirtham and S. Wesley Ariarajah, eds. (Geneva: World Council of Churches, 1986) p.102.
105. Doohan, *op. cit.*, p.165.

106. Shaping and Staffing Our Parishes: A Proposal, *op. cit.*, p.4.
107. *ibid.*
108. Whitehead and Whitehead, The Emerging Laity, *op. cit.*, p.159.
109. *ibid.*, pp.159-60.
110. Power, Ministers of Christ and His Church, *op. cit.*, p.188.
111. Fowler, *op. cit.*, p.114.
112. Foley, *op. cit.*, p.149.

CHAPTER TEN

The Clergy - and THAT Law

Arguably, the most essential individual in the Catholic parish is a priest. As previously noted, the clergy are the usual dispensers of the sacraments,¹ therefore the fullness of both ministry and mission are achieved only with their services. Recognising this, the *Shaping and Staffing* process planners in Brisbane have enunciated the principle that "The Ordained Ministry has a Vital Role".² With that the laity concur, although they realise that clergy numbers locally are declining. To arrest that downward trend, many have advocated the repeal of the celibacy law, to open up the priesthood to a greater number of potential candidates.³ Others have articulated the idea that the law's demise would help to remove the church's presently-existing, institutionally-encouraged disparity between clergy and laity. They see this as contrary to the teachings of Vatican II.⁴ Marist Brother John Venard-Smith, writing in *The Catholic Leader*, summed up their concerns thus:

"With the shortage of priests, no solution is forthcoming because of the rigidly centralised nature of our church, working with a structure past its use-by date. The church herself told us the answer to this problem in Vatican II, teaching that it is the church of the people, but it is taking time for this to take effect".⁵

In its retention of the law, the Vatican is seen as conservative, as more intent on preserving the past than on exploring a possible future. Küng laments that "the Roman legalism, clericalism and triumphalism so vigorously criticised by the Council bishops is enjoying a happy resurrection - cosmetically rejuvenated and in modern garb".⁶ Duquoc claims:

"The harmful effects on the number and distribution of the clergy provoked by institutional resistance have been intensified by a determination to keep doctrine unchanged. Rome has felt it must justify its refusal to change the clerical discipline of celibacy by having recourse to traditional arguments ... the various openings of Vatican II seem to have been betrayed by a dogmatic justification of institutional immobility".⁷

He goes on to state that a "democratic debate" on "pastoral issues has been unjustly frustrated".⁸ Hastings notes that in literature prepared for the 1990 Synod of Bishops there was "no mention of sensitive subjects, such as married priests or the ordination of married men", also that "a paragraph on celibacy makes it clear that the Secretariat ... (did) not envisage debate on these topics at the Synod". He considers this "a straight refusal to acknowledge the existence of the most basic theological and pastoral issues".⁹

Duquoc points out that "institutional resistance to challenges" has caused priests to leave the ministry.¹⁰ This is borne out by Parer, who claims of some former clerics that "we had been ... searching for an identity as persons in an outmoded structure".¹¹ This structure has ensured the "separation of the clergy from the people", which is regarded by some priests as "a shameful disease ... an insult and an injustice".¹² However, that "injustice" will remain as long as the "ideal priesthood" image¹³ persists, as the trademark of the hierarchy. That prevents "social forces surrounding the changing values of human sexuality (impinging) upon the countervailing trends of conservatism in the church".¹⁴

This conservatism can be seen clearly in present-day official attitudes to the clergy. Whereas the Council of Trent consolidated the cultic aspect of priesthood, tying the latter to Eucharistic presidency,¹⁵ Vatican II's original documents took the episcopate

as their point of reference for orders,¹⁶ with the primary role of the clergy being evangelisation.¹⁷ Retained from the past was the participation of the clergy in Christ's *tria munera*,¹⁸ while liturgical presidency came as the culmination of mission.¹⁹ What is absent from Vatican II documents is the "ancient sacral idea of apartness"²⁰ of the clergy. Duquoc describes the shift in thought thus:

"In the traditional description of priestly life, a socio-juridical framework served to ensure the priest's holiness. In the decrees of Vatican II, there is no longer any question of ensuring this holiness by means of a socio-juridical apartness: the priest's holiness of life flows rather from his fidelity to the requirements of his evangelical mission".²¹

This model of priesthood complemented *Lumen gentium's* concept of the institution as "endowed already with a sanctity that is real though imperfect",²² thus "always needing purification".²³ Within this framework, not only the clergy but all the faithful are "obliged to holiness".²⁴

That is in striking contrast to ideas expressed at Vatican I, where *Dei filius* lauded the institution's "outstanding holiness".²⁵ Over seven decades later, Pius XII described it as "a perfect society of its kind", one "superior to all other human societies".²⁶ In this "society", the office bearers (clergy) were "constituted in a public state of perfection",²⁷ thus "superior" to the laity.²⁸ The clergy enhanced the institution because of their celibacy. This is made clear in *Sacra virginitatis*, which notes that chastity "consecrated to the service of God" is one of the church's "most precious treasures".²⁹

This partnership between institution and law reappeared with Paul VI, who wrote that "priestly celibacy has been guarded by the church for centuries as a brilliant jewel",³⁰

and an "aspect of the divine riches and beauty of the church of Christ".³¹ In the same vein, John Paul II refers to it as a "treasure",³² while he also appears to equate it with particular loyalty to Christ.³³ The pope sees the clergy as people apart from the laity, as members of an elite cohort. They receive a glowing tribute in his 1997 Holy Thursday Letter to Priests, which affirms that

"Christ is always present in the church 'thanks to His priests' ... This comes through 'being another Christ (thus having a) very special, *unique* friendship with Him ... to the point that priests act in the name and person of Christ".³⁴

The above quote, from the church's chief office-bearer, illustrates an institutional perception of clerical superiority - elevation based purely on role, not on personal worth. Because the ordained have been ordained they thus form a "unique", sacred class of persons. That this is the official view is borne out in the comment from the secretary to the Congregation of the Clergy, Archbishop Crescenzo Sepe, who has stated that the priesthood "is not comparable to, nor can it be reduced to, a profession, even if sacred".³⁵

The enhanced view of the clergy appears tied to their celibate state, which contributes to their "spiritual richness",³⁶ as one of the "highest and most sacred spiritual values".³⁷ Celibacy is considered an institutional adornment as well as an "emblem of victory", and "one of the purest and noblest glories of (the) priesthood".³⁸

As a symbol of the "fully committed", celibacy has come to be seen as the "ideal"³⁹ lifestyle, thus priesthood is viewed as a "sacred" calling, in contrast to other vocations which are labelled "secular".⁴⁰ Barnett claims that

"The church, which had at the outset affirmed the inherent goodness and unity of all creation, gradually adopted a dualistic distinction between the sacred and the profane. The clergy ... became sacred persons apart from the laity".⁴¹

No one denies that the church requires office-bearers. However, with its present hierarchical structure, the prime requirement for office is not leadership potential but membership of the priestly cohort. Thus leadership is determined initially by caste, not capability. Further, membership of the clerical caste involves celibate living. It is no wonder that there are calls for the repeal of the law. However, it is really unremarkable that the Vatican has resisted these calls. When power, status and prestige within an institution are allied with a particular lifestyle, when the latter is considered an enhancement of role, it is understandable there is reluctance to abandon it. Vogels reports the words of a consultor to the Congregation for the Clergy to him: "If the church were to change the celibacy law, everything would collapse".⁴²

However, while many are critical of the fact that adherence to the law is a precondition for ministry, therefore mandatory, attack is not directed at celibacy itself. As a freely chosen lifestyle, its religious significance is recognised as unique neither to the Catholic church within Christianity, nor even to the latter itself. For instance, in the Anglican Church, both male and female members of religious orders take a vow of chastity, the visible and public expression of which involves remaining unmarried. The antiquity of this form of living for Buddhists is noted by the eminent Buddhist scholar and authority Edward Conze, who writes that "Chastity (Brahmacarya) ... was a great ideal from which the monk must not swerve, even at the cost of his life".⁴³

Mindful of the fact that Christ adopted this lifestyle so far as is known, as well as of its long association with religion, no one could deny the right of the clergy to live celibate lives if they so desire. Some have embraced this lifestyle, giving authentic witness to it in their ministry. A middle-aged priest explained it thus:

"I remain celibate, or better, I continue to choose celibacy because it fits. As a celibate I have grown and deepened, and learnt to love ... This is the way I have been led; this has been the path of my own journey to, and with, God".⁴⁴

The author of the above quote notes that he has "grown" and "learnt". That insight accords with contemporary psychological research, which teaches that forging a relationship with the transcendent involves personal growth, and that it is attained only after many years of formation.⁴⁵ This is because integration of celibacy, as a lifestyle embraced for some external ideal, in the case of priests as "an eschatological symbol of ... being set aside for religious purposes", involves a movement from intention or attraction to attainment of the goal.⁴⁶

Many clergy never gain awareness that celibacy is possible for them. They do not choose this lifestyle, but since they feel called to ministry they have "accepted the stipulation that goes with it".⁴⁷ These

"experience (celibacy) neither as a gift of the Spirit, nor a personal strength. They would choose to marry if that were possible. Since marriage is not an option at this time, these priests strive courageously to live in a way that is faithful to their public declaration of celibacy".⁴⁸

Those who have the gift of celibacy find it "a unique way of loving God and neighbour in the world".⁴⁹ Thus it facilitates

"finding new and more subtle ways for expressing and feeling love, for promoting growth in relationships by freeing one from stereotypical sexual patterns and expectations, and for achieving a new openness to relationships in general".⁵⁰

Although some priests find they do indeed possess the gift of celibacy, the fact that it is compulsory for Latin rite clergy could weaken "the felt significance of the specific charism",⁵¹ according to Hastings. People are apt to condemn the lifestyle if they feel

it inappropriate in particular cases. Nonetheless it is compatible with priesthood for some,⁵² and in Brisbane today there is living witness to this in the numbers of professed religious *vowed* to celibacy. In justice to them, this way of life must continue to be cherished, as one form of ministerial living. Indeed, according to Sipe

"practised and achieved (it) still has a great deal to contribute to the understanding of the human condition, and the advancement of humankind".⁵³

Imposed celibacy, however, has contributed to the elevation of the hierarchy, as more sacred, also as the dispensers of the means of salvation - the sacraments. As such, they are vital components in the ecclesiastical structure,⁵⁴ an authoritarian edifice in marked contrast to the community *ecclesia* of the Apostolic era.⁵⁵

It is difficult to understand the regard accorded the law today without an exploration of both its ancestry, and the evolution of the law itself. In that way, the reasoning which has led to its retention becomes intelligible, therefore more capable of accurate assessment. Far from being set in one particular period of church history, the law evolved in partnership with the sacerdotal concept of priesthood, which accompanied the rise of the institution itself. However, it was cloned as a result of the adoption of concepts with disparate ancestries, some of which were even disowned by the institution. Influences which contributed to the perception of celibacy as an essential characteristic of priesthood came from the New Testament era, from Gnosticism, from philosophy, and from the Old Testament and Judaism. These influences are described below.

Antecedents of the Law

The New Testament Era

The earliest New Testament reference to celibacy comes from Paul. Though he considered marriage "a good thing" (1 Cor. 7:38), even advocating it due to the immorality of the age (v.2), he thought married couples could practise continence by mutual agreement, "in order to spend ... time in prayer" (v.5). He described his celibacy as something to which he had remained faithful (v.26), not through his own endeavour, but "by the Lord's mercy" (v.25).

His most important insight regarding a celibate lifestyle, however, is as follows:

"Actually I would prefer that all of you were as I am, but each one has a special gift from God, one person this gift, another one that gift" (v.7).

Thus he regards celibacy as a gift, given to some but not to others. Nowhere does he recommend praying for this gift. Apparently one either has it or one does not.

Of course, Paul's words should be interpreted within the context of his own world-view. He stated he had given his "own opinion" (v.25), offered "in these present times of stress" (v.26). Later he elaborated, with the idea that "our time is growing short" (v.29), therefore his hearers should "give (their) undivided attention to the Lord" (v.35). For Paul, the Christ-event was the culmination and fulfilment of "God's ancient promises ... for the whole human race", an eschatological happening "signalling that the final period of history (had) begun, that the end (was) imminent".⁵⁶ Thus his advice was presented mindful of the nearness of the parousia, and it must be judged "in the context of this historical actuality".⁵⁷

Matthew's gospel "introduces the note of celibacy into the church" in 19:10-12.⁵⁸ For him, also, celibacy is a gift, obviously present before the lifestyle can be embraced (v.11). Note the wording of verse 11: "Not all men can grasp this, but only those to whom it has been given". Vogels claims the key word here is "grasp", the word for which, when used in the Septuagint, is "*chorein*". In its Hebrew and Aramaic equivalents, this has a "spatial capacity", signifying action, rather than intellectual assent.⁵⁹

The gospel was written about AD 90, specifically for the Hellenistic Jewish Christian Mission.⁶⁰ So Matthew's ideas must be interpreted with care, for his view of the church was based on a Jewish model.⁶¹ For instance, in his condemnation of divorce in 19:9 (a pericope from Mark 10:11-12), he added "except for unchastity". This "brings the teaching into line with that of the strictest Jewish rabbi of the era, Rabbi Shammai".⁶²

Ford notes Judaic influence on early Christian ideas regarding virginity, such as in Ps. Ignatius, who advocates this "for the sake of meditating on the Law".⁶³ As well, members of the Jewish sect, the Elkesaites, advocated "the preservation of cultic purity through precepts that (relied) on Old Testament prescriptions".⁶⁴ Though divorced from mainstream Christianity, these sects could have exerted some influence, for Ford writes that

"Until AD 132, one cannot really separate Jews and Christians, and I am becoming increasingly aware of evidence from Jewish Christianity as late as the fourth century, CE, in Northern Palestine".⁶⁵

Notwithstanding Matthew's words, the day of the celibate clergy was still far off, and within the sub-Apostolic period the community's leader was required to have "only

one wife" (1 Tim. 3:2). Clement of Alexandria (c. AD 200) wrote that "in general, all the epistles of the apostle (Paul) ... nowhere rule out self-controlled marriage".⁶⁶ He considered Peter, Philip and Paul were all married, but that the latter did not take his wife on his missionary journeys because "it would have been an inconvenience for his ministry".⁶⁷

Gnosticism

In the Pastoral Epistles, there is a warning against teachers of "false doctrines" (1 Tim. 1:3), also an exhortation to church leaders to "show the error of those who are opposed to (true teachings)" (Tit. 1:9). One heretical religious movement which the early Church leaders condemned was Gnosticism. The Gnostics believed the created world is evil, and that salvation (or liberation from the world and its demonic powers) could be accomplished only through ascetic practices, and with *gnosis* (knowledge) gained through spiritual insight.⁶⁸ According to Koester, also Perrin and Duling,⁶⁹ despite the vigilance of church leaders some gnostic ideas became incorporated into official writings.

In the gnostic Gospel of the Hebrews, there is a demand for sexual asceticism, "to disrupt the cycle of birth, and eliminate the differences between male and female".⁷⁰ The gnostic Gospel of Thomas conveys the same idea.⁷¹ Of course, celibacy is a form of sexual asceticism, or renunciation.

It is significant that the above-mentioned Gospel of the Hebrews is presumed to have originated in Egypt,⁷² a major site of the early Christian ascetical movement.⁷³

Philo of Alexandria

Influence on Hellenistic Christianity came from Philo of Alexandria, whose Middle Platonic notion of the priority of the heavenly over the earthly, of the invisible over the visible, is seen in New Testament Christological hymns.⁷⁴ Philo saw Adam as pure reason, and Eve as sense perception in his exegesis of Genesis 2:24:

"For this cause shall a (person) leave ... For the sake of sense perception of the mind, when he has become her slave, abandons God and the Father of the Universe, and God's excellence and wisdom".⁷⁵

From the above, one can see that he regarded the earthly as tied to the female, in complete antithesis to the heavenly. This gives a whole new meaning to Kipling's line:

"The female of the species is more deadly than the male"!⁷⁶

(Similar writings came from Church Fathers who saw the flesh either as sinful, or as secondary to the spiritual. See pp.339-41.)

Philo inherited the Greek philosophical tradition in the line from Socrates and Plato. The latter regarded "the objects of the sense world as valuable only insofar as they partake of, or share in, the nature of the Ideal".⁷⁷

That Greek ideas permeated Christianity can be seen even today in the tombs of the Julii in Rome. In the interiors is visible "the mosaic which shows Christ with rays of light streaming from His Head ... based on figures of the Sun-god, Apollo".⁷⁸ The latter, who was inherited by the Romans from the Greeks, was held in high esteem by both.

The Old Testament and Judaism

Nowhere did Christ designate Himself as a priest, and neither is He so named in the genuine Pauline epistles. However, the end of the first century saw this designation presented, with community implication (1 Pet. 2:5). The passage refers back to Exodus 19:6. Moreover, the "high priest" is "in the priestly order of Melchizedek" (Heb. 5:10). (Christ could not have been a member of the Aaronic priesthood, because he was not from the tribe of Levi.) For the Christian writer of Hebrews, mention of Melchizedek implies concentration on the pre-Aaronic priesthood, the laws pertaining to which appear in the Pentateuch. Reference to Melchizedek, to Christ as "High Priest" (Heb. 8:1) whose sacrifice achieved "true deliverance" (Heb. 10:1-5), also to Christians having hearts "purified from a guilty conscience" (Heb. 10:22), form a particular conjunction of concepts. These lead to the inference that the one officiating at the Eucharistic celebration (sacrifice) should be pure in the manner demanded of the pre-Aaronic priesthood, regulations for which are found in Leviticus 21.

According to the latter, sexual acts even within marriage caused defilement (Lev. 15:18). Thus, during his term of office the Old Testament priest was prohibited from having intercourse (Lev. 21:11), which made a person ritually unclean for the rest of the day (Lev. 15:18). That this prohibition was still in force in Judaism at the time Hebrews was written can undoubtedly be presumed, since this happened at the latest a few years after Luke's gospel. There, the priest Zechariah stayed at the Temple during his term of office, then he went home (Lk. 1:23).

The origin of the notion of sexual actions causing defilement is obscure.⁷⁹ It may have developed from the taboos of primitive religions which permeated all ancient Near Eastern societies. Things which were taboo were capable of exerting a harmful influence.⁸⁰ With the formalisation of ancient religious beliefs, the Hebrews had to "give a new content and meaning" to those which had long been part of their lives.⁸¹ Holiness became related closely to cleanliness, as the latter acquired religious relevance. The Torah reads "Defile not yourselves ... You shall be holy because I am holy" (Lev. 11:45).⁸² However, the Jews always esteemed marriage,⁸³ and even the Rabbis, who practised continence whilst studying the Torah

"cohabited on the eve of the Sabbath, and saw in the earthly union of man and woman the potent symbol of the union of heaven and earth, and of God with the Shekinah".⁸⁴

What, then, was defiling in sexual acts? According to Leviticus, it was the actual material of discharges from human beings during sexual acts, which caused ritual uncleanness (Lev. 12-15).

There are four important differences between teachings regarding purity, as this was understood by the Jews and/or early Christians, and in its application in the law of celibacy:

- (i) Whereas in the New Testament there is no reference to celibacy as a requirement for priesthood, yet it is mandatory today;
- (ii) Whereas the Jews regarded discharges from sexual organs as unclean, today it is the sexual act itself which is forbidden;
- (iii) The category of persons required to be pure has been changed. Ritual laws applied to all the Jewish people,⁸⁵ on the other hand the celibacy law applies only to the clergy. Moreover, the celibate lifestyle is noted as superior to that of the married state;⁸⁶

- (iv) Whereas the Jews achieved ritual purity through washing, in some cases also with non-attendance at the Temple for specified periods,⁸⁷ in the Catholic Church it is abstinence from sexual acts which ensures the required purity.

The idea of ritual purity, as described in the Old Testament, having association with the Catholic concept of priesthood was no accident, according to Cochini, who claims that

"a choice (was made) among the ancient rules of purity ... (to pick) out of the heavily laden structures of Judaism the essential lode of the priesthood".⁸⁸

A consequence of the choice for ritual purity through celibacy was that, in time, "the Eucharistic president himself became looked upon as at least analogous to the high priest of the old covenant".⁸⁹

Both the Old and New Testaments hold positions of prominence in the church today. Their relationship is explained in *Dei verbum*, which tells us that

"the books of the Old Testament, all of them caught up into the gospel message, attain and show forth their full meaning in the New Testament".⁹⁰

Thus the Old Testament is important in its own right, for it contains "authentic, divine teaching".⁹¹

Concepts of Purity in the Early Church

From the beginning of the Christian era, liturgical acts have been recorded. Sometimes, at least, they were performed by married men. For instance, Peter baptised Cornelius (Acts 10), and Philip converted and baptised the Ethiopian eunuch

(Acts 8:26-40). The genuine Pauline epistles imply that those with the appropriate charisms undertook liturgical roles,⁹² and both males and females celebrated Eucharist, as pictures on the walls of the Catacombs testify.⁹³ In the sub-Apostolic age, it is recorded that community leaders were married men (1 Tim. 3:2). Whether or not they performed liturgical actions is unclear. Quite possibly they did.

As the church developed its institutional shape and structure, a "priestly" class of office-bearers emerged.⁹⁴ It was probably inevitable that analogies came to be drawn between this and the Levitical priesthood,⁹⁵ with the consequence of a concentration by some on the idea of Levitical purity for the new priesthood.

Not all church leaders favoured this, and in the Patristic period there were married bishops, such as Demetrian of Antioch and Chaeremon of Nilopolis.⁹⁶ Clement of Alexandria appears to have regarded marriage as a concession to human weakness, for he wrote that if a husband "uses his marriage irreproachably, he will be saved by begetting children".⁹⁷

The introduction of the concept of Levitical purity for the emerging institution's cultic leaders matched the notion of leadership being considered a male prerogative. That seemed quite natural in those days, since women were considered spiritually inferior to men. This idea is very marked in the case of Origen who thought that "What appears before the eyes of the creator is masculine, not feminine. For God does not deign to look at the feminine and fleshy".⁹⁸ The notion of the feminine as deficient probably was inherited by Origen from the Greeks,⁹⁹ though according to Porphyry (AD 233-304) he was influenced by the Old Testament¹⁰⁰ too, as was Tertullian (AD

160-240). The latter saw the female as the Devil's agent, guilty of complicity in that first sin (Gen. 3:1-13), thus destroying "God's image, man!"¹⁰¹ The normally more moderate Clement of Alexandria even saw something basically deficient in women.¹⁰²

The early Church Fathers cannot really be condemned for their negative attitude towards women, since this was a cultural reality in Greek,¹⁰³ Roman¹⁰⁴ and Jewish¹⁰⁵ societies of their day. Both the Greeks¹⁰⁶ and the Hebrews¹⁰⁷ even blamed women for the fact that evil had entered the world. However, the extent and significance of the denigration of women in connection with ritual purity for males becomes clear, when it is understood that the former could redeem themselves by not marrying. If they remained virgins, they progressed to the stage of the "perfect man".¹⁰⁸ This idea was presented within the context of the movement towards virginity, in imitation of Christ and the Blessed Virgin.¹⁰⁹ Enthusiasm for virginity for the clergy was argued on the basis of the fact that New Testament priests should surpass their Old Testament counterparts in regarding sexual actions as defiling, according to Ambrose.¹¹⁰

The popularity of virginity received impetus from the ascetical movement, in which leading figures in Egypt in the latter decades of the third century were Antony and Pachomius. Asceticism was embraced by Basil of Caesarea (AD 330-379),¹¹¹ while it also influenced Jerome (AD 347-419/20) and others, in its spread through Asia Minor. It reached the Latin church through John Cassian, who had entered a monastery at Bethlehem, then later spent ten years with the monks in Egypt. In 405 he carried an appeal on behalf of John Chrysostom from the clergy of Constantinople to Innocent I (r. AD 401-417), after which he remained in the west.¹¹² He founded two monasteries in France, using for them the Rule formulated by Basil of Caesarea. This formed the basis for that of Benedict (AD 480-543) around a century later.¹¹³

Notwithstanding the preference by some for celibacy, in the fourth century the question was far from settled. Many saw refraining from sexual actions as the crucial point, as Gregory of Nazianzus (AD 329-390) illustrates:

"Oh, if he be a priest, let him be single or among those who observe continence, and an angelic life".¹¹⁴

However, despite the different viewpoints on the topic, five powerful reasons contributed to the advocacy for an unmarried clergy. These were:

- (i) that God had granted celibacy to some as a gift (1 Cor. 7:7), as noted by Augustine of Hippo's "*Da quod iubes et iube quod vis*".¹¹⁵
- (ii) the rise of the cult of the Virgin Mary for, in icons of the infant Christ "seated blissfully on His Mother's lap", could be seen

"a link to the flesh removed from all ambivalence ... effectively disconnected, in the believer's mind, from the black shadow of the sexual act, that lay at the root of normal, physical society".¹¹⁶

- (iii) the pragmatic reality that the laws of primogeniture made imperative legislation to enable the church to retain ownership of ecclesiastical property. Where bishops were married, their children inherited their property, which thus passed outside the possession of the church. A celibate bishop would have no heirs. The loss of ecclesiastical property in this way was a reality, as can be seen from the refusal of the Roman emperor Justinian I (r. 527-65) to allow the episcopal consecration of a man with children, since "(his) children might be tempted to acquire the goods of the church".¹¹⁷
- (iv) The renunciation of family life in the service of the gospel (Matt. 19:29).
- (v) Possibly also for greater personal fulfilment.

Despite the variety of viewpoints, the overriding principle guiding most of those advocating change was, however

"le sentiment d'une répugnance entre l'activité sexuelle et la prière ou le contact des choses sacrées, sentiment lié au perception de l'activité sexuelle comme 'impure', 'inconvenante', 'sale', cause de 'souillure', discréditant la prière de celui qui s'y adonne".¹¹⁸

Although the agitation for either a continent or a celibate clergy persisted, it was to be many centuries before the ideal became firmly embedded in ecclesiastical legislation. To the gradual evolution of the law we now turn.

The "Lex Continentale"

As the priest became increasingly viewed in the context of sacrificial worship, serving God in ministry at the altar, the advocacy in the west for celibacy grew. However, the issue first addressed was continence.

Around AD 305, at the provincial Council of Elvira (Spain), the text of canon 33 is the first demand for clerical continence in the Latin Church. While its canon was not binding on the whole church, it is an important forerunner of events to come. The text reads:

"Placuit in totum prohibere episcopis, presbyteris et diaconibus vel omnibus clericis positus in ministerio abstinere se a coniugibus suis et non generare filios: quicumque vero fecerit, ab honore clericatus exterminetur".¹¹⁹

According to Vogels, Meigne has shown that canon 33 "presents a summary form of an oriental church canon" (canon 51 of the so-called Apostolic Canons). Vogels

maintains that if canon 33 is read in the light of canon 51, a meaning opposite to the one assumed is found, and he questions whether that is what is intended.¹²⁰ Although canon 33 is defective in its wording, Gryson notes against Vogels that the canon implies that ecclesiastical ministry and the exercise of marital rights are incompatible. (He concentrates on the wording *vel omnibus clericis positus in ministerio* - membership of the ministry is the decisive factor.) Thus Gryson concludes that the motive for the canon is that of ritual continence.¹²¹

Audet claims of the post-Elvira church that the "service of the word" of apostolic times was replaced by:

"the pastoral service of the *ecclesia* itself ... the specific service of the *sacramenta*, thus supremely the service *Ministerium* of the Eucharist".¹²²

Nonetheless, prior to the fifth century custom had already dictated some requirements regarding the marital status of clergy in both the East and the West. A man married more than once could not be ordained, while a cleric in major orders whose wife died could not remarry. That regulation was a consequence of 1 Timothy 3:2, 12 and Titus 1:6, and in the East it had additional significance. In Asia Minor, lay people who had remarried had to accept an ecclesiastical penance. According to Crousel

"the difficulties come with Genesis 2:24: Is it possible to be 'one flesh' with two successive spouses? Likewise with Ephesians 5:22-33: a second marriage cannot symbolise the union of Christ with His One Church. Whoever chooses to marry again is embarking on a less perfect way of life ... Paul's concession to human weakness (allowing marriage for those who could not remain continent) could not apply to those who had to give example to the flock".¹²³

There were rules for clergy wives, too. A wife had to be a virgin at her marriage, and a cleric's widow could not remarry.¹²⁴

Legislation in the East

As late as the fourth century many bishops, including the fathers of two of the great Cappadocians, Basil of Caesarea and Gregory of Nazianzus, were married.¹²⁵ However, a century later there was agitation by some for continence, while others favoured a celibate clergy.

At that time, the church ceased to be a unified entity in the East, as doctrinal differences led to disputes, and to the division of Christians into several different churches. Political and geographical factors then contributed to the fact that, on the question of clerical morality, these acted independently of one another, and without recourse to Rome. (Details of the political and geographical situations of the various Christian communities, as well as of their doctrinal differences appear in Appendix H.)

Eastern Christians during the fifth, and later, centuries included

- (a) The Nestorians, followers of Nestorius (c. 429), whose doctrines regarding Christ and His Mother were condemned at the Council of Ephesus (431).¹²⁶ Nestorianism flourished predominantly in Persia, in what today is Iraq and Iran;
- (b) The Monophysites, who denied that in Christ there were two natures. Monophysitism was accepted in Syria, and followed by almost the whole

Alexandrian patriarchate (Copts). It spread to Ethiopia, with the latter's evangelisation by Alexandrian missionaries. It had a significant following in Persia, while the Synod of Dvin (506) made it the official religion of Armenia.

- (c) The orthodox, who adhered to the teachings of the Council of Chalcedon,¹²⁷ and thus maintained communion with Rome until the schism of 1054.

Attitudes towards clerical morality held by leaders of the above groups of Christians are outlined below.

The Church of the East - Nestorian

The first Church to legislate for all its members was the Persian Church of the East.¹²⁸ This existed in an empire whose official adherence was to Zoroastrianism,¹²⁹ with the Christian minority being either Nestorian (the majority) or Monophysite. Laws regulating clerical conduct were passed at synods meeting between 410 and 497. These are noted below.

Synod of Seleucia-Ctesiphon, 410:

In 410, the Byzantine and Persian Emperors concluded a peace treaty, at a time when the Persian Emperor, Yazdgard I (r. 399-420) was anxious to curb the power of the nobles and Magians¹³⁰ in his kingdom. Thus he was disposed to tolerate the church, calling a synod at Seleucia-Ctesiphon.¹³¹ Here the bishops passed legislation regulating clerical conduct. They went beyond the demands of Nicaea, in forbidding those ordained to cohabit with any woman at all.¹³² That conservative emphasis may be a consequence of the fact that many of the synod participants possibly attended the theological school at Edessa (Syria), a place then noted for the purity of its clergy.¹³³

Synod of Bet Lapat, 484:

This synod was convened in a highly irregular fashion, being organised by Barsauma, Bishop of Nisibis, and attended by about a dozen of his fellow bishops. Actually, since Barsauma was subordinate to the Church's leader, the Catholicos Babowai (457-484), he had no power to do this, but the bishops appear to have supported his action, with their attendance at Bet Lapat.¹³⁴ The bishops tackled the question of clerical morality with a canon "which made allowance for what we would call orderly dispensation from vows. (This) was certainly unprecedented in the early Syriac ecclesiastical tradition".¹³⁵ It was essentially approval of a "writing"¹³⁶ of Barsauma's which is reported as follows:

"Barsauma, metropolitan of Nisibus, wrote a letter in which he allowed that monks and priests who were not able to subdue their desires may marry. And he alleged in support the saying of Paul, 'Marrying is better for man than burning with lust'. And the bishops gathered with him approved this".¹³⁷

Cochini claims that the canon was defined ... in order to justify (Barsauma's) later marriage.¹³⁸ What he neglected to mention is that it was not until 486 that marriage between clergy and former nuns was permitted, and Barsauma married a former nun. Thus, according to Gero, he probably married after that later date.¹³⁹ What Cochini also did not note is that the canon concerned with celibacy was only one of several intended to improve the Christians' moral behaviour generally.¹⁴⁰

It could be argued that the Synod participants were rather brave in enacting legislation so at variance with Zoroastrian practices, which regarded the procreation of children as a religious duty. Such conduct may well have precipitated the wrath of the religious and pious Zoroastrian Emperor Peroz (Firoz) (r. 459-86).¹⁴¹

*Synod of Seleucia-Ctesiphon, 486.*¹⁴²

This was held under the presidency of the Catholicos Aqaq (r. 485-95/6). The main points of legislation concerning church morality, which appeared as canon 3 of the conciliar text, appear below:

- (a) Bishops were forbidden to impose celibacy on their clergy;
- (b) Each cleric was to choose "either perfect continence or a regular marriage";
- (c) Deacons were permitted to marry after ordination;
- (d) Married deacons could be ordained only if they were in a "lawful union", and were themselves "good and worthy" of ordination;
- (e) Celibacy was to be regarded as the more perfect lifestyle, and those who chose it were to enter a monastery;
- (f) Canonical penalties were prescribed for clergy who failed to obey the church's moral sanctions;
- (g) Clergy could remarry after a spouse's death;
- (h) Married men could be ordained as priests.¹⁴³

The permission for clerical marriage is phrased to give the impression that all ranks of the hierarchy could marry. ("Each one of us will choose one of these two things, perfect continence or a regular marriage".) Does that mean even the catholicos could marry? Cochini and Gero consider that it does, while Crouzel takes the opposite stance.¹⁴⁴ This becomes important when considering the relevance of the next Synod, proceedings for which are detailed below.

It is noted that the above legislation does not appear framed as a consequence of Zoroastrian influence. Rather, it is claimed to remedy "the damage we, as well as our flock, suffered because of the laxity of the incontinent, who scandalised the

consciences of many people".¹⁴⁵ Undoubtedly it would not have been the Zoroastrians who were "scandalised"!

Synod of Mar Babai, 497:

In 497, the Emperor Zamasp (r. 496-98), a usurper,¹⁴⁶ ordered Catholicos Mar Babai (r. 497-502/3) to assemble "the bishops under his authority ... in his (the Catholicos') presence, and make provision in the affair of orderly marriage, and the begetting of children".¹⁴⁷ The bishops, in conformity with Zamasp's edict, legislated as follows:

"All of us bishops ... have made reforms that are good for our people and our flocks ... we have permitted that from the patriarch (catholicos) to the least in the hierarchy all can openly contract a chaste marriage, with an only wife, to procreate children and use the marital rights".¹⁴⁸

The above legislation appears a repeat of that in 486, therefore why did Zamasp order the Catholicos to call the Synod? Cochini maintains "there was a concern for reform" because moral standards had declined greatly under the influence of the Mazdakites.¹⁴⁹ According to Zaehner, the rightful ruler (Qabad) had "very nearly brought the Empire to a premature end by his infatuation with the personality and doctrine of the heretic, Mazdak".¹⁵⁰ Did Zamasp usurp the throne because of his concern for the lack of adherence to Zoroastrian teachings in the Empire? What is known is that Qabad's successor, Khusrau (531-79) executed Mazdak and massacred his followers. He also instituted reforms "necessitated by the religious anarchy provoked by the Mazdakite heresy of (Qabad's) reign".¹⁵¹ Zamasp certainly appears to have been concerned to reform the morals of the Christians, and this the bishops did, even reaffirming the canons concerned with moral living passed at Bet Lapat and by Aqaq.¹⁵²

Legislation from the synod remained in force until 540, when Catholicos Mar Aba I (r. 540-52) forbade the ordination "as bishop or patriarch (of) a married man".¹⁵³ What motivated Mar Aba I to institute this reform? Perhaps he was influenced by the Mesopotamian Christians who "transmitted Byzantine medicine, philosophy and court manners to the Sassanid capital" during the reign of Khusrau I.¹⁵⁴ The latter is known to have instituted a revival of Zoroastrian orthodoxy, uniting "the people of his realm in the religion of the Magians",¹⁵⁵ so Mar Aba I may even have intended to impress on the members of his flock the unique difference between Christian and Zoroastrian religious leaders. On the other hand, he may have wished to reintroduce the practice prevailing generally in the Eastern Church into the Church of the East.

The Egyptian (Coptic) Church - (Monophysite)

From early times, the Egyptians appear to have required celibacy of their bishops. The fact that this was a constant practice is found in ancient Coptic disciplinary records. It was considered in conformity with Christ's words (Matthew 19:12) which urge those who have the "gift" to "accept it".¹⁵⁶

Marriage, however, was regarded as "sacred and pure", and priests and deacons, except monks, were required to marry. The words from First Timothy (3:1-7) and Titus (1:5-9), that "a bishop must be ... the husband of only one wife" were used as justification for this.¹⁵⁷ The explanation given was that the essentially pastoral work of the bishop of biblical times was afterwards carried out by priests and deacons. Thus, since the former could marry, so later could the latter, his pastoral successors. They could, however, marry only once.¹⁵⁸

The above regulations are still in force in today's Coptic Orthodox Church. They are claimed to be in accord with the wishes of the participants at the Council of Nicaea (AD 325). These, it is said, refrained from passing legislation requiring all clergy to be celibate, after an intervention from Paphnutius,¹⁵⁹ a bishop from Upper Thebes (Egypt). A monk, and celibate himself, the bishop "convinced the council that it was sufficient to elect the bishops from among the celibate, but that "priests and shepherds of the congregation (engaged in pastoral work) should not be subjected to such a burden".¹⁶⁰

The Syrian (Jacobite) Church - Monophysite

Little is known of the early Christians in Mesopotamia. According to Every, "it has been argued that most of them were Gnostics or Marcionites, and that all fully initiated Catholic Christians were dedicated celibates".¹⁶¹ Since Christianity survived and prospered, it is presumed that some church members actually were married, and it is known that, by the fifth century, the Syrian Jacobites¹⁶² had a married priesthood, although monks were "preferred" for the episcopate.¹⁶³ It is open to question how many priests were actually married, as there is evidence that celibacy was prized, by a number at least. Cochini writes of the fifth century priests (and nuns?) of Edessa, whom he describes as "clergy", that

"All those who were devoted to the ecclesiastical service, men and women, were chaste, prudent, holy and pure, since they lived separately (one from another) and (lived) a chaste and spotless life".¹⁶⁴

Edessa at that time was the "intellectual centre of Syriac Christianity",¹⁶⁵ and the site of a famous theological school.

It is possibly because of the very high regard accorded celibacy that in Monophysite literature there is persistent, negative, reference to the Nestorian Barsauma, bishop of Nisibis in Persia, because of the "impure canons" from his Synod of Bet Lapat (484). Gero notes that this criticism "becomes quite stereotyped in Monophysite formularies".¹⁶⁶ The "impure canons", so far as is known, involve an authorisation for marriage for all clergy who were unable to live in a celibate state.¹⁶⁷ There was nothing really revolutionary about those canons. Eastern clergy did marry at that time, though celibacy for bishops was becoming the norm. If objection to the canons was really directed at their provision for senior churchmen to marry, why is this not stated? (Actually, Barsauma's synod was illegal, and he was not at a subsequent one where a married priesthood was authorised, in 486.)¹⁶⁸ Monophysite critics also claimed that he had a "dominant" role in "curbing the influence of ascetic elements in the Church of the East", through his "impure canons". According to Gero, this accusation cannot be substantiated.¹⁶⁹

Perhaps most of the Syriac clergy were monks. That would explain Cochini's quote regarding the clergy of Edessa. Rousseau claims that "an ascetic emphasis" lay "at the heart" of the development of the Syriac church.¹⁷⁰ Despite this, there were married priests right up until the establishment of the Catholic Patriarchate in 1663, and even later.¹⁷¹

Legislation at Constantinople

In the Eastern Church in communion with Rome, the Byzantine emperors, Theodorus II (r. 408-450) and Justinian I (r. 527-565) had forbidden bishops to have sexual relations with their wives, from whom they had to separate. Justinian also forbade the

ordination of bishops who had children, or even nephews (*celui qui aura des enfants, ou des neveux ne pourra être ordonné évêque*).¹⁷² One reason for this, as noted previously, was to prevent church property passing from ecclesiastical ownership.¹⁷³ Another was that the bishop was to be spiritual father to his whole flock, therefore he could not jeopardise this because of his affection for his own children/nephews. Other clergy were not required to remain continent.¹⁷⁴

Conciliar legislation regarding clerical morality came at the Quinisext Council, also called the Trullan Synod (692).¹⁷⁵ This was called because the emperor, Justinian II (669-711) wanted to codify canon law by providing a new code, intended for the whole of Christendom.¹⁷⁶ The gathering was supposed to be ecumenical,¹⁷⁷ however its actual participants were all from the East - the four patriarchs, from Constantinople, Antioch, Alexandria and Jerusalem, bishops, and the papal legates resident in Constantinople.¹⁷⁸

Legislation provided for priests, deacons and sub-deacons to marry once only, and not to marry a widow (c. 3). Clergy who renounced their wives on the grounds of piety were to be deposed (c. 13). A monk was forbidden to marry (c. 44). Clergy were allowed to have living with them only those provided for in the "ancient canons" (i.e. Nicaea, c. 3) (c. 5). Only lectors and cantors could marry after ordination (c. 6). Bishops were to support their wives, who had to enter a convent "a considerable distance" away from them. If the wives were considered "worthy", they could become deaconesses (c. 48). A Levitical colouring was introduced, with the prohibition of sexual relations prior to the celebration of mass (i.e. normally on Saturdays) (c. 13).¹⁷⁹ [It may have been the custom up till that time to have mass

only on Sundays, and every day during Lent, because the Council sanctioned the celebration of a *liturgia praesanctificationum* on all days in Lent except Saturdays, Sundays and the Feast of the Annunciation (c. 52).^{180]}

With the above laws, Nicholls claims that the legislators at Quinisext changed the "permanent" continence of Carthage to a "temporary" continence - "an indulgence which gained the status of a precept".¹⁸¹

As a consequence of the alienation between East and West, which culminated in the schism of 1054,¹⁸² the Eastern Catholics, hitherto in union with Rome, formed themselves into the Eastern Orthodox Churches. Other Eastern Christians became organised into the Oriental Orthodox Churches.¹⁸³ These were, and still remain, self-governing. Due to efforts by Orthodox missionaries, much of Eastern Europe also adopted the Orthodox tradition.

Down the centuries, the laws of Quinisext appear to have had differing interpretations. According to the New Catholic Encyclopedia, in the Byzantine and Russian churches bishops and their assistants were unmarried, however priests in country areas were required to wed. On the death of his spouse, a priest then had to retire to a monastery. In other churches, celibate bishops and both married and single clergy became the norm.¹⁸⁴

The Eastern Churches in Later Years

Although efforts were made to heal the schism, at the Councils of Lyons (1274) and Florence (1439),¹⁸⁵ these were unsuccessful. However, as a consequence of

missionary endeavours, chiefly by the Jesuits, Dominicans, Franciscans and Capuchins (a branch of the Franciscan order), some Eastern Christians have regained communion with Rome.¹⁸⁶ The process began in 1595 when Ukrainians and White Russians formed what has grown to today's Ukrainian Catholic Church.¹⁸⁷

These Eastern Catholics have retained their rites and customs, and in many cases have their own hierarchy, even at times a patriarchate.¹⁸⁸ In many Western countries, there are Eastern clergy who minister to their own people.

Today the Eastern churches have uniform regulations regarding clerical morality. A celibate episcopate has been maintained, but a married priesthood and diaconate are permitted. In practice, according to the Patriarchal Vicar for the Chaldean Church in Australia and New Zealand, Monsignor Zouhair Toma, clergy in cities and larger towns are normally celibate, though some are not monks. Married men, who generally serve only in isolated areas, are now ordained only when there are insufficient candidates either for the presbyterate or the diaconate.¹⁸⁹

The Latin Church and Its Legislation

At Councils and Synods the message of continence was reiterated in the post-Elvira church.¹⁹⁰ However, without any means of maintaining a separation between clergy and laity, and without support from the latter in raising moral standards, conciliar decrees were only of limited success.¹⁹¹ This can be verified by considering the less-than-flattering picture of the English clergy painted by Dunstan of Canterbury (925-988):

"Ordo clericalis plurimum ea tempestate erat corruptus et canonici cum presbyteris plebium voluptatibus carnis plus aequo inserviebant".¹⁹²

The popes did their utmost at this time to correct abuses, also to restore what they perceived as the tradition of the past.¹⁹³ However, regardless of the frantic efforts of both popes and councils, it was plain that without some alteration in strategy correction would remain ineffective. A change came with the Gregorian reform begun in the eleventh century.¹⁹⁴

This was characterised by measures aimed at correcting the abuses which had permitted the clergy to disregard the demand for continence. Thus concentration centred on the papal primacy, on the necessity for ensuring that bishops enforced the law, and on detailing sanctions for those who did not comply with Rome's directives. The demand now was for celibacy, in accordance with tradition - this being made explicit at the Roman Synod in 1074.¹⁹⁵

Legislation for the entire church came at the First Lateran Council (1123). As at Nicaea (AD 325), here there was prohibition of co-habitation or having sexual relations with women.¹⁹⁶ Additionally, clerical marriage was forbidden, and where this occurred provision was made for the separation of the spouses.¹⁹⁷ There was no direct legislation concerning clerics already married, however Hödl points out that, although canon 21 "does not explicitly declare invalid the marriage of major clerics, it was understood in this sense".¹⁹⁸

Re-enactment of the legislation came at the Second Lateran Council (1139),¹⁹⁹ where the nullity of clerical marriage was also decreed, and the celibacy law was declared of ecclesiastical origin.²⁰⁰

With the law still being ignored, the regulations of Second Lateran were reiterated in 1179 at the Third Lateran Council. Here was added a penalty for non-compliance - loss of the ministry, and of all revenue accruing therefrom.²⁰¹ At the Fourth Lateran Council (1215), Innocent III (1160-1216) added to the previous legislation a canonical ruling providing for removal of clerics who persisted in celebrating mass, though guilty of incontinence. Ecclesiastical authorities who maintained such clergy incurred the same sanction.²⁰²

The concept of the "pure" priest dates from around this time, when the requirement of chastity was presented specifically within the context of service at the altar.²⁰³ The sacrament of ordination acquired the name "holy orders", a name derived from the state of priesthood itself, not from any effect of the sacrament on its recipients.²⁰⁴

With this emphasis on the "sacred" nature of the priestly role, reform became even more urgent. Nonetheless, despite positively herculean efforts, at councils²⁰⁵ and by popes,²⁰⁶ it had not been achieved by the sixteenth century. That was the situation when, in 1517, an Augustinian monk nailed his Ninety-five Theses (challenging among other things the doctrine of Indulgences) to the door of the Wittenberg (Saxony) Castle Church.²⁰⁷ This action provoked outrage among church officials, and the monk, Martin Luther (1483-1546) was excommunicated in 1521, after he later attacked other Catholic doctrines. Others joined him, sharing his views on issues such as justification, priesthood and the position of the pope in the church. Thus, the Reformation was born. Henceforward, the Catholic priesthood, mediating between God and the laity, was contrasted with the Lutheran and Calvinist "priesthood of all believers". There, the minister received no status through function alone. The

Reformers refused to embrace celibacy, since it was not found in Scripture, and was therefore at variance with their doctrine of *sola scriptura*.²⁰⁸

In the wake of the Protestant rejection of celibacy, some secular rulers, such as the Holy Roman Emperors, Charles V (1500-58) and Ferdinand I (1503-64) were in favour of a moderation of the law. Other rulers, such as Philip II (1527-1598) of Spain, took the opposing stance. Theologians, too, were divided, while the majority of bishops urged the law's retention. The canonist Nicolas de Tudeschis (Abbas Panormitanus) (c. 1520) and the theologian Cardinal Cajetan de Vio (c. 1521) were in favour of compromise in Germany, in the cause of Christian unity.²⁰⁹

In the end, all compromise was rejected, although refutation of Protestant teaching appears one purpose of deliberations at the Council of Trent, where the final act in legislation concerning celibacy was played out. The Council did not go beyond the words of St. Paul (1 Cor. 7:7) in its deliberations.²¹⁰ Canon 10 proclaimed the superiority of virginity over matrimony,²¹¹ while canon 9 concerned itself with the basis of the law. (As at Lateran II, it was declared of ecclesiastical origin.)²¹² The most important part of the canon for today's understanding of celibacy lies *outside* it: *Cum Deus id recte petentibus non deneget, nec patiat nos supra id, quod possumus, tentari*. Vogels maintains that Cardinal Guise of Lorraine wanted the insertion of *Cum Deus illud det sufficienter omnibus petentibus* in the canon. However, more cautious counsels prevailed, hence the insertion after it.²¹³

While there has been no additional legislation regarding celibacy between Trent and Vatican II, there have been changes in the manner in which candidates for the

priesthood have been bound to this ecclesiastical requirement. In the years after 1918 it was realised that "in the wording of the law, no consideration was taken of personal renunciation by the individual under obligation".²¹⁴ Therefore, after 1930, clergy were required to take a "free-will oath", as acknowledgment of the law, and as an expression of willingness to obey it.²¹⁵ Since 1972, ordinands have signified their consent to this lifestyle via a question in the ordination service itself.²¹⁶ The 1918 *Codex Iuris Canonici* stated that the fact of ordination precluded marriage for clerics,²¹⁷ also that clerical impurity was regarded as sacrilege.²¹⁸

Vatican II and the Law

At Vatican II there were murmurings against celibacy. It was reported that, faced with an escalating lay population and declining clergy numbers, some of the South American episcopate favoured a mature, married clergy.²¹⁹ However, for Pope Paul VI and for the majority of the world's bishops "it was assumed as something fixed, not something to call in question".²²⁰ While it was agreed that celibacy was "not demanded of the priesthood by its nature",²²¹ it was also noted as a feature of priestly life which had a long tradition.²²² Thus the antiquity of the law helped to secure its retention. This is verified by the fact that, in a letter to Cardinal Tisserant, the dean of the Council *praesidium*, Pope Paul wrote that he intended "to maintain this ancient, sacred and providential law".²²³ Despite the pope's intervention, there was a lively debate on the subject matter regarding celibacy to be included in *Presbyterorum ordinis*. Those aware of a priest shortage in some areas of the globe allowed their pastoral zeal to override their adherence to tradition. They "refused to be silenced", therefore "debate was heated and divisions were necessary".²²⁴ One doubts that those not short of clergy had a clear understanding of the difficulties thereby engendered.

In *Lumen gentium*, the Council fathers had already redefined the role and position of the laity relative to that of the clergy in positive terms.²²⁵ In addition, the Eastern participants at the Council expected affirmation of the priesthood of their married clergy.²²⁶ Thus fresh reasons had to be found to justify the continued imposition of the law. These reasons appear below.

Arguments from Scripture

Priests are exhorted to appreciate celibacy as a "glorious gift that has been given them by the Father".²²⁷ [The Biblical context of this passage (Matt. 19:11) has been discussed on page 333.] It is described also as a gift of the Spirit.²²⁸ The gift motif is important. In the drafting of *Presbyterorum ordinis* there was an attempt made to answer the question "How can a gift of grace which the Father gives to some be made obligatory for all priests?"²²⁹ The answer owes more to faith than to theologically-based reasoning:

"This Sacred Council ... feels confident in the Spirit that the gift of celibacy, so appropriate to the priesthood of the New Testament, is liberally granted by the Father, provided those who share Christ's priesthood ... and indeed the whole church, ask for that gift humbly and earnestly".²³⁰

The above finds echo in the words of the present pope, John Paul II, who has concluded that the sole requirement for maintaining a celibate lifestyle is "full confidence in the divine giver of spiritual gifts".²³¹ There appears here a belief that God will act at the behest of the petitioner! However, the charge of presumption is avoided, with the apparent surety that all ordinands have the charism, since they have freely chosen a celibate lifestyle, as a pre-requisite to ordination.²³²

In claiming that the gift is granted in response to prayer, the Council fathers moved beyond their counterparts at Trent, who apparently felt hesitant about expressing this as more than a personal opinion.²³³ (See p.357.) From New Testament evidence, it is unclear that the possession of charisms for service in the church is negotiable. Paul tells us that the Spirit "gives a different gift to each person" (1 Cor. 12:11), also that gifts are bestowed as God wishes (1 Cor. 12:18).²³⁴

Cultic Purity Again?

Both during and since the Council, it has been asserted that motives associated with the concept of cultic purity have been expressly rejected, in documents justifying celibacy's retention.²³⁵ However, in Paul VI's encyclical, *Sacerdotalis caelibatus*, there appears a leaning towards these ancient arguments, as the following examples illustrate:

- (a) "It deeply hurts us that ... anyone can dream that the church will ... renounce ... one of the purest and noblest glories of her priesthood";²³⁶
- (b) " ... the Church of Christ, free, chaste and Catholic";²³⁷
- (c) "It is becoming that he who accepts the priesthood be as pure as if he were in heaven";²³⁸
- (d) "It is ... a discipline which will confirm good priests in their determination to live lives of purity and holiness".²³⁹

While the following extract does not make explicit reference to the celibate as "pure", it does contain a note of anti-sexual bias:

"In the world (where humanity is) so deeply involved in earthly concerns, and too often enslaved by the desires of the flesh, the precious, divine gift of perfect continence ... stands out ... as a special token of the rewards of heaven".²⁴⁰

Paul VI's encyclical is mentioned in John Paul II's *Novo incipiente nostro*, however the latter denies that his commitment to celibacy implies "a Manichean contempt for the human body".²⁴¹ Why, then, is celibacy so praised by the popes? Are the clergy more "pure" or more "chaste" than a couple who have received the sacrament of matrimony?

During the drafting of *Presbyterorum ordinis*, as part of the debate regarding the acknowledgment of the worth of married Eastern clergy, some bishops wanted "the superiority of the celibate over the married priesthood, on the level of the priesthood itself" to be affirmed.²⁴² This was rejected, because "the sacrament (of orders) is indivisible, and consecration to voluntary celibacy is not on the same level as the sacrament ... in itself".²⁴³ Using that same logic, one could say that consecration to voluntary celibacy is not on the same level as the sacrament of matrimony in itself either.

Union of Body and Soul

Associated with the concept of the "pure" priest is the idea of the celibate transcending the earthly (and bodily) sphere of existence. This pre-dates Vatican II by centuries, stretching right back to

"former times, (when) many types of Christian anthropology made too great a separation of body and soul in the human person, with the result that sexuality was seen primarily as a bodily function, having little or nothing to do with human personality. Such a position was obviously inadequate, and today most Christian philosophers would hold to a fairly tight linkage of body and soul in the human person".²⁴⁴

The separation of body and soul was rejected in the early Conciliar documents, where the human person is described as a unity, made up of body and soul, and "obliged to

regard (the) body as good, and to hold it in honour, since it has been created by God Who will raise it up on the last day".²⁴⁵

However, in some later documents, one can discern a return to the idea of the celibate apart from, and above the earthly, as in the following extracts:

- (i) they are made a living sign of that world to come ... a world in which the children of the resurrection shall neither be married nor take wives".²⁴⁶

[That was used previously by Pius XI (1857-1939) in his encyclical, *Ad Catholici sacerdotii*²⁴⁷, also in *Sacra virginitatis* written by Pius XII (1876-1958).]²⁴⁸

The biblical reference given is to Lk. 20:35-6, which refers to "the men and women who are worthy to rise from death, and live in the age to come". That quotation presumably refers to those married in this life, since it begins with Christ's words "The men and women of this age marry" (v. 34), then continues with the fact that those who rise from death "will not *then* marry" (v. 35). Why is the penultimate word "then" if those "worthy to rise from death" were not married while on earth? The context for that quotation was a dispute with the Saducees who denied the resurrection (Lk. 20:27). Moreover, it appears to refer to all who "rise from death", therefore all who obey God's laws are "a living sign of the world to come". It appears rather unwise to take a quotation out of context, then use it to support a particular argument, when its applicability in that argument is unclear.

- (ii) "The life of virginity is the image of the blessedness that awaits us in the life to come".²⁴⁹

That is quoted in connection with "the exaltation of virginity by the Eastern fathers",²⁵⁰ and was written by Gregory of Nyssa (AD 330-395).²⁵¹ It appears rather inappropriate today, since it dates from the fourth century, a time when the body was considered rather a hindrance on the path to holiness.

- (iii) "(Christ) introduced into time and into the world a fresh form of life which ... transforms the really earthly condition of human nature".²⁵²

The reference supplied here is Gal. 3:28, which actually describes all those with faith who are baptised! Their whole being (body and soul) is transformed.

- (iv) "This sharing (in the dignity and mission of Christ) will be more perfect the freer the sacred minister is from the bonds of flesh and blood".²⁵³

The above is abbreviated from *Presbyterorum ordinis*, although its meaning has undergone substantial change from the original, which is as follows:

"The whole mission of the priest is dedicated to the service of the new humanity which Christ ... raises up in the world through His Spirit, and which is born 'not of blood, nor of the will of the flesh nor of the will of humanity, but of God' (Jn. 1:13)".²⁵⁴

In its original form, it is the "new humanity" (i.e. all Christians) which is freed from the bonds of flesh and blood. It is difficult to see how celibacy could make one have a greater participation in the "new humanity". The word "flesh" in John 1:13 refers to the whole being (body and soul) when it is directed away from God.²⁵⁵ The

perception gained from Paul VI's quote "... (he will) be more perfect, the freer the sacred minister is from the bonds of flesh and blood", is that there is disjunction between body and soul. The quote could give the impression that the church regards a "radical rejection of the earthly and human sphere" as "the criterion for salvation". This is a "gnostic understanding",²⁵⁶ and surely is not meant.

The original Vatican II documents regarded all "called to holiness",²⁵⁷ as members of a church placed squarely in the world,²⁵⁸ an idea anticipated in the concept of the "Church Militant", an old technical term for Christians in their human existence.²⁵⁹

The Pope and Celibacy

On July 21, 1993, at a General Audience, Pope John Paul II delivered an address specifically dealing with celibacy.²⁶⁰ Since this is presumed to contain the latest official viewpoint on the topic, it appears appropriate to devote a section of this chapter to his words. His arguments are presented as follows:

(a) The (Biblical) demand for "renunciation of family life" from priests - In support of this, the following scriptural quotations are advanced:

(i) The call of the apostles to become "fishers of (all peoples)" (Matt. 4:19; Mk. 1:17; Lk. 5:10):

In the reference in Matthew, Christ appears as One Who calls people for a particular vocation. With the mention of the proclamation of the kingdom (v. 17), Patte claims that, regarding the apostles:

"As a call to reorient one's life towards the kingdom, this proclamation begins to establish the vocation of those to whom (it) is addressed (religious leaders). It calls them to direct their lives in a specific direction, the very direction in which Jesus' life is oriented".²⁶¹

Patte further maintains that, in the concluding verses of the chapter (vv. 21-2), Christ

"comes to people and is followed by them ... by following Him, (all) orient their lives towards the only worthy goal, the ultimate blessing that the kingdom of heaven is".²⁶²

So according to Patte, Matthew first speaks of the apostles' call to vocation, after which he widens the focus to encompass the crowd also. To all, apostles and crowd, he introduces the motif of the ultimate goal, the kingdom of heaven. Perrin and Duling, in agreement, claim that every reader of Matthew becomes "heir to the new revelation, and to the task of interpreting and obeying it, as well as making further disciples".²⁶³ Of the parallel passage in Luke (5:10-11), Johnson comments that v. 11 concerns the calling of the disciples, while the apostles' call comes in Luke 6:13.²⁶⁴ Further, he writes that the whole "true People of God" were instructed in discipleship.²⁶⁵ Vatican II also adopted the concept of discipleship being a call for the entire "People of God".²⁶⁶

- (ii) The apostles "left everything and followed Him" (Mk. 1:18-20; Lk. 5:11; Matt. 4:20-22):

Of course, the original apostles were absolutely unique, since they knew Christ, which appears a "necessary component" for being one of the Twelve (Acts 1:20-6).²⁶⁷ The quotation has therefore been understood in terms of discipleship for later generations. Best, commenting on Mark, sees in the pericope mentioned the explanation for the failure of some to choose to follow Christ. They are not prepared to reorient

their lives - for them "the sacrifice (is) too great".²⁶⁸ According to Patte, Matthew 4:20-22 is a personal call from Christ, in the form of

"a positive injunction that Jesus addresses to (all) people as they are at their workplace ... Jesus' authority is manifested to them in such a way that they cannot but obey Him".²⁶⁹

- (iii) The realisation expressed by Peter that the apostles had "given up everything" (Matt. 19:27; Mk. 10:28; Lk. 18:28):

Peter is querying the eschatological rewards for the apostles. However, he finds that recompense is a feature even of the present. Though they lose former relationships, they form new ones in the Christian communities, where each is sister or brother to the other, according to Matthew.²⁷⁰ For Mark, too, reward embraced the present, for

"Discipleship (for him) is not ... removed from the good and evil of the world; it remains in tension with it, sustained in that tension by the baptism of the Holy Spirit, the presence of Jesus, the grace of God, and fellowship with the other disciples".²⁷¹

- (iv) "They are committed to celibacy ... in order to put themselves entirely at the service of the 'gospel of the kingdom'" (Matt. 4:23; 9:35): Both references mention Christ preaching the Good News about the kingdom. Thus the assumption is that celibates will have more time for preaching, for putting themselves "entirely at the service of the 'gospel of the kingdom'". Unfortunately, that becomes empty rhetoric with a clergy shortage. At present, in Brisbane and elsewhere, the non-ordained are heavily involved in bringing the gospel to others, since there are insufficient priests for this role.

At the same time, it must be emphasised that evangelisation is a duty for both clergy and laity. Koester claims that "the disciples are always representative of the whole Christian community".²⁷² Perrin and Duling argue likewise, writing that each reader of the gospel "becomes a disciple", therefore is to "accept, interpret, and obey the revelation, and at the same time persuade others to do the same".²⁷³

This was recognised at Vatican II, where it was decreed that:

"The apostleship of the church ... and of each of its members, aims primarily at announcing to the world ... the message of Christ".²⁷⁴

However, the laity will be hindered in this work until there are more clergy. These are the primary evangelisers, since "The People of God is formed into one in the first place by the Word of the Living God, which is quite rightly sought from the mouths of priests".²⁷⁵ Additionally, the conclusion of every evangelisation process involves those evangelised joining with the members of their new Christian community in the Eucharistic celebration.²⁷⁶

The above arguments advanced by the pope in support of the celibacy law appear to envisage clergy living lives comparable with those of New Testament era preachers. But they do not belong to that era, nor do they remain celibate for the reasons advanced during that era. A preacher then did not adopt

"the ascetical celibacy of later monasticism, but a renunciation of marriage to devote (himself) to the life of a wandering charismatic preacher of the coming End. Thus eschatological celibacy is comparable to the 'military celibacy' at Qumran,

which envisaged a time when marriage would be renounced, to engage in the final battle between the children of light and the children of darkness".²⁷⁷

(b) In his article, the pope mentions retention of the law for "spiritual" reasons, "arising from an even better awareness of the congruence of celibacy and the demands of the priesthood". These, numbered (i) to (iv), are presented and discussed below.

(i) "a more complete adherence to Christ, loved and served with an undivided heart" (cf. 1 Cor. 7:32-3):

The implication is that married people are not able to accord primacy of place in their lives to God. Why would Paul make that claim? As a Jew, one would imagine he would esteem marriage. Was his comment a qualification of his remarks in vv. 26-31 regarding the proximity of the parousia? This appears likely, since his words contradict his earlier advice to the Corinthians. There, he appears to regard both celibacy and marriage as gifts or charisms (v. 7) with "clear overtones of vocation".²⁷⁸ According to Watson, his words show that

"one person has both the empowerment and the calling to live like this, that is to live a celibate life. The other has the empowerment and the calling to live in another way, that is in marriage. It follows therefore that marriage should not be regarded as the lesser of two evils ... It is rather the way that some are called to follow".²⁷⁹

Why, then, after acknowledging that marriage is a gift of God, does Paul consider it mars full communion with Him? Of course, we are unaware of Paul's personal experience of marriage, though he is believed by scholars to have been a widower at the time of his

conversion.²⁸⁰ Thus, how would he know, at first hand, that marriage inhibits full attention to the Lord for the Christian? Was his view about witness by the married gained as a result of an argument with the married Peter (Gal. 2:11-14)? Tradition reveals that others in the infant church apparently had a different perspective, for bishops were chosen from the ranks of the married (1 Tim. 3:2). All of the above needs to be evaluated in the light of his previous words regarding marriage as a charism. As Watson concludes:

"If marriage can be a charism, how can Paul contrast a concern to please one's wife with concern for the Lord's business? If marriage is my charism ... am I not concerning myself with the Lord's business, precisely by caring for my wife"?²⁸¹

- (ii) "greater availability to serve Christ's kingdom, and to carry out their own tasks in the church":

This argument is an abbreviation from *Presbyterorum ordinis*, the full text of which reads as follows:

"They (the clergy) are less encumbered in the service of His kingdom and of the task of heavenly regeneration. In this way they become better fitted for a broader acceptance of fatherhood in Christ".²⁸²

The implication I read into the above is that the clergy, being single, as a consequence are better suited for their clerical role. That, of course, does not necessarily follow. Suitability for any caring role depends on personality rather than on marital status. If the reverse was true, in this age of economic rationalisation, employers would give preference to the unmarried when filling positions which require people of compassion.

Such is not the case. In fact, it was stated at Vatican II that married, Eastern clergy do indeed "devote their lives fully and generously to the flock entrusted to them".²⁸³

(iii) "The most exclusive choice of a spiritual fruitfulness":

This should be read in conjunction with quotations from *Presbyterorum ordinis* and *Lumen gentium*, to which the reader is referred. In the former, celibacy is described as "in a special way a source of spiritual fruitfulness",²⁸⁴ while the latter notes it as "a singular source of spiritual fertility in the world".²⁸⁵ A comparison of the three quotations yields the fact that the pope's goes further in its claim than do the others. There is a vast difference between "most exclusive" (the pope) and either "in a special way" (*PO*), or "a singular source" (*LG*).

In the first quote, celibacy is accorded primacy over every other possible source of "spiritual fruitfulness". The other extracts offer no degree of comparison, as regards religious advantage, between celibacy and other forms of Christian living.

It appears an exaggeration to consider that remaining celibate in itself is the pre-eminent factor in spiritually fruitful living. *Presbyterorum ordinis* records (of the clergy) that

"It is through the sacred actions they perform every day, as through their whole ministry ... that they are set on the right course to perfection of life".²⁸⁶

Any suggestion that celibacy itself grants religious superiority or advantage has an unpleasant corollary - that the non-celibate have chosen a lifestyle which can only be less spiritually fruitful! The implication is that the vast bulk of the church population, the married laity, can never attain the degree of holiness achieved by the clergy, purely because the latter are celibate! Marriage thus becomes something inferior. That implied disparagement appears impossible to sustain theologically, especially as *Lumen gentium* makes specific mention of the fact that "Everything that has been said of the People of God is addressed equally to laity, religious and clergy".²⁸⁷

- (iv) Priests lead "a life more like that definitive one in the world to come, and therefore more exemplary for life here below":

That is an argument for the faith-committed, thus it cannot be evaluated from the realm of reason. However, in the New Testament, much the same sentiment is expressed, with reference to all Christians, as follows:

"You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, with its thousands of angels" (Heb. 12:22).

The passage obviously refers to Christians living in the world, since three verses later the community is cautioned to "Be careful ... and do not refuse to hear him who speaks" (Heb. 12:25). *Lumen gentium* contains a passage, more detailed, but still pursuing the same theme:

"the laity become powerful heralds of the faith in things to be hoped for ... the Christian family proclaims aloud both the present power of the kingdom of God and the hope of the blessed life".²⁸⁸

Reading that, one could conclude that the pope's words would apply equally well to all who try to live a Christian life, and not solely to the clergy.

Arguments (i) to (iv) above are described by the pope as "lofty, noble, spiritual reasons"²⁸⁹ for celibacy's retention. However, they may prove unconvincing to those, both lay and clerical, they are intended to influence. The laity in Brisbane have argued strongly for a widening of the criteria for ordination.²⁹⁰ Additionally, according to a recent study, Manuel found that contemporary celibates "rarely indicated that celibacy directly enhanced their relationship to God", also that "explicit identification with Christ, or witness to eschatological concerns were also rarely reported".²⁹¹ Of course, such considerations may "be hidden but implicit, in a more humanistically oriented theology".²⁹² The fact that they were not given priority leads to the conclusion that such arguments may be inappropriate for this age. They may even prove counter-productive in efforts directed towards priest recruitment.

The Current Situation

The reassessment and upgrading of the laity at Vatican II²⁹³ has led to urgings for greater lay involvement in church decision-making. There is consciousness of, and a desire to obliterate the

"clergy/lay disjunction, which has become in practice almost a division between two classes of people: one with power, status, privilege, dispenser of grace, and often identified as the teaching church, and the other, passive, obedient, receptive, the object of pastoral care, and frequently considered the learning church".²⁹⁴

This "disjunction" is evident in the fact that, at both diocesan and parish levels, decision-making is legally reserved to the clergy,²⁹⁵ while lay organisations have only advisory status,²⁹⁶ even when their members are representative of the whole diocesan community.

With the current shortage of priests, the clamouring of the laity, and the lesser regard for the church in many quarters, there is growing disenchantment in the ranks of the clergy. Cardinal Joseph Ratzinger claims that the Catholic image of priesthood has "passed into a state of crisis",²⁹⁷ well reflected in the 1988 American Bishops' Report of the Committee on Priestly Life and Ministry. According to this, priests "feel trapped, overworked, frustrated and ... their morale is low".²⁹⁸ The report adds that mandatory celibacy is a major reason "(a) for leaving the priesthood; (b) for shortage of vocations; and (c) for the loneliness and unhappiness of those who stay (in the priesthood)".²⁹⁹

The decline in clergy numbers has placed a particularly heavy burden on the clergy of the Brisbane archdiocese, since the Catholic population has maintained steady growth. Consequently it is physically impossible for the present band of overworked priests to undertake duties hitherto expected of them. Jobs such as home and hospital visitation, sacramental preparation, individual counselling and catechesis are increasingly becoming the responsibility of the laity. Also, the number of Sunday masses in some parishes has been reduced, despite the fact that even clergy normally engaged in non-parochial duties (or even semi-retired) are utilised for this work.³⁰⁰ In the short term, the position can only worsen.

With some clergy, the position has been aggravated by what they perceive as a loss in status in the post-Vatican II church. This has its roots in two contributory factors - the clergy shortage and the re-alignment of the position of the laity. Formerly, a priest had community acceptance purely because of his office. Parishioners were educated to see their clergy as people apart, as more "holy". They were regarded as arbiters on questions of conduct, and could mould parishioners' behaviour, particularly via the confessional. Nowadays, with the clergy shortage and the almost universal acceptance of communal reconciliation services, parishioners have been obliged to evaluate the morality of their actions themselves. They have learned to follow their consciences, though many give serious consideration to pronouncements of the church's *magisterium*. The consequence has been that regard has shifted from the priest as office-holder to the individual cleric as a person. This has been welcomed by many priests who have earned their parishioners' friendship and respect. This latter quality is most important. A priest who is esteemed and trusted is heeded, as the parish's mentor and guide.

Unfortunately some clergy still feel that, by virtue of their office, they should be regarded as "different" from the laity. Hornsby-Smith presents a revealing quote from one priest:

"The danger (is) that some people ... start calling you by your first name ... it does automatically drop barriers which I prefer to be up".³⁰¹

A further complicating factor is the apparent lack of clear delineation of the clerical role in today's world, a situation not unique to Catholicism. According to Hadden:

"(The clergy's) current crisis of identity emerges out of the fact that the value system they have the responsibility for defining, sustaining and transmitting is in a serious state of flux, and that significant others are in broad disagreement and conflict about their role".³⁰²

The situation for Catholic clergy in Australia has been compounded by the fact that the role of parish priest seems in the process of redefinition, for

"over the last twenty-five years priests have been asked to give away many of the ministerial tasks which provide meaning for their lives, and to take on a non-directive leadership role for which none of them were trained and ... (for which) very few are psychologically prepared".³⁰³

One can feel sympathy for them. Many still feel a sense of responsibility for their parishioners, and they are disappointed that at times their advice is neither wanted nor heeded. Some have never been educated in power-sharing or in collaborative decision-making, and they look askance at parishioners who agitate for lay cooperation in these. Thus they face what appears to them an uncertain future. Collins recognises this, writing that

"the level of pain among many clergy as they face the changes occurring in the church is often underestimated ... The Catholic community should also be aware of what is being expected of (the clergy): to surrender major aspects of the only job that some of them know".³⁰⁴

Role uncertainty and ambiguity have serious implications for the church. In a study of American seminary faculty, Potvin found that they are related negatively to both work satisfaction and commitment.³⁰⁵

Now celibacy itself is "a major reward and cost of commitment",³⁰⁶ and role uncertainty is related positively to problems with this! The correlation is consequent upon celibacy being viewed as a sacrifice, for "a certain minimum of role clarity appears as an important requisite if sacrifices engendered by role continuance are to be accepted".³⁰⁷

There appears confirmation of Potvin's conclusions from Foley. In a study of attitudes towards lifelong commitment, among both celibate and married males, he found that the

"celibate committed were less willing, and found commitment less realistic and less beneficial, than the married committed group at the ... age of forty-seven".³⁰⁸

Nonetheless, when Foley examined the mean profiles of the groups of participants in his survey, he found indications of a pattern which implied that

"more favourable attitudes endorsing the value of lifelong commitment occur when a commitment is made, the longer a commitment is lived out, and when the commitment is a celibate one".³⁰⁹

Thus the celibates endorsed the value of lifelong celibate commitment as such, however, they did not endorse the value of their own celibate commitment. From this one cannot infer that problems regarding celibacy would evaporate as a consequence of increased role clarity for priests. What is possible is that clearer delineation of the clerical role may increase the appeal of celibacy as of value for a lifetime commitment. Additionally, those endeavouring to recruit for the priesthood should be mindful of the fact that celibacy itself is viewed as a "cost", thus involving sacrifice, therefore arguments presenting it as worthwhile for the clerical role itself appear essential.³¹⁰ According to the above information, some priests apparently do not see it in this light.

Celibacy and Marriage

The Whiteheads note the fact that historically the church has regarded marriage as "a poor second best - a concession to nature, and a sure distraction from Christian

virtue".³¹¹ Back in the fourth century, the Synod of Gangra (AD 340 or 341) condemned the belief that marriage could not lead to salvation, against Eustathius and his followers.³¹² Despite this avowal of the legitimacy of marriage, perceptions regarding its inferiority as a state of life persisted, being given added impetus with the rise of the belief in the need for a "pure" priesthood. Josse Clichtove, a sixteenth-century French churchman, expressed the reality of the situation thus:

"The practice of marriage, even if actually often sinless, still degrades the body, cheapens the spirit, and prevents the attainment of perfect purity, which the (person) who handles the holiest of sacraments must possess".³¹³

The persistence of the above idea is evident in Pius XII's *Sacra virginitatis*, in which virginity is lauded as preferable to marriage.³¹⁴ The latter is presented as somewhat antithetical to whole-hearted Christian service. Note the following:

"Innumerable is the multitude of those who ... have preserved their virginity unspoiled, others after the death of their spouse, have consecrated to God their remaining years".³¹⁵

In a departure from tradition, Vatican II affirmed the fact that "celibacy and marriage may be considered equal but different paths to Christian holiness".³¹⁶ Married Eastern clergy received positive comment³¹⁷ as well. Nonetheless, according to Tartre, celibacy was still regarded more highly!³¹⁸

The idea of the superiority of virginity to matrimony had (and still has) ecumenical implications also. During the Council, this was realised by the then president of the Secretariat for Christian Unity, Cardinal Bea, who suggested that Council fathers should

"treat both priestly states in the same way: the state of complete continence in celibacy, and the state of full ... marriage in the married clergy".³¹⁹

That would have transmitted a positive message regarding the commitment of the church to breaking down barriers between it and other Christian denominations. However, the Cardinal's suggestion was rejected, as was a further one. This was an attempt by two Council members to have inserted in *Presbyterorum ordinis* the following comment:

"That the two categories (married and celibate) contain complementary aspects of the priesthood, the first representing the matrimonial aspect of the church, the second the virginal".³²⁰

Of course, acceptance of that premise would have weakened the arguments of those anxious to justify the continued requirement for a celibate clergy! However, it would also have demonstrated a positive regard for matrimony which, after all, is a sacrament.

Notwithstanding this, John Paul II, in *Familiaris consortio*, has defended the "superiority" of the "charism (of virginity) to that of marriage".³²¹ That this is the official view is apparent in the fact that Eastern bishops must be celibate.³²² Further, married convert clergy may not remarry if their wives predecease them.³²³ This latter regulation has led to much indignation in Brisbane, in the wake of the ordination of the former Anglican, Fr Stephen Byrne, who has children.³²⁴ It has caused the Vatican to be decried for its poor understanding of family life generally. More than probably, the regulation is intended to prevent any weakening in the celibacy law, and official thought has not moved beyond that. There has never been acknowledgment of the fact that married Latin-rite clergy may find their state of life actually enhances their ministry!

Married clergy may also have much to contribute to a greater general understanding of matrimony, also of sexual issues generally, on the part of church officials. This is urgently needed. Despite the changes apparent in the concept of the family as a societal unit, despite the escalating divorce rate and the proliferation of single parent families, I do not recall even one survey specifically directed towards sexual issues by the Vatican. I know of no dialogue instigated by Rome to explore parishioners' concerns regarding church laws on divorce, contraception, abortion, homosexuality, and their effects on ordinary parishioners. In that direction, the local episcopal conference appears willing at least to investigate how pew-dwellers regard these matters. The Catholic Church Life Survey includes the following questions, with their range of choices for response:

- "30. Which statement is closest to your attitude to abortion?
1. Abortion should never be permitted.
 2. Abortion should be permitted only in extreme circumstances (e.g. rape, risk to mother, etc.).
 3. Abortion should be available in a wider range of circumstances.
 4. Abortion should be available to any woman who desires one.
 5. Don't know.
31. Nowadays in a Christian marriage the husband should not be thought of as having authority over his wife.
1. Strongly agree.
 2. Agree.
 3. Neutral or unsure.
 4. Disagree.
 5. Strongly disagree.
32. Do you think it is wrong if a man and a woman have sexual relations before marriage?
1. Always wrong.
 2. Almost always wrong.
 3. Sometimes wrong.
 4. Not wrong.
 5. Don't know.
33. What is your opinion about a married person having sexual relations with someone other than his or her husband or wife?
1. Always wrong.
 2. Almost always wrong.

3. Sometimes wrong.
 4. Not wrong.
 5. Don't know.
34. Should homosexuals be accepted as members in the church on the same basis as heterosexuals?
1. Yes, whether they are practising or non-practising.
 2. Yes, but only if they are non-practising.
 3. No.
 4. Don't know.
35. Should homosexuals be appointed to leadership positions in the church on the same basis as heterosexuals?
1. Yes, whether they are practising or non-practising.
 2. Yes, but only if they are non-practising.
 3. No.
 4. Don't know."³²⁵

The results of the survey should provide useful data on parishioners' attitudes to the above matters, although the responses will need careful interpretation. Attitudes exhibited by church attenders will not necessarily coincide with those of non-attenders. These are not likely actually to participate in the survey.

The Vatican itself needs to investigate parishioner attitudes towards these issues, as well as those regarding marriage and family life generally. I do not know of any Catholics who have ever been asked how the church could enhance *their own* marriages. I am unaware of any Vatican documents suggesting measures the clergy could utilise in addressing the very real problems faced by married people. In short, while the church has emphasised the importance of marriage as a sacrament,³²⁶ it appears to have neglected the fact that it also involves lived experience.

Although church documents present marriage as a praiseworthy lifestyle,³²⁷ it is considered that it would be a hindrance to the clergy in the execution of their duties.³²⁸ In this ecumenical age, that must appear insulting to married clergy of other

Christian denominations. These have married couples engaged in missionary work in many lands, while in Brisbane they are in the majority, as custodians of parishes. Apparently they discharge their obligations to the satisfaction both of their colleagues and of their congregations. Implied criticism of them, on the basis of their otherwise praiseworthy lifestyle, appears ill-advised, mischievous, and insensitive ecumenically.

Celibacy and Church Scandals

Celibacy has come under scrutiny in the wake of scandals which have generated negative perceptions regarding it in recent years. This is unfortunate, since it hinders its impartial evaluation as a particular, chosen lifestyle. It also blunts awareness of the practice of this mode of living by literally thousands of priests who have served both the institution and their parishioners honestly and loyally over many years, in Australia and elsewhere.

That there have been those who have failed to live celibate lives is acknowledged. This has caused all clergy to be viewed with suspicion by some, while it has laid the church open to charges of hypocrisy, and of inadequate response, or of failure to respond when scandal has erupted. The problem has been magnified because of the publicity which clerical wrong-doing always appears to attract, whether concerning the Catholic church or not. However, concentration on the clergy in connection with either sex abuse or paedophilia tends to distort the wider ramifications of both crimes in the community. For instance, in the United States, most paedophiles are "white, married men, well educated and financially secure".³²⁹

The position has been exacerbated since formerly there was an almost paranoid obsession with secrecy, which led to denials and cover-ups. For this church authorities cannot really receive unreserved condemnation, for even in the wider society sex scandals tended to be "hushed up", while there was a dearth of professional expertise regarding abuse. To us it appears incredible but even in the early years of the nineteen eighties in the United States, child abuse was not studied as part of the compulsory training of mental health professionals.³³⁰ One could scarcely expect bishops to be more aware, and better informed, than these.

Today, however, the celibacy law has received criticism in connection with clerical abuse. It is claimed that the hierarchy is hesitant in acknowledging wrongdoing, as it is intent on the maintenance of the impression of an "ideal priesthood",³³¹ which involves ensuring the clergy are viewed as above reproach. Paul Dinter, a United States priest, writes that

"mandatory celibacy ... discourages openness and accountability and encourages the clergy to ignore or cover up for activity that would besmirch the priesthood. The establishment seeks to sustain its ideal of heroic celibacy behind a facade of denial".³³²

He continues with the comment that "because mandatory celibacy has been declared necessary, defending it has become a blind ideology".³³³

Because of the respect accorded clergy as a consequence of their function, when scandals do erupt, they become identified as the wrongdoing of a priest rather than as that of a person who happens to be a priest. Thus the whole priestly cohort comes in for criticism. Paul Collins writes that

"The self-confidence and self-image of the vast majority of decent clergy is already being placed under terrific pressure by the sexual revelations that are now hitting the Catholic church".³³⁴

The Australian Catholic Bishops' Conference appears to be making a sincere effort to confront the problem. The bishops have formulated a nine-point strategy which it is hoped will ensure an appropriate response to victims' complaints.³³⁵ There is also provision for

"professional and independent persons to make suitable case studies of how incidents of sexual abuse have been handled, and how well or badly the needs of victims have been met, and what might now be done to assist victims".³³⁶

In addition, it is now realised that, at times in the past, those not suited for ministry were ordained. All of today's seminarians are psychologically tested, and during their training they undertake formational programmes shaped to aid their psychological development.

The Law's Retention and Its Effects

Despite the fact that celibacy "is not demanded of the priesthood by its nature",³³⁷ the law was reaffirmed at Vatican II, in part because popes John XXIII (1881-1963) and Paul VI would not hear of its abolition. Reasons for its retention were doomed from the start, since legislation is normally promulgated in response to particular circumstances. In this case, the bishops had the law, and were required to justify its continued imposition - a very difficult task.

Why is it still obligatory? There appear two distinct, though interrelated reasons for this, the first connected with the institution's attitude on sexual issues, and the second with the hierarchical priesthood itself.

The church has never coped easily with sexual concerns. Infringements against the sixth commandment have traditionally been judged more harshly than have those against the "greatest commandment" (Matt. 22:34-40). Negative attitudes, both to divorce and to gender equality, to many appear outmoded. The debate over contraception, which was officially closed with the publication of *Humanae vitae*,³³⁸ actually weakened the Vatican's authority,³³⁹ since many Catholics, after conscientious consideration, rejected it. Today its prescriptions are viewed askance by those seeking to halt the spread of AIDS, and by organisations concerned with the population explosion in Third World countries.

Hegy's research indicates that negative attitudes towards sexual issues "are correlated with pre-Vatican II, not post-Vatican II, ideologies",³⁴⁰ and pre-Vatican II clerical paternalism is today still a feature of the institution.³⁴¹ Duquoc maintains that, although Vatican II preached the concept of power being based on service, in imitation of Christ in His relationship with His apostles, this has been "contradicted by the logic inherent in hierarchical relationships".³⁴² Dissatisfaction with "the way in which ... decision-making power is distributed" is felt by many priests, but "the leadership of the church does not share these disaffections", according to Fischer.³⁴³

In Brisbane, it is clear from the responses elicited during the *Shaping and Staffing* consultation process that the majority of respondents felt the law is inappropriate today. Nonetheless, the Vatican is committed to its retention. (This is well illustrated in the fact that leaving the priesthood is labelled "defection", with those departing being regarded as "unfaithful to the obligations they accepted when they were ordained".³⁴⁴)

Any law should enhance the capacity of the organisation to carry out Christ's mission. At present, this is being impeded through a serious, and growing, shortage of priests. Church authorities need to balance that fact against the perceived benefits of the law, and to decide whether it is really appropriate in the present circumstances. Christ said nothing about the necessity for a celibate clergy. He did say "preach the gospel" (Matt. 28:19), and He also left us the Eucharist (Luke 22:19). Do we need to listen to the Spirit to find out how His mandate can be obeyed?

For the present, the law is a reality, cherished and nurtured for centuries. From the evidence presented in connection with its imposition, it has been possible to isolate causative strands, thus unravelling the web with which it ultimately has bound the clergy, placing them in a cocoon "between heaven and earth, representing on earth the majesty of the invisible world".³⁴⁵ Thus I argue that the celibacy law did not arise solely through grafting "the new image of the priest on to the trunk of Mosaic law".³⁴⁶ No, the Hebraic idea of cultic purity, rooted in ante-Judaic apprehensions, extended neither to a devaluation of marriage, nor to the notion of virginity as a "masculine" trait. From Judaism, undoubtedly, was inherited the original concept of purity for service at the altar. This idea, however, became nuanced and shaded, through exposure to forces external, and in some cases even alien to Christianity - philosophy, movements eventually branded heretical, perceptions regarding women, and the early Christians' contemporary societal scene itself.

The ordained ministry plays a vital role in the church, and the *Shaping and Staffing* process has awakened parishioners in Brisbane to the reality that the church can fulfil neither its mandate for evangelisation, nor its function as a sacramental institution,

without clergy. Retention of the law has ensured that power and authority remain vested as they have for hundreds of years. However, the reasons for its retention, chiefly eschatological, seem less than convincing, while it appears a significant barrier to an increase in vocations. It is difficult to avoid the conclusion that church leadership is more concerned with maintenance than with mission, with power/control rather than evangelisation. The pre-Vatican II balance between law, clergy and institution has been preserved, but at what cost? Failure to carry out the mandate of Christ! Perhaps the Holy Spirit is pointing the institution in a fresh direction? The hierarchy now ponder its future - that appears rather ironic, since it is only they who, at present, can influence the course of that future!

FOOTNOTES

1. See p.229.
2. Shaping and Staffing Our Parishes: A Proposal, *op.cit.*, p.8. No Catholic community can be designated a parish unless a priest has been appointed to direct its pastoral care: See *CIC*, cc. 515 (1), 517.
3. See p.49.
4. *LG* 32.
5. John Venard-Smith, "Walk With Me", *The Catholic Leader*, September 29, 1996, p.10.
6. Hans Küng, "Against Contemporary Roman Catholic Fundamentalism", *Concilium*, 3, 1992, p.123.
7. Christian Duquoc, "Clerical Reform" in *The Reception of Vatican II*, ed. Giuseppe Alberigo, *et al.* (Washington, D.C.: Catholic University of America, 1987) p.302.
8. *ibid.*
9. Hastings, *Modern Catholicism*, *op.cit.*, p.252.
10. Duquoc, *op.cit.*, p.301.
11. Michael S. Parer, *Dreamer by Day: A Priest Returns to Life* (Sydney: Angus and Robertson, 1971) p.140.
12. Duquoc, *op.cit.*

13. *ibid.*, p.302.
14. Schoenherr and Young, *op.cit.*, p.227.
15. Council of Trent (1563), *Sess. 23, Can. de sac. ord.*, c. 1: DS 1771.
16. *PO* 7.
17. *ibid.*, 4.
18. *ibid.*, 13.
19. *ibid.*, 5.
20. Duquoc, *op.cit.*, p.303.
21. *ibid.*
22. *LG* 48.
23. *ibid.*, 8.
24. *ibid.*, 42.
25. Vatican I (1870), *Dei Filius* III: DS 3013.
26. Pius XII, *Mystici corporis*, *op.cit.*, pp.222-3.
27. Pius XII, *Sacra virginitatis*, *AAS* 46 (1954) p.163.
28. Pius XII, *Mediator Dei* 84, *op.cit.*, p.553.
29. Pius XII, *Sacra virginitatis*, *op.cit.*, p.161.
30. Paul VI, *Sacerdotalis Caelibatus* 1, *op.cit.*, p.657.
31. *ibid.*, 30, p.669.
32. John Paul II, *Novo incipiente nostro* 8, *op.cit.*, p.407.
33. *ibid.*, pp.409-10.
34. "Pope's Praise for Priests", *The Catholic Leader*, April 6, 1997, p.5. (The "*alter Christus*" theme has a long history. Note Cyprian: *Epist.* 63, 14: *PL* 4, 397; Thomas Aquinas: The priest bears "the image of Christ, in whose Person and Power he pronounces the words of consecration": *S.Th. III, q. 83, a 1 ad 3*; The fact that women lack the "'natural resemblance' which must exist between Christ and His minister" was a reason cited as a barrier to female ordination: Paul VI, *Inter insigniores* 5, *op.cit.*, p.109. Hauke provides an explanation of Aquinas' concept of male "headship", and his consequent justification of the incapacity of females for reception of orders: See Manfred Hauke, *Women in the Priesthood: A systematic analysis in the light of the orders of creation and redemption* (San Francisco: Ignatius, 1988) pp.448-51.
35. "Pope's Praise for Priests, *op.cit.*
36. Paul VI, *Sacerdotalis caelibatus* 41, *op.cit.*, p.674.
37. *ibid.*, 46, pp.675-6.

38. *ibid.*, 37, p.672.
39. James A. Barnett, *The Diaconate - A Full and Equal Order* (New York: Seabury, 1981) p.120.
40. *ibid.*, p.119.
41. *ibid.*
42. Discussion between Vogels and Mgr Mario Canciani on February 25, 1985, reported in Heinz-J. Vogels, *Celibacy - Gift or Law? A Critical Investigation* (Tunbridge Wells, Kent: Burns and Oates/Search Press, 1992) p.129. The statement appears to mirror fear of change rather than objective truth. Churches which have both married and celibate clergy (in Eastern Catholicism, the Orthodox and Protestantism, for instance) appear not to have suffered therefrom.
43. Edward Conze, *Buddhism: Its Essence and Development* (New York: Harper and Row, 1975) p.58. As in the Christian Patristic era, celibacy in early Japanese Buddhism had a markedly anti-female bias: "Women were regarded as a distraction for men on their way to enlightenment", Kyoko Motomochi Nakamura, "The Role of Women in Japanese Buddhism", *Women-Church*, 13, Spring, 1993, p.36.
44. Evelyn Eaton Whitehead and James D. Whitehead, "A Sense of Sexuality: Christian Love and Intimacy" (New York: Doubleday, 1989) p.245.
45. D. Goergen, *The Sexual Celibate* (New York: Doubleday, 1974) p.221.
46. Jane F. Becker, Formation for Priestly Celibacy: Pertinent Issues, *Journal of Pastoral Counselling*, 22, 1, 1987, p.67.
47. Whitehead and Whitehead, *A Sense of Sexuality*, *op.cit.*, p.243.
48. *ibid.*
49. Gerdenio M. Manuel, "Religious Celibacy from the Celibate's Point of View" in *Journal of Religion and Health*, 28, 4, Winter, 1989, p.280.
50. *ibid.*, p.291. See also William F. Kraft, *Whole and Holy Sexuality: How to Find Human and Spiritual Integrity as a Sexual Person* (St. Meinrad, Ind.: Abbey Press, 1989) p.55.
51. Adrian Hastings, *A Concise Guide to the Documents of the Second Vatican Council*, (London: Darton, Longman and Todd, 1969) p.149.
52. Celibacy was declared compatible with priesthood in *PO* 16.
53. A.W. Richard Sipe, *A Secret World: Sexuality and the Search for Celibacy* (New York: Brunner Hazel, 1990) p.281.
54. Synod of Bishops (1971), *Ultimis temporibus*, I, 4, *op.cit.*, p.906.
55. Perrin and Duling, *op.cit.*, p.180. Also note the following: "Initially the New Testament community broke up (the) hierarchical and patriarchal structure (of the Roman and Hellenistic societies) since the community consisted of brothers and sisters united in one faith, one Lord and one baptism. But the hierarchical and patriarchal structure predominated eventually": John F. O'Grady, *op.cit.*, p.91. Also "the idea of mono-ministry, or ministerial autocracy ... is one which Paul dismissed with some ridicule": Michael G. Lawler, *A Theology of Ministry* (Kansas City: Sheed and Ward, 1990) p.38.

56. Perrin and Duling, *op. cit.*, p.197. Note also 1 Cor. 7:29.
57. Werner Georg Kümmel, *Theology of the New Testament* (London: SCM, 1974) p.151.
58. Perrin and Duling, *op. cit.*, p.284.
59. Vogels, *op. cit.*, p.26. The argument regarding this verse is presented in *ibid.*, pp.23-29.
60. Perrin and Duling, *op. cit.*, pp.263, 290.
61. *ibid.*, p.289.
62. *ibid.*, p.284.
63. J. Massingbird Ford, *A Trilogy on Wisdom and Celibacy* (Notre Dame, Indiana: University of Notre Dame, 1967) p.219. Ps. Ignatius is regarded as the author of "six spurious letters added by an interpolator (to the genuine Ignatian writings) in the fourth century": *New Catholic Encyclopedia* V8, *op. cit.*, p.354.
64. Helmut Koester, *Introduction to the New Testament: Vol. II, History and Literature of Early Christianity* (Philadelphia: Fortress/Berlin: Walter de Gruyter, 1982) p.205.
65. Ford, *op. cit.*, p.219 (quotation appears in footnote no. 7 of *ibid.*).
66. Clement of Alexandria, *Stromata* III, 12: *PG* 8, 1188.
67. *ibid.*, III, 6: *PG* 8, 1157.
68. Tillich, *op. cit.*, pp.34-5.
69. Koester, *op. cit.*, p.274; Perrin and Duling, *op. cit.*, p.84.
70. Koester, *op. cit.*, p.230.
71. John S. Kloppenborg, *et al.*, *Q-Thomas Reader* (Sonoma, Calif.: Polebridge, 1990) pp.135-6.
72. Koester, *op. cit.* See also Frend, *op. cit.*, p.121.
73. Peter Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988) Chapter XI. See also Ninian Smart, *The Religious Experience of Mankind* (Glasgow: Collins, 1969) p.441.
74. The following references provide examples of ideas found in these hymns: Phil. 2:6-11; Col. 1:15-20; 1 Pet. 3:18-19, 22; 1 Tim. 3:16; Eph. 2:14-16; Heb. 1:3. Perrin and Duling mention these hymns, claiming that "in these traditions (Hellenistic Jewish and Hellenistic Gentile Christianity) the death of Jesus would not have been represented as a sacrificial suffering, but as a translation to an even more glorious existence". Perrin, *op. cit.*, pp.83-85.
75. Philo I, trs. F.H. Colson and G.H. Whitaker, *Loeb Classical Library* (Cambridge Mass.: Harvard/London: William Heinemann, 1981) *Legum Allegoria* 2, XIV, p.255.
76. Rudyard Kipling, "The Female of the Species", in Rudyard Kipling, *Selected Verse* (Harmondsworth, Mddx.: Penguin, 1977) p.146.
77. S.J. Curtis and M.E.A. Boulton, *A Short History of Educational Ideas*, 4th Ed. (London: University Tutorial Press, 1965) p.21. Note the ideas expressed in Plato, VII, 5, *op. cit.*, pp.299-308.

78. Mary Lee Grisanti, *The Art of the Vatican* (New York: Simon and Schuster, Excalibur Books, 1983) p.14.
79. McKenzie, *op.cit.*, p.142.
80. Smart, *op.cit.*, p.56. For the Hebrews, sexual acts were considered to make one "unclean" (i.e. "disqualified from participation in the cult"). The "uncleanness (was) conceived as a physical entity, not a moral state". Most uncleanness was removed by washing (bathing): See McKenzie, *op.cit.*
81. Henry Renckens, *The Religion of Israel* (London: Sheed and Ward, 1967) p.167.
82. *ibid.*
83. This was a duty, to enable Jews to fulfil the requirement to "increase and multiply" (Gen. 1:28). A large family, particularly one with male children, was a joy and blessing from Yahweh (Gn. 24:60; Ps. 127:3): McKenzie, *op.cit.*, p.549.
84. Ford, *op.cit.*, p.226. (The Shekinah was the feminine aspect of the deity, also identified with the mystical *Ekklesia* of Israel - *ibid.*)
85. Renckens, *op.cit.*, p.168.
86. *OT* 10.
87. See Leviticus 12:1-8.
88. Christian Cochini, *The Apostolic Origins of Priestly Celibacy* (San Francisco: Ignatius, 1981) p.433.
89. Carl A. Volz, *Pastoral Life and Practice in the Early Church* (Minneapolis: Augsburg, 1990) p.93.
90. *DV* IV, 16.
91. *ibid.*, IV, 15.
92. Romans, 1 and 2 Corinthians, Galatians, 1 Thessalonians, Philippians and Philemon.
93. Corley, *op.cit.*, p.76.
94. See p.338.
95. Catechism, n. 1541.
96. Frend, *op.cit.*, p.411.
97. Clement of Alexandria, *Strom.* I, III, 12, 90: *PG* 8, 1189.
98. Origen, *Selecta in Exod.* 17, 17: *PG* 12, 296.
99. See, for instance, Aristotle, "Nicomachean Ethics" in Aristotle, *On Man in the Universe*, ed. Louise Ropes Loomis (Roslyn, New York: Walter J. Black, 1943) VIII, 8, p.202. As justification for writing that women were in the *status subiectionis*, Aquinas claimed that natural reason demonstrated this: *STh, Supp. q 39 a 1*. This belief he inherited from Aristotle, according to Hauke, *op.cit.*, p.450, footnote 27.
100. Tillich, *op.cit.*, p.57.

101. Tertullian, *De cultu femin.* 1, 1: *PL* 1, 1305.
102. Clement of Alexandria, *Paedag* I, 4; 3, 1-2: *PG* 8, 261. Note also Ambrose: "Just as sin began with a woman, so good commenced with a woman also": Ambrose, *In Lucam II*, 28: *PL* 15, 1643.
103. See, for instance, Semonides, Gallery of Women: Reading 30, Lefkowitz and Fant, *op.cit.*, p.14; Lactantius, Divine Institutions 3, 19: Reading G16, John Ferguson and Kitty Chisholm, eds. Political and Social Life in the Great Age of Athens (London: Open University Press, 1978) p.154.
104. See, for instance, Cicero, For Caelius, 13-16 in Lefkowitz and Fant, *op.cit.*, pp.147-9; Juvenal, Satire 6, 60-305, H. Creekmore, trs., The Satires of Juvenal (New York: Mentor, 1963) pp.85-99.
105. See Eccles. 25:24. There is a good account of Jewish images of women in ancient times in Phyllis Bird, "Images of Women in the Old Testament" in Rosemary Radford Ruether, ed., Religion and Sexism (New York: Simon and Schuster, 1974) pp.41-88.
106. With the Pandora myth. This tells the story that Zeus, the chief of the Olympian gods ordered Hephaestus to make a creature both beautiful and evil. So he created woman, in the person of the beautiful Pandora, who was sent to earth. Epimetheus married her, not believing that one so beautiful could be a source of evil. One day Pandora took a sealed jar, given to her husband by Zeus. The jar was filled with the world's evils and miseries. She opened it, and so released evil and unhappiness in the world. As a final twist, one thing remained in the jar, so she released that too. It was Hope. Legend has it that she was unable to recapture it: E.H. Blakeney, ed., A Smaller Classical Dictionary (London: Dent and Sons, 1910) p.365f.
107. Gen. 3:1-11. Although considered important as Salvation History, and as part of Christianity's inheritance from the Hebrews, Genesis has been known as myth for decades now. Nonetheless, the Catechism still notes that Adam and Eve committed the first sin: n. 404.
108. Elizabeth Schussler Fiorenza, In Memory of Her: A Feminist Theological Reconstruction of Christian Origins (New York: Crossroad, 1983) p.277.
109. Jerome, *Epist.* 48, 21: *PL* 22, 510. Also see Brown, *op.cit.*, pp.351-53.
110. Ambrose, *Exhort. Virg. C*, 4: *PL* 16, 1257-8.
111. Basil formulated the Rule still regarded as the basis of Orthodox monasticism: Smart, *op.cit.*, pp.441-2.
112. J. Stevenson, ed., Creeds, Councils, Controversies: Documents Illustrative of the History of the Church - A.D. 337-461, Reprint with corrections (London: SPCK, 1973) p.363.
113. Smart, *op.cit.*, p.442. Benedict's rule notes the "Rule of our holy Father Basil (of Caesarea)", claiming it as an "(instrument) of virtue for well-living and obedient monks", who wish to "hasten to the perfection of living": D. Oswald Hunter Blair, ed. and trs., The Rule of St. Benedict (Fort Augustus, Scotland: Abbey Press, 1886) R.LXXIII, p.181.
114. Gregory of Nazianzus, *Orat XL*: *PG* 36, 396.
115. Augustine of Hippo, Conf. X, c.29: Augustine, Confessions, trs. R.S. Pine-coffin (Harmondsworth, Mddx.: Penguin, 1961) p.233. Augustine was influenced by both Manicheism and Neo-Platonism, systems of belief which he had embraced prior to his conversion. The former regarded the material world as evil, with good being found only in the realm of the spirit. The latter identified human sinfulness as rooted in people's physical (particularly their sensual and sexual) nature. Augustine, as a consequence tended to regard

- "sexual activity as wicked, and celibacy as the ideal", since "freedom" could be found only in turning to God - in response to offered grace: Trevor Ling, *A History of Religion East and West* (Basingstoke, Hamps.: Macmillan Educational, 1968) pp.182-184.
116. Brown, *op. cit.*, p.446.
 117. H. Crouzel, "Celibacy and Ecclesiastical Continence in the Early Church: The Motives Involved", in A.M. Charue *et al.*, *Priesthood and Celibacy* (Milano: Editrice Ancora, n.d.) p.463; James A. Mohler, *The Origin and Evolution of the Priesthood* (New York: Alba House, 1970) p.91.
 118. Roger Gryson, *Les Origines du Célibat Ecclésiastique* (Gembloux: J. Duculot, 1970) p.43.
 119. Elvira (? A.D. 305), c. 33: Charles Joseph Hefele, *A History of the Christian Councils: To A.D. 325, V1*, trs. and ed. William R. Clark (Edinburgh: T. and T. Clark, 1894) p.150.
 120. Vogels, *op. cit.*, p.39. Canon 51 is as follows: *Si quis episkopos aut presbyter aut diaconus aut quilibet e numero clericorum nuptus et carnibus et vino se abstinet, non propter exercitationem sed propter detestationem, oblitus quod omnia valde bona et quod masculum et feminam fecit Deus hominum sed blasphemans accusat creationem, aut corrigatur aut deponatur et ex ecclesia eiciatur; similiter et laicus.*
 121. Gryson, *op. cit.*, pp.39-40.
 122. Jean-Paul Audet, *Structures of Christian Priesthood: Home, Marriage and Celibacy in the Pastoral Service of the Church* (London: Sheed and Ward, Stagbooks, 1967) p.115.
 123. Crouzel, *op. cit.*, p.454.
 124. *ibid.*, p.451.
 125. Volz, *op. cit.*, p.94.
 126. See especially *Conc. Ephes., Condem. Nest.*: DS 264.
 127. *Conc. Chalced., Defn. fidei: Conc. Oec. Decr., op. cit.*, p.62.
 128. Given that name by the Nestorians.
 129. According to Zoroastrians, the whole point of creation was to eliminate the "powers of darkness", seen as the root of "destruction and negation". Elimination could occur only through "increase and yet more increase; creatures multiplying everywhere". Polygamy was permitted and even incest was tolerated. R.C. Zaehner, "The Dawn and Twilight of Zoroastrianism" (London: Weidenfeld and Nicolson, 1961) p.273-275.
 130. The Magians were a hereditary sacerdotal caste, whose presence was indispensable at any Iranian religious ceremony: Zaehner, *op. cit.*, p.21.
 131. It is claimed that Yazdgard I was cured of a headache by Maruta, bishop of Maipherqat, and that the latter prevailed on him to call the Synod: Young, *op. cit.*, p.27.
 132. See Cochini, *op. cit.*, p.282; and *Concil. Nicae. c.3: Conc. Oec. Decr., op. cit.*, p.6. There is a good overall survey of the Persian Council in Young, *op. cit.*, pp.28-36, and a record of its deliberations in *ibid.*, pp.182-88.
 133. Cochini mentions a link with Edessa in Cochini, *op. cit.*, p.282, however he does not provide details regarding this.

134. *CSCO, op. cit.*, p.41.
135. *ibid.*, p.81.
136. According to one ancient source, this "writing" was a "letter" or "document". Another source, equally ancient, claims the word translated later as "writing" is a transcription of a Syriac word normally used in connection with a synod itself, not to a synod document. Perhaps, therefore, that is the way in which the canon was framed? See *ibid.*, p.80.
137. *ibid.*, p.81.
138. Cochini, *op. cit.*, p.283.
139. *CSCO, op. cit.*, p.82. "In earlier fifth century regulations regarding nuns or 'daughters of the covenant', no provision is made for renunciation of the vow of virginity; rather, discovery of the intention of marriage was punished with a seclusion amounting to imprisonment": *ibid.*, p.81.
140. The Synod condemned Zoroastrian moral practices, and legislated against bigamy and concubinage, through its reaffirmation of the "divinely sanctioned practice of monogamy". Clergy who failed to correct existing abuses were anathemised: *ibid.*, pp.79-80. Measures such as these point to a concern with moral standards generally. Interestingly, in the Hebrew Toledoth Yeshu: "Nestorius-Barsauma legislates against polygamy, a measure which endears him to women, but makes him hateful to men": *ibid.*, p.83, footnote 26.
141. *ibid.*, pp.15-16, 19.
142. This is designated the "Synod of Mar Acacius" by Gryson, *op. cit.*, pp.106-8; by Crouzel, *op. cit.*, p.490 (following Gryson); by Cochini, *op. cit.*, p.283. Mar Acacius was the Patriarch of Constantinople from AD 471-89. The Synod was convened by Aqaq, Catholicos in Persia. Aqaq is mistakenly referred to as the "chief priest of this imperial city" (i.e. Constantinople) in a sixth century biography of Severus: *CSCO, op. cit.*, p.55, footnote 179. Crouzel, *op. cit.*, p.490, sites the Synod at Bet-Edraï. Cochini, *op. cit.*, p.284, and *CSCO, op. cit.*, p.51, site it at the capital. The Synod of Bet-Edraï was actually held in AD485.
143. Cochini, *op. cit.*, pp.284-7.
144. Crouzel, *op. cit.*, p.491; Cochini, *op. cit.*, p.288; *CSCO, op. cit.*
145. Cochini, *op. cit.*, p.285.
146. Zamasp (r.496-98) was a usurper during the reign of Qubad (488-531). The latter's name is spelt Kavad by Gero (*CSCO, op. cit.*, p.20), and Qabad by the Melkite Eutychius (*ibid.*, p.47). Young, *op. cit.*, p.206 renders it Qubad.
147. *CSCO, op. cit.*, p.86.
148. Cochini, *op. cit.*, pp.287-8. See also *CSCO, op. cit.*, p.86.
149. Mazdak was considered a "prophet". One of his more revolutionary teachings concerned "the community of goods and women": Zaehner, *op. cit.*, p.188; Cochini, *op. cit.*, p.288.
150. Zaehner, *op. cit.*, p.177.
151. *ibid.*, p.180.
152. Young fails to mention this, and claims the Synod proceedings illustrated "an example of Zoroastrian influence on clerical morals". He then asks "Or did the clergy want it anyway?"

His opinion appears without foundation, as the Synod only reaffirmed legislation which was already part of church law: See Young, *op.cit.*, p.54. To provide a more balanced view, perhaps Young should also have mentioned the regulations from both Bet Lapat and Seleucia-Ctesiphon which legislated for monogamous marriages, etc. Those provisions were not passed as a consequence of Zoroastrian influence.

153. Cochini, *op.cit.*, p.288.
154. Young, *op.cit.*, p.59.
155. Zaehner, *op.cit.*, p.189.
156. Markos Tawfik, *Comparative Theology* (Sydney: Coptic Theological College, 1994) p.123. In the late fourth century many Egyptian bishops were unmarried, a fact noted by Sinesius (d. AD415), who stated he was prepared to refuse episcopal consecration if it meant deserting his wife and not being able to bring up many children: Synesius, *Epist.* 105: PG55, 1485.
157. *ibid.*
158. Explanation supplied by Fr Moussa Soliman, St Mary's Coptic Orthodox Church, Coopers Plains, Brisbane.
159. Pope Gregory VII condemned the story of Paphnutius as a "falsification": A.M. Stickler, "The Evolution of the Discipline of Celibacy in the Western Church from the End of the Patristic Era to the Council of Trent", in A.M. Charue, *et al.*, *Priesthood and Celibacy* (Milano: Editrice Ancora, n.d.) p.542. The story appears accepted by ancient authors, also by Crouzel and Gryson: See Crouzel, *op.cit.*, p.488 and Gryson, *op.cit.*, pp.87-93.
160. Tawfik, *op.cit.*
161. George Every, *Understanding Eastern Christianity* (London: SCM, 1980) p.23. For an explanation of Gnosticism, see p.329. Marcion (? d. AD 160) was strongly influenced by Gnosticism. He rejected the Old Testament, and "believed that Jesus had revealed the God of love, previously unknown". He was excommunicated around AD 140, and then wrote the first Christian canon for his followers: Perrin and Duling, *op.cit.*, pp.440-41; Koester, *op.cit.*, pp.329-30.
162. Syrian Monophysites were called Jacobites, after Jacob Bar'adai, Bishop of Edessa (d. 578), who was sent by Empress Theodora to Syria "to consecrate Monophysite bishops, and to secure the foundation of the Syrian (Monophysite) church": *New Catholic Encyclopedia*, V5, *op.cit.*, p.16; See also Leo Donald Davis, *The First Seven Ecumenical Councils (325-787) - Their History and Theology* (Collegeville, Minn.: Liturgical, 1983) p.231; Every, *op.cit.*, p.62.
163. Every, *op.cit.*, p.28, appears to consider there were at least some married bishops. He writes, "the choice of a married bishop for an important see was regarded as an anomaly"; See also Smart, *op.cit.*, p.470.
164. Cochini, *op.cit.*, p.282.
165. *CSCO*, *op.cit.*, p.27.
166. *ibid.*, pp.45-6. Gero provides evidence of this criticism, for instance, in *ibid.* Possibly it was from Syriac sources that condemnation of Barsauma entered Byzantine writings: See Leontius of Byzantium: *Contra Nestorianos et Eutychianos III*, PG 86: 1369. Monophysites consider Barsauma responsible for the death of the Monophysite Catholicos Babowai, who was executed by the Persian Emperor Peroz in 484. Gero claims the evidence for this is minimal: *CSCO*, *op.cit.*, pp.107-109.

167. *CSCO, op. cit.*, pp.80-81.
168. See p.347.
169. *CSCO, op. cit.*, p.46.
170. Philip Rousseau, "Christian Asceticism and the Early Monks", in *Early Christianity: Origins and Evolution to AD 600*, ed. Ian Hazlett (Nashville, Tenn.: Abingdon, 1991) p.113.
171. Smart, *op. cit.*, and *New Catholic Encyclopedia, V5, op. cit.*, p.18.
172. *Dictionnaire de Théologie Catholique*, arr. A. Vacant, et al. V2, II (Paris: *Librairie Letouzey et Ané*, 1932) Cols. 2078-9. The Emperors also forbade the marriage of bishops.
173. See p.341.
174. *Dictionnaire de Théologie Catholique, op. cit.*
175. Hefele, *op. cit.*, V5, pp.223-6, 230.
176. Justinian II wanted to emulate his famous namesake, Justinian I, who had codified Roman civil law, in his *Corpus Iuris Civilis*. See Davis, *op. cit.*, p.285.
177. It has never been accepted as such in the West.
178. Davis, *op. cit.*, p.285.
179. This was ordered in agreement with legislation from the Councils of Carthage, AD 390 (c.2) and AD 401 (c.4); See Hefele, V2, *op. cit.*, pp.106, 113. Carthage actually required a permanent, not a temporary, continence. "The Levitical colouring" reference is a reminder that the Old Testament priest remained continent during his period of service in the Temple. The practice is noted in Lk. 1:23.
180. Hefele, V5, *op. cit.*, pp.224-6, 230; *Dictionnaire de Théologie Catholique, op. cit.*, Cols. 2079-80; Davis, *op. cit.*, pp.285-6. A *liturgia praesanctificationum* corresponded roughly to today's Roman Catholic Liturgy of the Word with Eucharist: See Davis, *op. cit.*, p.286.
181. Aidan Nicholls, *Holy Order - The Apostolic Ministry from the New Testament to the Second Vatican Council* (Dublin: Veritas, 1990).
182. See Appendix H, footnote 88, p.476.
183. *ibid.*, pp.471-2.
184. *New Catholic Encyclopedia, V3, op. cit.*, p.371.
185. *ibid.*, V5, *op. cit.*, p.17.
186. Information supplied by Fr Michael Berbari, chaplain to the Catholic Syriac community of Australia and New Zealand.
187. *New Catholic Encyclopedia, V5, op. cit.*
188. *ibid.*, pp.17-18.
189. Information furnished by Monsignor Zouhair Toma, Patriarchal Vicar for the Chaldean Church in Australia.

190. Such as at Carthage (390), c. 1; Orange (441), c. 22; Arles (450), c. 2; Tours (460), c. 2; Girone (516), c. 6; Toledo (597), c. 1: *Dictionnaire de Théologie Catholique, op.cit.*, cols. 2081-3.
191. The repetition of decrees highlights the fact that they were ignored.
192. Stickler, *op.cit.*, p.527. Other writers were equally scathing: See, for instance, Peter Damian, *De coelib. sacerdot. ad Nicolaum II: PL* 145, 379-88; Burchard of Worms, *Decretum: PL* 140, 645-6.
193. See, for instance, Leo 1 to Rusticus of Norbonne: *PL* 54, 1204. This stated that clergy should live with their wives in a "spiritual" not a "carnal" union; Victor III, *Dial.* 1, III: *PL* 149, 1002-3; Gregory VII, to Otto of Constance, *Ad amicum, PL* 148, 646. In this connection see also Boniface, *Epist. XLIX ad papam Zachariam, PL* 89, 745, and of influence during a time of reform under Urban II, Ivo of Chartres, *Decretum, VI, cc.* 50f and 185f: *PL* 161, 455f and 487f. One reason why even continence was difficult to enforce lay in the fact that many clergy were married and their wives lived with them. The Council of Orléans (541, c. 17) provided for a bishop to set up a separate house for his wife, also for Arch-priests to have either a priest or a lay person sleeping in their rooms. Other married priests had to provide a female servant to sleep in the wife's room, to ensure her virtue. Priests were forbidden to have women in their households at Bordeaux (663, c. 3). By the eleventh century, there were measures in place to subject the children of wives and concubines "to a sort of servitude": See Stickler, *op.cit.*, p.545; New Catholic Encyclopedia, V3, *op.cit.*, pp.372-3; *Dictionnaire de Théologie Catholique, op.cit.*, col. 2085. Leo IX assigned wives and concubines of clergy to perpetual servitude as *ancillae* at the Lateran palace: New Catholic Encyclopedia, *op.cit.*, p.372. It should be noted that one reason for placing children in servitude was so that they could acquire no rights of inheritance over church property.
194. Stickler, *op.cit.*, pp.533-4; New Catholic Encyclopedia, V3, *op.cit.*, pp.372-3; *Dictionnaire de Théologie Catholique, op.cit.*, col. 2086.
195. Rome (1074) cc. 11 and 12: Stickler claims that Pope Gregory VII's "chief way of carrying through his reform, was by regional synods which were usually presided over by his legates, in collaboration with the bishops, and if possible the (secular rulers) ... There was the will to get the law (of celibacy) applied, despite the opposition of people not at all disposed to give up their irregular conduct": Stickler, *op.cit.*, p.547.
196. Lateran I (1123), c. 7: *Conc. Oec. Decr.*, p.167.
197. c. 21, *ibid.*, p.170.
198. L. Hödl "Lex Continentiae: A Study on the Problem of Celibacy" in A.M. Charue, *et al.*, *Priesthood and Celibacy* (Milano: Editrice Ancora, n.d.) p.716.
199. Lateran II (1139), c. 6: *Conc. Oec. Decr.*, p.174.
200. c. 7, *ibid.* There is, according to Vogels, a certain hesitation in the wording of canon 7: *Huiusmodi namque copulationem, quam contra ecclesiasticam regulam constat esse contractam, matrimonium non esse censemus.* "Censemus" appears strangely indecisive in a law, and contrasts with similar legislation from Pisa (1135); *Huiusmodi namque copulationem ... matrimonium non esse sancimus.* According to my dictionary, *censere* can mean "to decree" or "to resolve", which appears less authoritative than *sancire*, a word of stronger emphasis: "to make sacred or inviolable, to ratify". See Vogels, *op.cit.*, pp.96-7.
201. Lateran III (1179), c. 11: *Conc. Oec. Decr.*, pp.193-4.
202. Lateran IV (1215), c. 14: *ibid.*, p.218.

203. Thomas Aquinas, *S.Th.Supp. Q.53 a.3.*
204. Hödl, *op.cit.*, pp.718-9. See also Thomas Aquinas, *S.Th.Supp. Q37 a.3.*
205. Basle (1435), *Sess. XX, Decr. de concub., Conc. Oec. Decr.*, pp.461-63. See also Stickler, *op.cit.*, p.581.
206. *ibid.*, pp.584-7; *Dictionnaire de Théologie Catholique, op.cit.*, col. 2087; New Catholic Encyclopedia, V3, *op.cit.*, p.373.
207. This action in itself was not revolutionary. It was not intended to arouse the local people since it was written in Latin. It was a traditional way of inviting academic debate on the stated propositions.
208. See Stickler, *op.cit.*, pp.581-3 also J. Coppens, "Erasmus and Celibacy", in A.M. Charue, *et al.*, *Priesthood and Celibacy* (Milano: Editrice Ancora, n.d.) pp.599-622. Luther wrote that the Catholic church forces "their priests, monks and nuns into perpetual celibacy, as if the life of married people ... were detestable and reprehensible": Pelikan, *Luther's Works*, V6, *op.cit.*, p.238; Calvin called celibacy "a harmful innovation" and "a contradiction of scripture": Calvin, *Institutes II, 4, 12, op.cit.*, pp.22-28.
209. Stickler, *op.cit.*, pp.579-85.
210. New Catholic Encyclopedia, V3, *op.cit.*
211. Trent (1563), *Sess XXIV, Can. de sac. matri., c. 10: Conc. Oec. Decr.*, p.731.
212. C. 9, *ibid.*
213. Vogels, *op.cit.*, p.50. The idea was affirmed at Vatican II: *PO 16.*
214. Vogels, *op.cit.*, p.101.
215. SCS, *Inst. Quam ingens* (Appendix) *AAS 23* (1931) p.127.
216. Paul VI, *Litt. Apost. given Motu prop., Ad pascendum, AAS 64* (1972) p.539.
217. *C.I.C.* (1918), c. 1072; Stanislaus Woywod, *A Practical Commentary on the Code of Canon Law*, V1 (New York: Joseph Wagner, 1925) p.628.
218. *ibid.*, c. 132, pp.55-6.
219. Friedrich Wulf, "Decree on the Ministry and Life of Priests", trs. Ronald Walls, *Commentary on the Documents of Vatican II*, V.4, ed. H. Vorgrimler (London: Burns and Oates/New York: Herder and Herder, 1967), p.282; Joseph Lécuyer, "History of the Decree", trs. Ronald Walls, *ibid.*, p.200.
220. Wulf, *op.cit.*, p.282. Pope John XXIII also let it be known that he favoured the retention of celibacy, *ibid.*, p.280.
221. *ibid.*, p.283, and see *PO 16.*
222. Wulf, *op.cit.*
223. *ibid.*, p.282.

224. *ibid*, p.280. Voting on the proposal to ordain young men without an obligation for celibacy was 839 for, and 1364 against, *ibid*. What is remarkable is that, according to the above figures, nearly 40% of the Council fathers wanted the law repealed. That was three decades ago!
225. See *LG* 32: "There remains, nevertheless, a true equality between all with regard to the dignity, and to the activity which is common to all the faithful in the building up of the Body of Christ".
226. Wulf, *op. cit.*, p.285, and see *PO* 16.
227. *ibid*.
228. *ibid.*, and John Paul II, *Novo incipiente nostro*, *op. cit.*, pp.408-9.
229. Wulf, *op. cit.*, p.286.
230. *PO* 16.
231. John Paul II, "1993 Holy Thursday Themes: Catechism, Celibacy", *Origins*, 22, 43, April 8, 1993, p.748. To confirm the "gift" motif more securely, the pope argues rather defensively that celibacy is not "imposed by law", but that the law is applied to those already "convinced that Christ is giving (them) this gift": John Paul II, *Novo incipiente nostro*, *op. cit.*, p.409. The same document declares that "all who receive the sacrament of orders should accept this renunciation", *ibid.*, p.407. That appears to weaken the "gift" motif somewhat!
232. "Appreciating that glorious gift which the Father has given to them", *PO* 16 and John Paul II, *Novo incipiente nostro*, *op. cit.*, p.409.
233. Trent (1563), *Sess. XXIV, Can. de sac. matri*, *op. cit.*
234. Note McKenzie's claim that a "gift" or "charism" is dependent solely upon "the saving will of God", McKenzie, *op. cit.*, p.326.
235. John Paul II, *Novo incipiente nostro*, *op. cit.*, p.408; Wulf, *op. cit.*, p.283.
236. Paul VI, *Sacerdotalis Caelibatus* 37, *op. cit.*, p.672.
237. *ibid*.
238. *ibid*.
239. *ibid.*, 89, p.692.
240. *ibid.*, 34, pp.670-1.
241. John Paul II, *Novo incipiente nostro*, *op. cit.*, p.408.
242. Lécuyer, *op. cit.*, p.208.
243. *ibid*.
244. Philip Keane, quoted in Sipe, *op. cit.*, p.290.
245. *GS* 14.
246. *PO* 16.

247. Pius XI, *Ad Catholici sacerdotii*, *op. cit.*, pp.24-28.
248. Pius XII, *Sacra virginitatis*, *op. cit.*, pp.169-72.
249. Paul VI, *Sacerdotalis caelibatus* 37, *op. cit.*, p.672.
250. *ibid.*
251. Gregory of Nyssa, *De virginitate* 13: PG 46, 381-2.
252. Paul VI, *Sacerdotalis caelibatus* 19, *op. cit.*, pp.664-5.
253. *ibid.*, 21, p.665.
254. PO 16.
255. McKenzie, *op. cit.*, p.281.
256. Koester, *op. cit.*, pp.188-9.
257. LG 39-42.
258. LG 5.
259. Florence (1439) *Decr. pro Graec.*: DS 1305, noted in Catechism, n. 954, and in LG 49.
260. John Paul II, "Church Committed to Priestly Celibacy", *L'Osservatore Romano*, July 21, 1993, p.11.
261. Daniel Patte, *The Gospel according to Matthew: A Structural Commentary of Matthew's Faith* (Philadelphia: Fortress Press, 1987) p.57.
262. *ibid.*, p.58.
263. Perrin and Duling, *op. cit.*, p.287.
264. Luke T. Johnson, *The Writings of the New Testament: An Interpretation* (Philadelphia: Fortress Press, 1986) p.217.
265. *ibid.*, p.219.
266. AA 6, LG 9.
267. Perrin and Duling, *op. cit.*, p.246. McKenzie claims that the title "apostle" possibly "was not a primitive designation in the church". He writes that "a number of scholars consequently doubt that the title goes back to Jesus Himself, although they do not question His election of the Twelve". He continues that Apollos and Timothy were never called apostles "because each of them lacked the prime requisite of the apostle, personal experience of the living Jesus": McKenzie, *op. cit.*, pp.47-8.
268. Ernest Best, *Following Jesus: Discipleship in the Gospel of Mark* (Sheffield: JSOT Press, 1981) p.112. It is difficult to isolate apostleship from discipleship on the basis of gospel evidence. "The designation ... for the Twelve is preferred by Luke, whereas it is found only once in Mark (6:30) and in Matthew (10:2) ... It is not found at all in the ecclesiastical sense in John": McKenzie, *op. cit.*, p.47.
269. Patte, *op. cit.*, pp.56-7.
270. *ibid.*, p.269.

271. C. Clifton Black, *The Disciples according to Mark: Markan Redaction in Current Debate* (Sheffield: JSOT Press, 1989) p.120.
272. Koester, *op. cit.*, p.177.
273. Perrin and Duling, *op. cit.*, p.287.
274. AA 6.
275. PO 4.
276. PO 5.
277. James L. Mays, ed. *Harper's Bible Commentary* (San Francisco: Harper and Row, 1988) p.973. Additional material is found in Raymond E. Brown, *et al.*, eds. *The New Jerome Biblical Commentary* (London: Geoffrey Chapman, 1989) p.662: "Those who voluntarily refrain from marriage ... in order to devote themselves more fully to the urgent demands of the kingdom" are given this "capacity" by God. "The Jewish background of this strong teaching is found in Isaiah 56:3-5 and Qumran".
278. Nigel Watson, *The First Epistle of the Corinthians* (London: Epworth Press, 1992) p.67.
279. *ibid.*
280. *ibid.*
281. *ibid.*, p.78.
282. PO 16.
283. *ibid.*
284. *ibid.*
285. LG 42.
286. PO 12.
287. LG 30.
288. LG 35.
289. John Paul II, "Church committed to priestly celibacy", *op. cit.*
290. For instance, in the Shaping and Staffing consultation process responses.
291. Manuel, *op. cit.*, p.291.
292. *ibid.*
293. See, for instance, LG 10.
294. Sean Fagan, "The Vocation and Mission of the Laity" in W. Jenkinson and H. O'Sullivan, eds. *Trends in Mission towards the Third Millennium* (New York: Orbis, 1991) p.333.
295. CIC, c. 532.
296. See, for instance, CIC, cc. 536 (2), 537.

297. Joseph Ratzinger, "Biblical Foundations of Priesthood", *Origins*, 20, 19, October 18, 1990, p.310.
298. Hastings, *Modern Catholicism*, *op.cit.*, p.241.
299. *ibid.* Power acknowledges clerical disenchantment, and sees three major reasons for it: (a) a decline in numbers; (b) a loss in status, and (c) confusion over roles. David Power, *The Christian Priest: Elder and Prophet* (London: Sheed and Ward, 1973) pp.2-18.
300. See, for instance, "Reaching a New Stage of Maturity in Our Parishes", *op.cit.*, and "Reduced Masses Discussed", *op.cit.*, p.4.
301. Michael P. Hornsby-Smith, *op.cit.*, p.167. The problem of a perceived loss in status by clergy is mentioned in E. Kennedy and V. Heckler, *The Catholic Priest in the United States: Psychological Investigations* (Washington, D.C.: U.S. Catholic Conference Publications, 1972) p.105 and Becker, *op.cit.*, p.67.
302. Potvin, *op.cit.*, p.45
303. Paul Collins, *op.cit.*, p.27.
304. *ibid.*
305. Potvin, *op.cit.*, p.50.
306. *ibid.*
307. *ibid.*
308. Daniel Patrick Foley, "Attitudes towards Lifelong Commitment as a Function of the Event, the Length and the Type of Commitment", *Journal of Pastoral Counselling*, 18, 1983, p.31.
309. *ibid.*
310. Possibly seminary directors of formation could learn something from those charged with the formation of female religious. Reporting on research findings, Nygren and Ukeritis state that "Regarding practice of (their) vows, the researchers learned that religious women report chastity as most meaningful and least difficult, while men report chastity as most difficult and least meaningful", in David Nygren and Miriam Ukeritis, "Research Executive Summary: Future of Religious Orders in the United States", *Origins*, 22, 15, September 24, 1992, p.266.
311. Whitehead and Whitehead, *A Sense of Sexuality*, *op.cit.*, p.246.
312. Synod of Gangra, c. 1, Hefele, V2, *op.cit.*, p.327. Gryson paints a vivid picture of the consequences of Eustathius' teaching that marriage could not lead to salvation, as follows: "...dans les milieux où s'exerce leur influence (on voit) les maris se séparer de leurs femmes, puis, incapables de se contenir, tomber dans l'adultère. Les femmes abandonnent leurs enfants. Les jeunes filles coupent leurs cheveux et s'habillent comme les hommes. Les Eustathiens refusent de prier et de participer au sacrifice offert dans la maison de gens mariés. Ils méprisent les presbytres mariés et refusent de communier aux liturgies célébrées sous leur présidence", Gryson, *op.cit.*, p.94.
313. Quoted in J.-P. Massaut, "The Catholic Reformation: Celibacy and the Priestly Ideal as seen by Josse Clichtove", A.M. Charue, *et al.*, *Priesthood and Celibacy* (Milano: Editrice Ancora, n.d.), pp.672-3. Massaut claims that Clichtove's writings on celibacy, especially *De vita et moribus sacerdotum*, had "phenomenal influence", *ibid.*, p.625.
314. Pius XII, *Sacra virginitatis*, *op.cit.*, p.163.

315. *ibid.*
316. Schoenherr and Young, *op.cit.*, p.226. *Gaudium et spes* comments positively on marriage, noting that God Himself is its "author" (GS 48); that a married couple have a "chaste union" (GS 49); one "modelled on Christ's own union with the church" (GS 48); that "by virtue of this sacrament (matrimony) spouses are penetrated with the Spirit of Christ ... they unceasingly further their own perfection and their mutual sanctification, and together they render glory to God" (*ibid.*).
317. *PO* 16.
318. Raymond A. Tartre, *The Post-Conciliar Priest: Comments on the Decree on the Ministry and Life of the Priest* (New York: P.J. Kennedy and Sons, 1966) p.130. Also see *PO* 16: "(Priests) more easily hold fast to (Christ) with an undivided heart".
319. Lécuyer, *op.cit.*, p.204.
320. *ibid.*, p.208
321. John Paul II, *Familiaris consortio*, *op.cit.*, pp.98-9.
322. New Catholic Encyclopedia, V.3, *op.cit.*, p.371.
323. *ibid.*
324. Heard in conversations with parishioners.
325. Catholic Church Life Survey, *op.cit.*, Sheet Q, Questions 30-35 (inclusive).
326. Catechism, n. 1601.
327. John Paul II, *Familiaris consortio* 15, *op.cit.*, p.97.
328. *PO* 16.
329. John R. Quinn, "Scandals in the Church: Reflections at Paschaltide", *America*, April 10, 1993, p.5.
330. *ibid.*
331. Duquoc, *op.cit.*, p.302.
332. Paul E. Dinter, "Celibacy and Its Discontents", *New York Times*, May 6, 1993, p.27.
333. *ibid.*
334. Paul Collins, "Conscientious Objections", *The Weekend Australian*, August 28-9, 1993, p.24.
335. "Church Protocol on Sexual Abuse", *The Catholic Leader*, 5th May, 1996, pp.1 and 15; "Draft Code Released", *The Catholic Leader*, January 11, 1998, p.1.
336. "Church Protocol on Sexual Abuse", *op.cit.*, p.15. According to Fr Jim Spence of Brisbane archdiocese, in a telephone conversation in July, 1996, there is no policy of mandatory reporting to police in cases of sexual abuse. The reason given is that some people do not want the matter made public. That may lead to further trouble for the church in years to come, in cases where children are abused now. Most of the present complaints made public have been brought by adults who were abused as children: See, for instance "Secret Shame", *The Courier Mail*, September 28, 1996, p.23; "Ampleforth Monk's Suicide Followed Sex Allegations", *The*

Tablet, April 27, 1996, p.564; "As Scandal Keeps Growing, Who is Accountable?", *National Catholic Reporter*, March 3, 1995, pp.6-7.

337. *PO* 16.
338. Paul VI, *Humanae vitae*, *AAS* 60 (1968) pp.481-503.
339. Komonchak reports that "A major study by the National Opinion Research Centre (in the United States in 1976) concluded that *Humanae vitae* was the chief factor responsible for the decline in religious practice among Roman Catholics". Its principal investigator stated: "I have no doubts that historians of the future will judge *Humanae vitae* to be one of the worst mistakes in the history of Catholic Christianity". Joseph A. Komonchak, "*Humanae vitae* and Its Reception: Ecclesiological Reflections", *Theological Studies*, 39, 2, June, 1978, p.221.
340. Pierre Hegy, "The Libido Factor: Renewal or Regression in Catholicism", *Research in the Social Scientific Study of Religion*, 2, Winter, 1989, p.42.
341. Dirks writes that "it is the Father-image, the fear of brotherhood (in the church) which threatens the word of Christ in history". Küng, *op.cit.*, p.81, footnote 5.
342. Duquoc, *op.cit.*, p.302.
343. James A. Fischer, *Priests: Images, Ideals and Changing Roles* (New York: Dodd, Mead and Co., 1987), p.91.
344. Paul VI, *Sacerdotalis caelibatus* 84, *op.cit.*, p.690.
345. Brown, *op.cit.*, p.360.
346. Cochini, *op.cit.*, p.434.

CHAPTER ELEVEN

The Future - Liability Becomes Opportunity

Undoubtedly the *Shaping and Staffing Our Parishes* pastoral planning process has led to a revitalisation of many parishes in the Brisbane archdiocese. It has also contributed to an increase in the number of Catholics either undertaking church-sponsored tasks, or being commissioned for new roles in their parishes. The process is based on the premise that renewal in south-east Queensland is dependent upon parish/pastoral area rejuvenation. This is designed to come through imaging the role of parishes according to the criteria laid down in the archdiocesan Statement of Mission and Directions, then detailing a planning process whereby they can be organised to fulfil that "vision".

In their restructuring scheme, planners have combined dual understandings of church - both as Institution and as the People of God, in the context of *Lumen gentium*. To achieve a harmonious accord between such disparate entities, they have selected essential institutional characteristics which were affirmed at Vatican II, and as such have received endorsement in Brisbane:

- (i) Baptism calls all to mission;
- (ii) Mission determines structures and leadership;
- (iii) The ordained ministry has a vital role, and
- (iv) Sacraments are "the Catholic way".

To these basic Key Values and Principles, they have added a model of church organisation grounded in Vatican II (also confirmed in post-conciliar insights), and

enriched with the wisdom gained from reflections within the archdiocese. These discernments have led to other Key Values and Principles:

- (i) Parishes promote the pastoral care of people;
- (ii) Ministry is to be exercised in a collaborative way;
- (iii) A variety of (planning) options is to be encouraged;
- (iv) Pastoral planning is on-going, and
- (v) Need for education and formation (as new roles and functions emerge).

As well as framing their restructuring process in accord with these Principles, planners have also cherished the core values enshrined in the archdiocesan Statement of Mission and Directions. Thus they have provided for parishes to become communities which "care, celebrate, collaborate, learn and evangelise",¹ even if they have no resident, ordained pastor. (That situation will be the reality for many in years to come, without a very significant increase in the numbers presenting for ordination.)

During its deliberations, the second *Shaping and Staffing* taskforce highlighted today's dilemma for the church, when it posed what is an enduring challenge, querying:

- "• What might God be about, here among us?
- What does it mean to be Catholic in the archdiocese?
- What does this mean for the way we plan our future? for the way we shape our parishes, and arrange for their pastoral staffing in the years that lie immediately ahead".²

I have examined the archdiocesan response to that dilemma, posed as it is in the context of a numerically increasing lay population, accompanied by a numerically

shrinking and physically ageing clergy cohort. The centrepiece of that response has undoubtedly been the *Parish Planning Pack*, but much of the latter's effectiveness has been enhanced due to the following factors:

- (a) The whole process has been thoroughly planned. Archdiocesan authorities did not wait until the clergy shortage had reached a critical stage, thus they had time to consider the various options available;
- (b) Core values have been safeguarded;
- (c) Throughout planning, parishioners have been encouraged to be innovative, to question "conventional" wisdom, to explore possible consequences, and to be ever mindful of the wider picture of the church's mission;
- (d) The archdiocese has provided resources essential for informed decision-making;
- (e) Help has been available at every stage, and for every situation;
- (f) A coordinator has been appointed for the day-to-day management of the project;
- (g) Roles and appointment processes for parish leaders have been clarified by archdiocesan authorities;
- (h) Every stage of the pilot phase has been studied, with insights gained being implemented in the final process;
- (i) Provision has been made for the evaluation and review of initial proposals;
- (j) Pastoral area planning has ensured that particular concerns of parishes have received consideration, also that the available clergy have been deployed in the most appropriate manner possible;
- (k) The clergy have been strongly encouraged, and actively aided, to use a process of participative decision-making in parish planning, and to collaborate in ministry with lay leaders.

Early indications appear positive regarding the effects of the renewal process,³ although what will happen as the clergy shortage becomes more critical is unknown. Likewise, a change in the criteria for ordination would furnish a further imponderable.

Three key factors - the *reality* of the present situation, the creation of *opportunity*, and the requirement for *orthodoxy* - have dominated Brisbane's move for renewal. The *reality* of the declining and ageing of the present clergy population, together with the continuing increase in the number of lay Catholics, has been demonstrated. Full documentation has been provided regarding the archdiocesan awareness of, and response to this situation. Evidence has also been presented regarding official recognition of the need for the reassessment of some parish boundaries, in the light of present topographical realities. Both inter- and intra-parish planning procedures, as these appear in the *Shaping and Staffing Our Parishes* process, have been described. In this connection, mention has been made of the *opportunity* offered parishioners:

- to participate in the pre-planning consultation;
- to contribute during the restructuring of their parishes/pastoral areas;
- to take part in continued on-going planning;
- to undertake new roles, and fulfil new functions as parishes/pastoral areas endeavour to shape themselves according to the criteria laid down in the Statement of Mission and Directions, and
- to experience the benefits of new ministries and services highlighted as required, and tailored especially for, their beneficiaries.

Planners have also safeguarded core church teachings, with the consequent maintenance of doctrinal *orthodoxy*. Evidence of this is presented in the exploration

of the following topics concerned with parish/pastoral area practice: the sacraments, ministry, mission and collaborative ministry. Finally, the clergy shortage and the avalanche of criticism regarding the present criteria for ordination have motivated a discussion of priesthood and the celibacy law.

Mission - Continued Lay Commitment Crucial

In the re-modelled Brisbane church, the pastor will still play a key role. His leadership will be of a new style, however, for:

"Besides being a leader of leaders, (he) will have his specific role to play as leader of the parish ... (To) exercise leadership, (he) will also need ... attitudes and skills that favour a collaborative style".⁴

While he will act as facilitator in the planning and coordinating of lay enterprises, the church's mission will have to be carried out by the parishioners themselves. In many parishes they have already begun what is hoped will prove a sustained involvement in this, demonstrating their willingness, and even eagerness to participate. Such goodwill must be maintained, or their involvement will lessen, with tragic results. The process can be explained as follows:

"(A person) will continue his/her participation ... as long as the inducements offered to him/her are equal to, or greater than the contributions which he/she has to offer".⁵

The willingness of parishioners to cooperate in planning for no external reward (e.g. payment and/or promotion) indicates some degree of satisfaction with their parish, also with the idea of renewal.⁶ Now that implementation time is here, if parishioners' enthusiasm is not maintained, their "satisfaction" level will fall. In proportion, as their dissatisfaction level rises, their aspiration level will decrease too. If this happens, they will settle back and resume their former (frequently inactive) state.

They could even induce others who "are willing to reduce their aspiration level" to cease their involvement!⁷ It is presumed they will remain within the institution, since the inducements which have ensured their membership to the present will remain constant. Nonetheless, since "organisational characteristics are critical variables as they react with those of the individual",⁸ the organisation itself (the parish) will suffer, if the level of parishioner satisfaction decreases.

As well as directly furthering the institution's mission, the continued fostering of parishioner participation will also furnish a further, more indirect benefit. In an organisation, the involvement of volunteers has a "moral dimension".⁹ Thus, in terms of their own "values and goals", parishioners will heighten their sense of "self-fulfilment, acceptance and achievement". This will increase their eagerness for involvement, while it will also cause them to align their own "values and goals" more closely with those of the institution.¹⁰

Now that parishioner participation has become a reality, it will be impossible for church authorities to "turn the clock back". If this happened, and if parishioners were once again merely expected to do "what Father says", that could prove disastrous for a parish, which may then suffer the effects of "negative entropy" (the capacity of an organisation to generate more energy than it expends). Katz and Kahn warn this can result in "organisational death".¹¹

Since the church is not an organisation where the rewards of membership can be measured in material gains, it is difficult to hypothesise the result in this situation. It is possible that parishioners would retain some degree of "faith" adherence, however this may not extend to attending a weekly mass. That would have a significant effect on parochial activities, not least in financial terms.

On a more positive note, the maintenance and encouragement of parishioner collaboration should have a domino effect for, in an organisation:

"the contributions of some participants become the inducements of other participants, and a general equilibrium on this aggregate level is necessary for the long-term survival of the organisation".¹²

Of course, although participation may be desirable, it will not necessarily ensure renewal. This is because parishioners each have a personal vision of the way their parish should function. For the *Shaping and Staffing Our Parishes* process to succeed, the many personal visions of the laity must be replaced by one common vision. Thus this common or "shared vision" has to become the personal vision of every parishioner. Otherwise, while they may accept changes they certainly won't be committed to helping foster them.¹³ How can this be achieved? Parishioners need to be convinced that renewal is more worthwhile religiously, both for the church and for themselves, than is maintenance of the present order. They need to "care" about renewal. Senge notes that:

"caring is *personal*. It is rooted in an individual's own set of values, concerns and aspirations. This is why genuine caring about a shared vision is rooted in personal visions".¹⁴

In addition, to enable parishioners to look beyond personal satisfaction from religion, it is necessary to challenge them with the big picture of the role of the church - not to provide personal security, but to serve the wider world. Church members need to be confronted with the questions all organisations must continually keep in mind if they are to survive and prosper. These are:

"What business are we in?
What is our mission?
What are our objectives?"¹⁵

The last question is really vital, since no-one can be committed to renewal unless they know the direction in which it is heading. They must also understand why particular tasks must be accomplished, also the place of those tasks in the overall renewal process. In this connection, Feros and Pengilley tell the story of the three bricklayers:

"When asked individually what they were doing, they respectively replied, 'I am laying bricks!', 'I am building a wall!', and 'I am helping to put down the foundations for a charity's building!'"¹⁶

In addition, since parishes are a unit of the larger church, parishioners will need to realise that the mission of the former should coincide with that of the latter. As a consequence, talk about renewal in parishes can profitably be correlated with its benefits to the church as a whole. That will necessarily entail some consideration of "why the organisation exists and where it is trying to head".¹⁷

Factors Contributing to Renewal

The Importance of Building Community:

For real, and enduring transformation to occur in parishes, it is not sufficient for parishioners to view involvement in the life of their parish merely as desirable. They must be challenged to realise that:

"every person's contribution is vitally needed so that together, in a rich diversity, (they) can build up the Christian community by enhancing the sacredness and the growth of others".¹⁸

The aspect of participation fostering community-building is particularly important, since it is within parishes that most Catholics have their sole encounter with the church, and ideally where they feel both accepted and welcomed. March writes that:

"Rights and obligations to participate are linked to acceptance as colleagues or members of a community. They symbolise individual significance and the existence of a meaningful collective".¹⁹

Community building can be aided through widening parishioners' knowledge regarding the place of the sacraments. While these are viewed solely in terms of personal religiosity, people will lose touch with their own parish if they choose to travel to another for mass, as the clergy shortage grows more acute. They need to understand that sacraments are communal celebrations, since they constitute:

"a dramatic re-enactment of the community's union with the Saviour's Passover mystery, for the sake of the world".²⁰

Through their involvement in the *Shaping and Staffing* process, many lay people have rediscovered a loyalty to their parishes. The challenge now is to keep that loyalty alive. This can happen only when parishioners perceive a reciprocal relationship of need, or better, of spiritual "life", between themselves and their parishes.

In this connection, it is important to reach out to the alienated, to those who, for whatever reason, refrain from contact with the church. They are part of the parish "family", and it is important that they remain aware that their "family" is incomplete without them. While outreach may prove unsuccessful initially, the effort should be made, and continued, since inclusiveness is a most important characteristic of Christ's church.

Youth and Parish Membership:

Ideally, a most important consequence of Brisbane's renewal will be the reinvolvement of youth in parish life, for without this the archdiocese faces a bleak future. I have detailed initiatives currently being pursued to attract young people back

to the church, but while undoubtedly having merit, these alone are insufficient. As noted previously, there is need for activities specifically directed towards the integration, not merely the absorption, of young people into the larger parish community.²¹ This will entail the implementation of strategies deliberately designed to reinforce their membership of the community, and to provide for their needs as a distinct and identifiable group within that community. The absolute minimum requirements to fulfil those criteria would appear to be:

1. the appointment of a youth minister;
2. the commissioning of a youth committee to work in partnership with the minister;
3. a group of parishioners able to provide a range of services identified as important by young people, and
4. a place to meet - preferably an unused parish facility they could decorate and furnish themselves.

Initiatives to attract young people to parish life should not be directed only at the sixteen-plus age group. The archdiocese is also concerned, and rightly, about the involvement of younger children.²² For them, again, a committee could be formed to organise a range of activities, both religious and social, to help integrate these junior parishioners.

The Mission Enterprise:

The Statement of Mission and Directions calls on all parishioners "to be active in the life and mission of the church".²³ How parishioners respond to this call will determine the focus of their missionary endeavours. When planning mission

enterprises, will they spend time exploring the question of the role of the church in today's society? Will they be concerned to promote gospel values in their own environments? Perhaps parish leaders will find it impossible to address a perceived need effectively, because of the lack of genuine parishioner concern regarding it.

Before any community can really hope to achieve a focus on mission, it will be important to know parishioners' "opinions and attitudes about a whole range of social issues in Australia today, which are linked in some way with faith".²⁴ One way to tap into these would be via the Catholic Church Life Survey's general findings.²⁵ These will be available in 1998, for parishes which did not participate in the Survey.²⁶ Since the sample of parishes surveyed "is statistically representative of all Catholic church-attenders in Australia",²⁷ the research will be of benefit as a guide to parishioner attitudes generally. Where the Survey reveals a high degree of approval among parishioners regarding a particular social justice measure, the probability is that approval exists also in parishes not surveyed individually. For example, if the Survey shows that the vast majority of Catholics surveyed "agree that Australia should spend more on foreign aid to poorer countries",²⁸ it is probable that the majority of Australian Catholics feel that way too. However, if the Catholics surveyed have little real commitment to social justice issues, it is highly likely that this lack of commitment is widespread among those not surveyed!

Since mission and outreach are of absolutely fundamental importance in the church, it is up to parish leaders to investigate the extent of parishioner concern regarding the alleviation of social ills, especially in their own parishes. Where this concern is lacking, it is probable that parishioners lack accurate information. In that case, they will require education for mission. If parish leaders are not prepared to make mission

a priority, and to work and plan towards this end, they will be failing in their chief duty.

Well-informed and committed parishioners can make a difference in their local area, actively promoting the gospel and gospel values through their actions. They can even combine with members of other parishes (and sometimes with those of other faiths) to influence politicians!

Of course, since many of those engaged in parish planning are older people, there is a danger they may only tackle mission enterprises in which the parish has done well in previous years. While that may contribute to personal security, it is not necessarily the best course to follow. Fr. John Chalmers warns against "uncritically climbing the ladder of success" in basing new initiatives on successful projects of the past.²⁹ He quotes George Wilson, in calling for "a greater intentionality in making choices" - through surveying the ever-expanding demand, and the limited availability of resources, then deciding "against which wall we'll set our ladder"!³⁰

Parties in the Church

Unfortunately, in most parishes there almost certainly will be two groups who will feel dissatisfied with both the method of planning and its outcomes. First, a conservative core has formed a voluble opposition to any proposed changes.³¹ Many of those antagonistic to restructuring are older people, some of whom have a pre-Vatican II view of the church. One can sympathise with them. They have seen a marked transformation both in living and in societal values in the last few decades.

As a result, the church has provided them with permanence and stability in an increasingly puzzling, and oftentimes frightening world. If they cannot be conciliated, they may choose to worship elsewhere.

Another group, those wanting more far-reaching changes, will possibly be disappointed with what they may see as "more of the same dressed differently". Hopefully they will realise that fundamental organisational change is impossible without structural alteration in the institution itself. Perhaps they will understand that authorities in Brisbane have done their best to maximise all options available for parishioner involvement. That may prevent them suffering such disillusionment that they would "feel the need to join (those) more radical (people) outside the communion of the church".³²

Mindful of the institutional disaffection felt by those at both ends of the religious spectrum, it is probably fortunate that planners have made no secret of the fact that they "(could not) address, let alone fix, all that is perceived to be wrong or inadequate within the church".³³ Planning has thus remained focussed solely on matters concerned with parishes and pastoral areas, having no connection with issues unrelated to these.

Brisbane's Restructuring and the Organisational Church

Although presented as a vehicle for revitalising the local church, the *Shaping and Staffing Our Parishes* process also has significance as an exercise in organisational re-adjustment. In that, it appears as an attempt to confront the dilemma facing all social

organisations today - how to remain faithful to an original charter, while simultaneously achieving and maintaining relevance in today's world.

That challenge for social organisations has already provided a clarion call for business institutions over the last twenty years or so. As a consequence, in that time a revolution has occurred in theories regarding organisational design and management. Those companies, many hitherto successful, which have ignored the winds of change, have become corporate casualties. The message for business today is clear - transform, or be swept into oblivion.

Just as businesses have had to restructure to deliver their "product" more effectively, so many social organisations also are becoming victims of "customer" neglect. Their "vision" statements tend to make little impact on their followers, when it is perceived that their corporate structures and organisational behaviour are factors which actually inhibit them, in the pursuance of their avowed goals.

That is of great relevance for today's Roman Catholic Church. It is an organisation, in fact, the world's largest multi-national corporation. As such, it has a global strategy, while all its subsidiaries "sell" a common product, and have a local market. To the present, it has practised an operational policy of "command and control, anchored in ownership".³⁴ Although secular organisations found that method of operation valid for nearly a century, today it is considered obsolete. A solely top-down authority chain is seen as a liability at a time when market survival depends on not becoming "prisoner to an accepted way of doing things".³⁵ Today's "path towards greatness requires a combination of past practices and new activities".³⁶

In this organisational climate, a

"company no longer 'manages' its people; the term reeks of passivity, of victimisation, of abdication of personal responsibility. Leadership, by contrast, provides people with the vision, motivation and context they need in order to succeed. But it demands action and responsibility on everyone's part".³⁷

Particularly for a social organisation, fulfilment of its "vision" certainly demands "action" and "responsibility" from its members. However, these attributes will not be forthcoming unless such members are so "committed" that they feel personally "responsible for making the vision happen".³⁸

A "vision" or "mission" statement can be realised only by people. These are every organisation's most precious resource, since they alone can transmit the "vision" to others. Brisbane's pastoral planners have given recognition of this truth, in their scheme for renewal to come as a consequence of the ideas and labour of parishioners.

As an attempt at organisational rejuvenation, the *Shaping and Staffing Our Parishes* process provides something entirely novel among models of bureaucratic renewal. Additionally, the topic has never previously been documented. Mindful of those realities, this thesis demonstrates:

- (a) Archdiocesan awareness of the problem posed by a declining and an ageing clergy cohort, and an increasing lay population;
- (b) Details surrounding the compilation, implementation and theological principles guiding what appears an innovative pastoral planning process, and

- (c) Evidence from the latter illustrative of planners' intent not only to compensate for a future clergy shortage, but also to enable parishes to be well equipped to face the challenges of the next millennium.

What makes the planning process unique among attempts at organisational reshaping is the fact that it involves structural adaptation at the local level of the institution, in the context of an unchanged, and essentially inflexible, central bureaucracy. Of additional significance is the reality that reorganisation is not a consequence of a corresponding paradigm shift in the institution's upper echelons. On the contrary, both the church's "product" and its hierarchical structure remain unaltered.

Perhaps, even unconsciously, planners may have provided a model for reorganisation which is actually a forerunner of business practice in the future. Mathews writes that

"learning organisations of the twenty-first century can be expected to possess 'holonic' organisational architectures, giving them a powerful modular structure, and the capacity to form and disband cellular units as needs arise or disappear. The heart of these cellular structures will be the collaborative efforts of skilled people, working together to accomplish well-defined tasks, and cross-skilling each other in the process".³⁹

(While the church-as-organisation lacks a "modular structure", parishes across the archdiocese could certainly be designated "units". As well, a singular feature of planning is its human resource management.)

Will the *Shaping and Staffing* process really lead to a revitalisation of the Brisbane church? While no one can predict its results, and while other factors, such as a change in church structures are impossible to foresee, two features provide some possibility for optimism. First, the planning is both process- and people-centred,

features found in today's "best practice" firms.⁴⁰ Second, if those involved in the restructuring are really committed to maximising the potential of their parishes, they will find "fulfilment and meaning"⁴¹ in this for their own lives. Such people, according to Charles Handy, will be

"no longer role occupants in prescribed boxes but would-be butterflies, as in chaos theory, capable of starting perturbations which ripple out to cause a thunderstorm across the world".⁴²

Planners would undoubtedly be very gratified with such a result for the archdiocese, should it eventuate.

Liability Translated into Opportunity

Brisbane's current restructuring project shows no hint of mere reaction to present dilemmas. Instead, planners have sought to organise parishes so they can fulfil the church's mission of "promoting the reign of God in our world".⁴³ In this they have been very successful, providing a comprehensive planning process deliberately structured for use in this archdiocese. Foundational aspects of their plan image the future church according to pre-determined criteria, both organisational and theological. Incorporated also are strategies whereby parishes can implement the criteria as outlined in the archdiocesan "vision" Statement. Integral to the process is flexibility - so communities can maximise their strengths, preserve their unique identities and surmount their own particular problems.

Although the *Shaping and Staffing* process concludes once the planning cycle is completed, parishes are strongly urged to develop fresh pastoral plans on a regular basis, to ensure their "on-going growth".⁴⁴

To formulate a project of the magnitude of *Shaping and Staffing Our Parishes* demands faith, courage, foresight - and much hard work. When it is realised that all members of both taskforces were also otherwise employed, yet still managed to produce a truly comprehensive scheme, the extent of their labour can be appreciated. Their work has remained largely anonymous, and that is how they would wish it. The archdiocese owes them a considerable debt of gratitude for their commitment to the principle that the local church should encounter the twenty-first century with confidence in its future, and with a proactive response to the probable demands of that future. They haven't foretold any specific "tomorrow" for the church, for their process actually begins a never-ending journey, not one with a fixed destination. For them, as for all in the church:

"The kingdom is not only beyond our efforts,
It is even beyond our vision ...
We plant the seeds that one day will grow
We water seeds already planted,
knowing that they hold future promise ...
We cannot do everything -
This enables us to do something,
It may be incomplete but it is a beginning ...
An opportunity for the Lord's grace to enter and do the rest ...
We are workers, not master builders,
ministers, not messiahs,
We are prophets of a future not our own".⁴⁵

FOOTNOTES

1. Archdiocesan Statement of Mission and Directions, *op. cit.*
2. "Shaping and Staffing Our Parishes": A Draft Proposal, *op. cit.*, p.1.
3. See Chapter 4.
4. Byers, *op. cit.*, p.64.
5. Mouzelis, *op. cit.*, p.125.
6. *ibid.*

7. *ibid.*, p.138.
8. Hall, *op.cit.*, p.14.
9. *ibid.*, p.41.
10. R. Likert, "Management: Supportive Relationships" in D.S. Pugh, ed., *Organisation Theory* (Harmondsworth, Mddx.: Penguin, 1971) pp.280-1.
11. Hall, *op.cit.*, p.58. Systems work as "cycles of events". The output in products, etc., is the basis for the energy needed for repetition of the process. See *ibid.*
12. Mouzelis, *op.cit.*, p.126.
13. Senge, *op.cit.*, p.211.
14. *ibid.*
15. Feros and Pengilley, *op.cit.*, p.18.
16. *ibid.*
17. Senge, *op.cit.*, p.354.
18. Howard Hubbard, "A Vision for Parish Planning and Restructuring", *Origins*, 25, 42, April 11, 1996, p.728.
19. March, *op.cit.*, p.163.
20. Thornhill, *op.cit.*, p.91.
21. See pp.449-53.
22. See pp.447-48.
23. Archdiocesan Statement of Mission and Directions, *op.cit.*
24. Catholic Church Life Survey, "The Aims of the Catholic Church Life Survey", *op.cit.*, p.1.
25. Information supplied by Mr R. Dixon, Project Officer for Catholic Church Life Survey on September 2, 1997.
26. If a parish actually participated in the survey, it will receive its own report, containing "information that (it) can use in growing towards greater vitality ... information about parish life ... highlighting its strengths, and also the areas where growth is called for", Catholic Church Life Survey: "The Aims of the Catholic Church Life Survey", *op.cit.*, p.2.
27. *ibid.*, p.1.
28. *ibid.*
29. Chalmers, "Is church ladder leaning up against the right wall?" *op.cit.*
30. *ibid.*
31. See, for instance, "The fear of anything new", *The Catholic Leader*, December 1, 1996, p.18; Bill O'Shea, "'New' Vision of Church", *Question Box*, *ibid*, October 6, 1996, p.24; and Jordan, *op.cit.*

32. Bill O'Shea, "Question of Infallibility", Question Box, *The Catholic Leader*, January 7, 1996, p.16. Although the quote was written with specific reference to women, it appears applicable to all those agitating for change in the organisation.
33. Shaping and Staffing Our Parishes: A Draft Proposal, *op.cit.*, p.1.
34. Peter F. Drucker, "Introduction - Toward the New Organisation" in Hesselbein, *et al.*, *op.cit.*, p.2.
35. Hammer, *op.cit.*, p.212.
36. Ric Duques and Paul Gaske, "The 'Big' Organisation of the Future" in Hesselbein, *op.cit.*, p.34.
37. Hammer, *op.cit.*, p.160.
38. Senge, *op.cit.*, p.218.
39. Mathews, *op.cit.*, p.295. ["'Holon' (means) formed of 'holons', or semi-autonomous modules that have a degree of independence, but which also derive certain parameters from a central coordinator. 'Holon' is from the Greek *holos*, meaning whole, and *-on*, denoting a part ... hence an entity that shares the attributes of a part and of a whole". See *ibid.*, p.294.]
40. *ibid.*, pp.62-4.
41. Hammer, *op.cit.*, p.268.
42. Charles Handy, "Unimagined Futures" in Hesselbein, *op.cit.*, p.379.
43. Archdiocesan Statement of Mission and Directions, *op.cit.*
44. See PPP, "Moving on with Action", especially pp.2-4.
45. Oscar Romero, "A future not our own", quoted in Shaping Our Future, An Overview of the First Phase: Shaping and Staffing Our Parishes, *op.cit.*, p.20.

APPENDICES

The Archdiocese of Brisbane

SHAPING OUR FUTURE



The Catholic Church is clearly present, in a particular place, when its members gather to confess their faith in Christ and to celebrate the Eucharist.

In May 1843, Archbishop Polding brought a group of Passionist missionaries to these parts to minister to, and learn from, the Aboriginal people of Stradbroke Island. From that time Mass was celebrated regularly within the area now known as the Archdiocese of Brisbane. The Church was clearly present.

One hundred and fifty years later, we reflect on the kind of Church we have become as we plan for the Church we are called to be. Many people have had a share in building that Church. Different talents have enriched it, giving it life and energy and an 'ambition for noble deeds'. From its story we can draw inspiration and courage so that we go forward in hope. It is a story of goodness, of human endeavour, of blessings bestowed, and of generous response to God's grace.

We pray — and plan — that, under God, we will become more truly the Church we are called to be in the world of 1993 and beyond.

From our past and for our future, memory and dream together find expression in this Statement of Mission and Directions for the Archdiocese of Brisbane.



John Bathersby

✠ John Bathersby
Archbishop of Brisbane
Easter, 1993.

OUR MISSION

We the Church
of the Archdiocese of Brisbane
exist in order to



build and sustain a
Catholic Christian Community

Christian in its faith, its worship, its way of life, its care and concern
for all especially the needy, its fidelity to its mission to preach the
Good News, its attentiveness to God's continuing saving action.



for the purpose of
promoting the reign of God
in our world.



In baptism God calls us all to be active in the life and mission of the Church, promoting the reign of God in our world, as people who ...

... celebrate

We are a sacramental community centred on Eucharist, and committed to communion with God, one another and all creation.

Therefore we

- * develop liturgies which nurture us through the Word of God, Community, and Sacrament and send us out to continue the mission of Jesus in our daily lives
- * recognise and celebrate relationships and everyday experiences as places where God is present
- * assist each other to grow in the understanding, practice and love of prayer

... care

We are a caring people who affirm the sacredness of life, and the dignity of all creation.

Therefore we

- * value and support the nurturing of full human growth and dignity, especially in family and personal relationships
- * stand with and help those in need especially the most vulnerable
- * challenge policies and practices which deny people their basic dignity and rights
- * work with all in our Churches and in society who are committed to human dignity, justice and peace
- * care for the earth

... evangelise

We are called by Jesus to tell the Good News and be a light for the world.

Therefore we

- * witness to the Gospel in personal and family relationships, in community and workplace
- * affirm and support all who witness to the Gospel through their life and work
- * build life-giving communities both within our Churches and beyond them
- * work with others in society, especially other Christians, to promote values that are central to the Gospel

... learn

We are on a life-long journey learning to carry out the mission of Jesus in our world.

Therefore we

- * search for the leading of the Spirit in the 'signs of the times' and in the wisdom of our Catholic tradition
- * help each other to see key moments in life as times of personal and spiritual growth
- * use opportunities for faith education available in the Archdiocese
- * encourage the formation of small groups for the sharing of faith and life experiences
- * develop the knowledge and skills necessary for us to celebrate, collaborate, evangelise and care effectively

... collaborate

We are called to use our gifts in partnership with one another to carry out the mission of Jesus in our world.

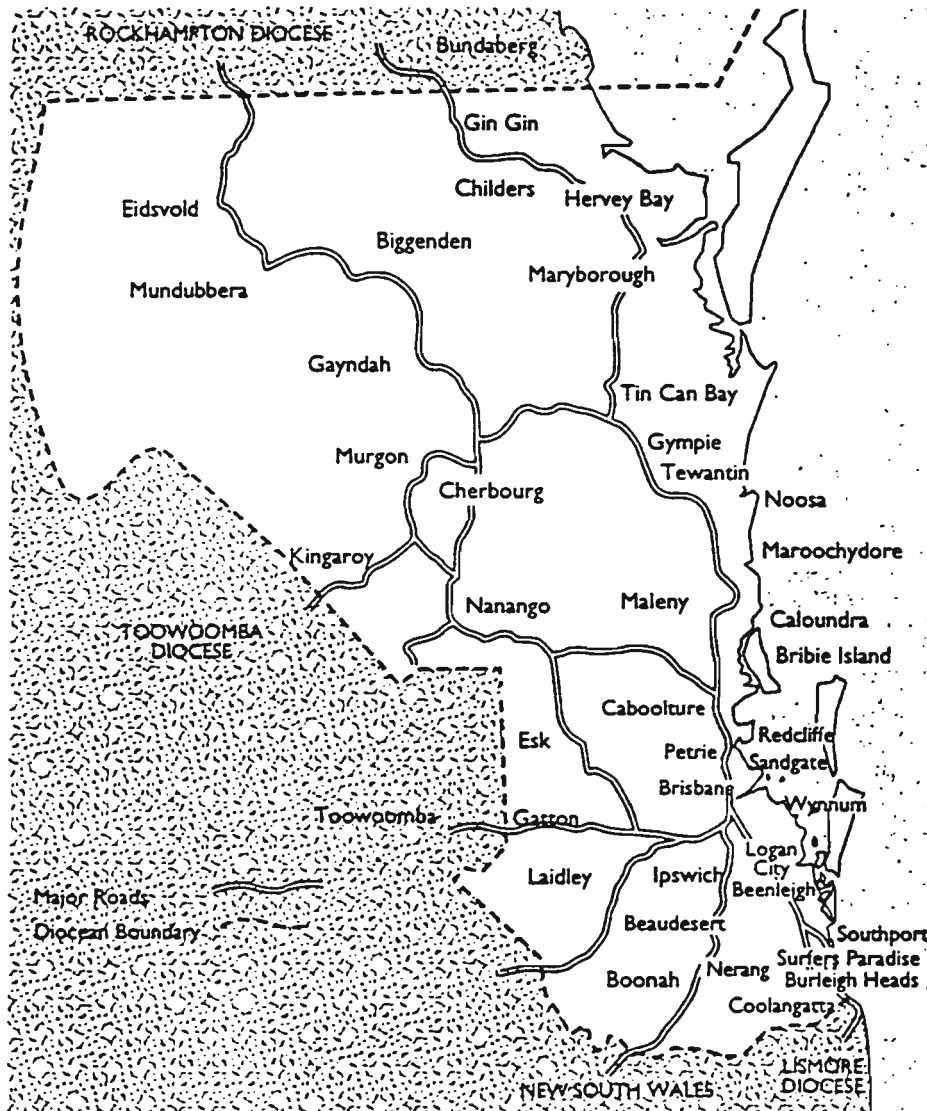
Therefore we

- * promote hospitality, inclusion and belonging
- * invite all members of the Church to contribute their gifts and talents to furthering Jesus' mission
- * organise our communities in a way that promotes effective collaborative ministry
- * use collaborative processes in leadership, planning and decision-making

OUR DIRECTIONS



The Archdiocese of Brisbane



Population Trends



	1986	1991	1993
Total Population	1 681 075	1 989 720	>2 000 000
Catholic Population	396 018	469 573	~ 500 000
Parishes (in 9 Deaneries)	116	111	112

Growth rate in the Catholic population: approximately 14700 per year.

APPENDIX B

Parish Planning Pack

A collection of resources for use in parishes as tools for pastoral planning.

Contents:

- Shaping Our Future - An Overview of the First Phase: *Shaping and Staffing Our Parishes*.
- An Introduction to Pastoral Planning booklet.
- Evaluation Phase Packet.
- Identification of Local Area booklet.
- Evaluation of Plant and Resources booklet.
- Evaluation of Ministry and Service booklets (5): Care, Celebrate, Collaborate, Evangelise, Learn.
- Recommendation Phase packet.
- Decision Phase packet.
- Action Phase packet.
- Parish Assembly packet.
- Cross-Parish Decisions involving Boundaries or Personnel.
- Moving on with Action - *Shaping and Staffing Our Parishes* - Concluding Phase.

APPENDIX C

Celibacy, Sexuality and Eucharistic Reception

The celibacy law originated as the ultimate consequence of Catholic beliefs and teachings regarding sexuality. In that climate of thought, with continence lauded over matrimony, church doctrine that "each and every marriage act must remain open to the transmission of life" appeared appropriate.¹ This is official teaching even today,² with married couples being urged to practise "marital chastity" if they wish to avoid having children.³ That, in effect, is tantamount to requiring everyone in the church to live as if celibate unless they are open to increasing their family.

The institution's stance on sexual issues has had widespread and devastating consequences in the pastoral realm. To the present, it has affected only lay people, since clergy cannot marry. However, if the celibacy law is repealed, the church will probably face calls for:

- (i) recognition of second marriages of clergy who have been divorced, and
- (ii) affirmation of long-term, same-sex relationships, to satisfy the needs of homosexual clergy for intimacy and belonging.

Those are only two aspects of the whole question of sexuality, its significance in relationships, and in the lives of people generally.

Other Christian denominations have begun to grapple with these issues, as part of a wider concern for balancing the pastoral needs and rights of church members with the requirement for adherence to church law. In Australia, the Uniting Church has done all denominations a singular service, with its publication of the report "Uniting Sexuality and Faith". To my knowledge, this is the first time a major denomination here has attempted a wide-ranging discussion on issues of sexuality, as these impact on church members. The taskforce was asked:

"to prepare a report on the way the Church should respond to changing patterns of human relationships and sexual activity in our society, with a view to promoting healing and wholeness in human relationships. It is recognised that consensus is probably not possible and may not be desirable. The report should provide suggestions on how to minister to those struggling with issues of sexuality, rather than provide a set of rules".⁴

With a focus that is probably unique, the taskforce named a "key question" as "what sexual expression is appropriate for members of Christ's community that brings glory to God"?⁵

The report acknowledges the primary role of Scripture in the framing of church policy and practice,⁶ however, there it provides a reminder also, pointing out that even if the bible appears to indicate a "particular approach" it is still necessary:

"to recognise that our historical/cultural circumstances will significantly influence how we interpret Scripture. Understanding Scripture requires us to 'stand-under' the word. We not only come to it with our experiences and questions; we also seek to cultivate an openness to the action of the Holy Spirit, so that our assumptions and values can be challenged and illuminated by the gospel".⁷

The emphasis on "the individual in community"⁸ is to be applauded, as is the warning that "the community is weakened when people are excluded and abused".⁹ Acknowledgment is made that "moralism and legalism"¹⁰ are of limited value, since "rules emerge from the wider narrative in which they have meaning. (They) will have authority to the extent that they serve to witness to our calling - to whom we are called to be in Christ".¹¹ The one timeless, enduring Scriptural command for love is stressed, in its context of fulfilling the law (Rom. 13:10),¹² also in its consequence for the church - to be inclusive of all.¹³

Taskforce members provide what appears an accurate picture of today's Australian society in all its sexual diversity.¹⁴ They also note the "on-going internal struggle" in the church,¹⁵ as its members either try to understand, or refuse to understand, this society.

Overall, the document is pastoral in its thrust, raising issues about sexuality and relationships, and suggesting ways in which the church can "continue reflecting on issues of sexuality and faith", as it seeks "to live in faithfulness to the gospel".¹⁶

Two features of particular interest are:

- (a) the statement that sexual orientation is "irrelevant to eligibility" for full church membership, and
- (b) the recommendation that guidelines be prepared "on how the councils of the church can more sensitively and effectively handle the application and processing of those standing for leadership positions, ... including the way in which people understand and express their sexuality".¹⁷

All denominations would do well to ponder two of the Report's conclusions:

- (i) church members are "individuals drawn into the community, in love for God and one another",¹⁸ and
- (ii) all are sinners and all need God's grace (Rom. 5:8) - Actually, "God's love and acceptance for us comes before our deserving, and calls us into new life".¹⁹

The above statements find an echo in the *Shaping and Staffing* process, with its emphasis on community,²⁰ and on the necessity for the inclusion of all, even of the

alienated, in parish planning.²¹ Unfortunately, many of the latter will not be interested, as they feel they have already been pushed to the margin of institutional life. The plight of two groups, the divorced and remarried and homosexuals/lesbians living in same-sex relationships, merits special attention from church authorities. In many cases, their alienation is a consequence of church law which regards their way of life as sinful, therefore they are prohibited from receiving the Eucharist.²² This raises serious questions regarding the place of church law relative to that of gospel (specifically as in Rom. 12:10). To retain its credibility as an inclusive community, honestly and sincerely reading "the signs of the times",²³ it appears a necessity for the institution to investigate the reality of today's society, as well as current insights regarding personhood.

The fact that the divorced and remarried, and those living in same-sex relationships have been deliberately targeted by the church should be of concern to everyone. Labelling as a means of discrimination (in this case non-admission to the Eucharist) is a dangerous practice. All Christians should remember that the Jews were labelled - and one day Christianity's role in the creation of the climate of thought which led to the Holocaust will need to be acknowledged!²⁴ Labelling is used to identify a particular group of people, on the basis of characteristics they are perceived to have in common. When the aim is to deny the group a benefit open to those not so branded, it is important to be able to justify that denial, according to criteria which reflect a commitment to both truth and justice. If that course is not pursued, an institution can lay itself open to charges of discrimination. While I can understand the Vatican's intent to preserve church law, it should be remembered that:

- (a) there will always be tension between the ideal and the actual, between law and the reality of human behaviour;
- (b) rules must be seen as appropriate, and as relevant for today's society, and
- (c) widespread condemnation of, and/or disregard for, church rules can have an adverse impact on the institution itself.

The Divorced and Remarried

According to Catholic teaching, divorce is "a grave offence against the natural law", and "contracting a new union, even if it is recognised by civil law, adds to the gravity of the rupture".²⁵ Additionally, those who remarry commit adultery, thus "find themselves in a situation that objectively contravenes God's law".²⁶ On the face of it, the doctrinal stance is quite clear: those who divorce and remarry commit grave sin, therefore they cannot receive the Eucharist. This is because the bond of marriage is considered indissoluble, since "what God has joined together, the Family Court of Australia must not divide (to rephrase Matt. 19:6)", according to the head of Brisbane's Regional Matrimonial Tribunal, Dr. Adrian Farrelly.²⁷ Purely as a pastoral measure, a former Prefect of the Congregation for the Doctrine of the Faith, Cardinal Seper, on April 11, 1973, recommended that the "divorced-and-remarried could approach Holy Communion in specific cases when they consider themselves authorised, according to a judgement of conscience".²⁸ This could happen when people were "convinced of the nullity of their previous marriage, although unable to demonstrate it in the external forum".²⁹ This was called the "internal forum" solution,

and it enabled clergy to inform divorced-and-remarried parishioners living in stable, long-term relationships that they could make a "conscience" decision regarding reception of the Eucharist. That permission has now been withdrawn.³⁰ Reasons given include the fact that people, on the basis of their own convictions, cannot "come to a decision about the existence or absence of a previous marriage, and the value of the new union". In fact, "they find themselves in a position that objectively contravenes God's law", thus if they "were admitted to the Eucharist, the faithful would be led into confusion about the indissolubility of marriage".³¹

In actual fact, if the divorced-and-remarried did approach the altar, other parishioners would not even notice. Those remaining in their seats, and not receiving the Eucharist, are actually more conspicuous than those who do receive the sacrament. As well, most parishioners would not know who has been divorced, nor would they know who has secured an annulment - and quite frankly most wouldn't care!

Perhaps the church could do more in preventing the break-up of marriages. Does she really provide effective mechanisms in parishes to endeavour to lessen the divorce rate? Some parish priests still furnish the sole pre-marriage preparation for couples. While I acknowledge that as the traditional approach, and I realise the clergy perform their task conscientiously, is that sufficient? Many priests are elderly, many went to boarding school then straight to the seminary. All of them have board and lodging provided, and a small, though steady, income. What do they really know of family life? Of the reality of today's world? Of the myriad things that can contribute to a marriage break-up? In addition, do parishes have designated counsellors to whom people can turn when their marriage encounters rocks? Do they have support programmes for the divorced? Albeit unintentionally, perhaps the church herself, with her lack of a parish policy specifically directed towards the care of "casualties" of broken marriages, has contributed indirectly to the present situation. Possibly many people, feeling lonely and confused, heal their "wounds" and regain their self-esteem wherever and however they can! Life alone can be pretty terrifying for some people, especially when they have suffered the trauma of a divorce. Should they not be able to approach their community for support?

For some time, the Uniting Church Commission on Liturgy has been preparing a liturgy which would recognise the dissolution of a marriage, the need for acknowledgment of failure, but also the message of forgiveness and acceptance, as a new stage of life is begun - within the Christian community. At the last Uniting Church Assembly, the Commission was directed to continue its work.³² Since it doesn't recognise divorce, the Catholic church could hardly contemplate introducing such a ceremony, although it could provide some type of acknowledgment that a couple have separated. At this time, support in a parish may be of great value to couples in that situation.

The ideal, of course, would be to prevent marriages failing. Perhaps the church could investigate the reasons for this, and use the information in structuring pre-marriage programmes.

Homosexuals/Lesbians in Same-Sex Relationships

People are frightened of homosexuality. It conjures up spectres of dirty individuals having sex in public toilets. Most don't! Some people think all homosexuals are paedophiles.³³ The overwhelming majority have never committed offences against young children, and homosexual teachers have been most conscientious in warning their charges about "Stranger Danger"!³⁴

In the past, homosexuals seldom "went public", and people concluded they were confirmed bachelors. At times, when their sexual orientation was known in their family, they were placed under extreme pressure to get married, as adults significant in their lives told them they would then be "all right"!³⁵ The injustice to the marriage partner (female) appears not to have been considered!

Lesbians, too, are a misunderstood group. The vast majority have never interfered with young girls, and in some cases at least they make caring and loving mothers, just as homosexuals can make very good fathers. Homosexual parents do not always have homosexual or lesbian children, either. The reverse appears more the norm.³⁶

At least ten percent of Australia's population is homosexual/lesbian.³⁷ No one knows what causes the particular sexual orientation, but it does not appear inherited. What is known is that *all people are born with a particular sexual orientation - it is something over which individuals have no control.*

Homosexuals/lesbians have always been represented in all areas of society, and in all fields of employment. There would be comparatively few people in the Australian workforce who have not "rubbed shoulders" with them, and who have not considered them valued and esteemed colleagues. Yet in very many cases, if they were to reveal their sexual orientation they would be shunned, and treated as pariahs! The logic of that escapes me!

Prejudice against homosexuals appears to have been rife for thousands of years. The Old Testament condemns it (Lev. 20:13) as does Paul (Rom. 1:26-7). What must be remembered though is that the Jews considered the male as the sole agent of reproduction (the woman had the role of incubator)! The male semen contained "the seed of life", therefore "the spilling of (it) for any non-creative purpose was considered tantamount to abortion or murder (Gen. 38:1-11)".³⁸ From Genesis too, the Hebrews gained the idea that their descendants were to cover the earth (Gen. 1:28; 9:1). In that climate, it made sense to forbid homosexuality. Church authorities also quote Leviticus 18:22, to justify their condemnation of homosexuality. That ancient prohibition was a consequence of the fact that bodily discharges were considered "unclean", and this is stated explicitly in connection with the precept noted, two verses further on. (In Leviticus 18:24, the command is justified, on the basis that homosexual acts made people "unclean".) But in that era, the Aaronite priests made themselves "ritually unclean" if they attended a relative's funeral (Lev. 21:1)!

Paul's prohibition (Rom. 1:26-7) almost certainly stems from his Judaic background, also from the fact that he was well versed in the law. In addition:

"We don't know whether (he) was aware of the distinction between homosexual orientation and activity. He seemed to assume that those to whom he referred were heterosexuals who were acting contrary to their nature ... (He) admits here that he is arguing from nature, therefore new knowledge of what is natural is relevant to our thinking".³⁹

The fact that church authorities quote precedent from the bible in this particular case appears strange, since there has been no uncritical acceptance of all the old Judaic regulations.

For instance, Catholic men are able to cut their hair, yet Leviticus 19:27 forbids this. Polygamy is now outlawed, but note Leviticus 18:18: "Do not take your wife's sister *as one of your wives* as long as your wife is living". Nowadays, extra-marital sexual relations are considered adulterous. According to Hebrew law, adultery was mentioned only in connection with sexual acts with the wife of a fellow Israelite (Lev. 20:10). Such acts with the wife of a non-Israelite made the Israelite merely "ritually unclean" (Lev. 18:20).

[It should be remembered that the bible was written during a particular period of time, and its writings reflect this. Note the New Testament acceptance of slavery (Eph. 6:5-9; Col. 3:22-4; 1 Pet. 2:18), something today regarded as abhorrent. Also, a definite ignorance of modern-day medicine appears in the story of the boy from whom the disciples could not exorcise a demon (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43). According to McKenzie, the boy "exhibits symptoms recognised by modern medicine as proper to epilepsy".⁴⁰ Another instance from the medical realm is found in the "rules for the diagnosis of leprosy and its cure" (Lev. 13-14). The symptoms described are not those of leprosy.⁴¹]

Since it is church teaching that every sexual act must remain open to the transmission of human life,⁴² the institution can really make no coherent response to the need of homosexuals for intimacy and belonging. Even the acknowledgment that they have no control over their sexual orientation⁴³ has its equivocal aspect, since this has had to be reconciled with the affirmation of the "goodness and perfection" of all creation.⁴⁴ The result has been the somewhat awkward conclusion that homosexuals suffer from a "constitutional defect".⁴⁵

While homosexual orientation itself is not regarded as sinful,⁴⁶ same-sex relationships are considered "necessarily and essentially disordered, according to the objective moral order". In making that judgement, the *magisterium* admits it has rejected psychological insights, instead relying on its "constant teaching".⁴⁷

The Church's "Constant Teaching"

The decree that every sexual act must remain open to the transmission of life gives the impression that church authorities appear to pay little regard to the primary reason people choose to marry - to spend their lives together in a relationship characterised by intimacy and other-relatedness. Proof of this is found in canon law, which decrees the invalidity of a marriage where there is intent by either or both parties "by a positive act of will" to "exclude" the possibility of having children.⁴⁸ (Of course, it is true that a marriage would have equal invalidity if the contracting parties had no

regard for each other.)⁴⁹ Nonetheless, proof of the primacy of the intent for procreation, over the intent for married couples to share in a relationship characterised by mutual love and intimacy, is found in the directive that, if married people want to exclude the possibility of having children they must practise "marital chastity".⁵⁰ This is despite the fact that:

"in cases like these it is quite difficult to preserve the practice of faithful love and the complete intimacy of (the couples') lives. But where the intimacy of married life is broken, it often happens that faithfulness is imperilled and the good of the children suffers".⁵¹

Thus there is acknowledgment that "marital chastity" can harm a marriage! That it can lead even to adultery! The above quotation provides incontrovertible proof that the church regards the requirement for every sexual act to remain open to the transmission of life as the chief "end" of marriage.⁵² What is regarded as the ultimate expression of the mutual love of married couples is of secondary concern.

In that climate, it is difficult to argue the reality, that in marriage sexual actions are the culmination, and the supreme expression of feelings of intimacy and belonging. That is the reality regarding same-sex unions also. (And remember that sexual orientation is not personally chosen.) Just as the *magisterium* appears willing (albeit reluctantly) to risk harm to marriages with its "pro-life" stance, is it (possibly unwittingly) preventing homosexuals from actions which express their full humanity, in forbidding same-sex unions? Can obedience to this veto actually cause psychological damage to homosexuals/lesbians? After all, it is on record that authorities have rejected the findings of psychologists in framing teachings regarding sexuality.⁵³

It appears recognised that many married Catholics in Australia use various methods of contraception not approved by the church.⁵⁴ They do this with a clear conscience, and can receive the Eucharist.⁵⁵ Purely on the level of the sexual act itself, it is difficult to see the difference in outcome between sexual acts where contraception is used, and sexual acts between homosexuals. Nonetheless, homosexuals in same-sex relationships cannot receive Communion.

The church considers that the divorced and remarried "objectively contradict that union of love between Christ and the church, which is signified and effected by the Eucharist".⁵⁶ Homosexuals in same-sex relationships are considered to have made "a choice which is gravely at variance with right order (*aliquid graviter inordinatum*). For in that choice ... contempt for the divine precept is already implied. It involves turning away from God and losing charity ... *sexual morality encompasses such important human values that every violation of it is objectively grave*".⁵⁷ That is why these people cannot receive the Eucharist.

From the above, it appears that sexual sins are regarded as seriously as are blasphemy and heresy! Words such as "turning away from God" imply a deliberate rejection of Him. Yet many of those divorced and remarried, also homosexuals in same-sex relationships can be found at mass every week. They contribute to church finances, and sometimes are actively involved in parish projects. Does not the fact that they have remained within the church show they have not "turned away from God"?

Actually, church teaching provides a contradiction here. With specific reference to homosexuals in same-sex relationships, it is stated that such constitutes grave sin.⁵⁸ Yet it is also noted that:

"pastoral care ... should be considerate and kind. The hope should be instilled in them of one day overcoming their *difficulties*. ... It must be acknowledged that, granted their nature and causes, *totally free consent may easily be lacking in sins of sex*. Prudence and caution are needed therefore in passing any judgement on a person's responsibility".⁵⁹

That is acknowledgment of questioning regarding the gravity of the offence in some cases at least, since for an offence to be grave it must involve full consent of the will!⁶⁰ Why, then, is the Eucharist *always* to be withheld?

With regard to the situation of the divorced and remarried, the Vatican urges pastors to "help (them) experience the charity of Christ, and maternal closeness of the church". They are also to be shown ways in which they can participate "in the life of the community of the church".⁶¹ Yet it is reception of the Eucharist which signifies/confirms membership of the "community".⁶² How then can they participate in the life of the community when they are debarred from membership in it?

By forbidding the Eucharist to the divorced and remarried, and to those living in same-sex relationships, church authorities are in effect dividing the congregation into the "righteous" and the "unrighteous", on the basis of sins against the sixth commandment. That is the actual result of the prohibition, since it is rare for others to miss Eucharistic reception. I feel few Catholics could (or would) claim they were better Christians than those who (may?) have broken the sixth commandment. After all, there are another nine!

In addition, at the Last Supper, the scene of the first Eucharistic celebration,⁶³ most of the participants were wholly human, rather than wholly holy. One denied Christ (Matt. 26:69-75), one betrayed Him (Matt. 26:14-16, 48-49), another lacked faith (Jn. 20:24-29), all needed a dose of humility (Mk. 9:33-35), and appear to have had an ego problem (Mk. 9:38-40). Nonetheless, none was refused participation in that first sacred meal. Could not the institution consider this?

Much of church law is situation-sensitive. Thus there is recognition that external circumstances surrounding an action are major determinants regarding the morality of the actual performance of that action. For instance, with reference to the fifth commandment, "someone who defends his/her life is not guilty of murder"⁶⁴ ... legitimate defence can be not only a right but a grave duty".⁶⁵ Surely the act of killing, in self-defence, involves "(doing) evil that good may come of it". In this case, it is the intention (motive) which absolves from culpability.

Of contraception, on the other hand, it is stated that "sincere intentions or ... motives" are not to be the yardstick for judging the morality of the act.⁶⁶ It is also noted that:

"It is never lawful, even for the gravest reasons, to do evil that good may come of it".⁶⁷

One wonders why motive determines culpability in judgements concerning the morality of actions in connection with the fifth commandment, but not with the sixth?

It is important to remember that these laws had their genesis in eras far removed from the twentieth century, also that in bygone days celibacy was considered the ideal in human existence. With the shortage of clergy, the alienation of those forbidden the Eucharist, the reality that the law on contraception is widely disregarded, and in the light of modern understandings of sexuality, perhaps it is time for a fresh look at the church's stance on sexuality and its practice? The affirmation of marriage as "holy"⁶⁸ at Vatican II has provided an opening for a re-evaluation of the institutional attitude towards sexual matters. In this, an exploration of social scientific insights regarding human growth and development could be of invaluable help also.

It is worth remembering that the community is the "Body of Christ" (cf. 1 Cor. 12:27). Exclusion from full participation in its life is tantamount to implying that those excluded have incurred *community* rejection. This has not happened, as their exclusion is a consequence of law. There will always be tension between law and gospel - however it is a tenet of scripture that:

"Christ has brought the law to an end, so that everyone who believes is put right with God" (Rom. 10:4).

FOOTNOTES

1. Pius XI, *Casti connubii*, AAS 22 (1930) p.560.
2. Paul VI, *Humanae vitae* 11, AAS 60 (1968) p.488.
3. GS 51. Even when couples use the sole church-approved method of contraception (the Rhythm method) they observe "periodic continence", which is "proper to the purity of married couples": John Paul II, *Familiaris consortio* 33, *op.cit.*, p.119.
4. *Uniting Sexuality and Faith - The Uniting Church in Australia: Final Report of the Assembly Task Group on Sexuality* (Collingwood, Vic.: The Joint Board of Christian Education, 1997) p.59.
5. *ibid.*, p.35.
6. *ibid.*, p.19.
7. *ibid.*
8. *ibid.*, p.33.
9. *ibid.*
10. *ibid.*, p.26.
11. *ibid.*

12. *ibid.*, p.29.
13. *ibid.*
14. *ibid.*, pp.35-50.
15. *ibid.*, p.26.
16. *ibid.*, p.70.
17. *ibid.*, p.71.

18. *ibid.*, p.29.
19. *ibid.*, p.28.
20. See, for instance, PPP, Celebrate Booklet, *op.cit.*, p.1.
21. *ibid.*, p.3.
22. See John Paul II, *Familiaris consortio* 84, *op.cit.*, p.186; SCDF, *Personae humanae* 8, AAS 68 (1976) p.85.
23. GS 4.
24. In a document released on March 17, 1998, Church leaders "expressed repentance for Christians who failed to oppose Nazi persecution of Jews during the Holocaust". There was also mention of "centuries of anti-Jewish attitudes in the church": "Repentance over Holocaust", Church in the World, *The Catholic Leader*, March 22, 1998, p.6.
25. Catechism, n. 2384.
26. *ibid.*, n. 1650.
27. Adrian Farrelly, "'Demanding' church discipline", *The Catholic Leader*, November 20, 1994, p.11.
28. Alan Sheldrick, "Not a decision based on gospel", *The Catholic Leader*, *ibid.*
29. "Remarried divorcees: New statement from Rome", *The Catholic Leader*, October 23, 1994, p.1.
30. *ibid.* Yet the primacy of conscience is guaranteed for Catholics: See Catechism n. 1782 and DH 3 (2).
31. "Remarried divorcees: New Statement from Rome", *op.cit.*
32. Information supplied by Supervisor, Dr Ian Gillman.
33. See "Uniting Sexuality and Faith, *op.cit.*, p.41 for a list of common presuppositions regarding homosexuals/lesbians.
34. During twenty years teaching I observed the efforts of homosexual teachers to instruct their charges about safety in public places.
35. Information gleaned from homosexuals/lesbians who told me their stories.

36. "Uniting Sexuality and Faith", *op. cit.*, p.43.
37. Figure obtained from Mr. Peter Lewis of the Uniting Church's Commission for Mission, Melbourne. It is considered that this figure may be understated, since some people included on a household census form may have been reluctant to reveal their sexual orientation.
38. "Uniting Sexuality and Faith", *op. cit.*
39. *ibid.*
40. McKenzie, *op. cit.*, p. 684.
41. *ibid.*, p.503.
42. Paul VI, *Humanae vitae*, *op. cit.*
43. Catechism, n. 2358.
44. *ibid.*, n. 339.
45. SCDF, *Personae humanae* 8, *op. cit.*, p.85.
46. That is implied in Catechism, n. 2358.
47. SCDF, *Personae humanae* 8, *op. cit.*, p.84.
48. *CIC*, c. 1101.
49. *ibid.*
50. *GS* 51.
51. *ibid.*
52. Neither Christ Himself nor Paul ever stated that the primary end of marriage is the procreation of children - See Catechism, nos. 1612-1616.
53. See SCDF, *Personae humanae* 8 and 9, *op. cit.*, pp.84-87.
54. Paul Collins, No Set Agenda, *op. cit.*, pp.165-6.
55. In the past, priests have advised married couples to consider both the teachings of the *magisterium* and the circumstances of their own situation, then to make a decision according to their consciences. The basis for advice regarding the legitimacy of a "conscience" decision came from the fact that *Humanae vitae* was not regarded as an "infallible" document. What does not appear widely known is that in the "Washington Case", it is stated that "In the final analysis, conscience is inviolable and no (person) is to be forced to act in a manner contrary to (his/her) conscience, as the moral tradition of the church attests": See *SCC*, This sacred congregation, April 26, 1971, II 5, in *Flannery* 2, p.420. That statement formed part of the conclusion to discussions in Rome in the case of clergy from the Washington archdiocese (U.S.A.) who had expressed "dissent" regarding the teachings of *Humanae vitae*.
56. John Paul II, *Familiaris consortio* 84, *op. cit.*, pp.185-6.
57. SCDF, *Personae humanae* 10, *op. cit.*, p.89.
58. *ibid.*

59. *ibid.*, 8, p.85.
60. Catechism, n. 1857.
61. "Remarried divorcees: New statement from Rome", *op.cit.*
62. SC 41, 42.
63. The Eucharistic celebrations (with emphasis on *eucharistia* - thanksgiving) were actually those with the risen Lord. The primary theme of the Last Supper was of the Eucharist as the Christian Passover: McKenzie, *op.cit.*, p.250. The name Eucharist appears first in the *Didache* (i), Ignatius (ii) and Justin Martyr (iii): See (i) *Didache* ix: Kleist, *op.cit.*, p.20; (ii) Ignatius, *Epist. ad Smyrn.* c, vii: PG 5, 714; (iii) Justin Martyr, *Apol.* 1, lxv in Falls, *op.cit.*, pp.104-5.
64. Catechism, n. 2264.
65. *ibid.*, n. 2265.
66. John Paul II, *Familiaris consortio*, *op.cit.*, pp.118-9.
67. Paul VI, *Humanae vitae* 14, *op.cit.*, p.490.
68. GS 48.

APPENDIX D

Models of Parish Ministry

In their final pastoral area proposal, planners are required to present options regarding the staffing of their parishes in the year 2001, also in the period leading up to this. Of great importance is the appropriate deployment of clergy. Planners are aware of the proposed number of priests to be assigned to their area each year, and therefore must allocate them accordingly. In some areas, this will probably involve little change in actual clergy placement. For instance, North Country Area 1, comprising Gayndah, Kingaroy, Nanango and Murgon parishes, had four priests in 1995, and is expected to have the same number each year to 2001. Some areas have an increased clergy allocation. For example, North Coast Area 1 (Caloundra, Nambour, Noosa, Maroochydore) will have an increase from seven in 1997 to eight (1998), with nine allocated for 1999 and 2000, and ten in 2001. Some areas will lose clergy. For instance, Eastern Area 2 (six parishes) has been assigned five priests from 1997, and three from 1999.¹ These areas will be required to present recommendations, which take account of their adjusted clergy numbers.

While in many cases retired clergy, or those not engaged in parish ministry, will be available for Sunday worship, it is clear that the traditional model of local church, with a priest for every parish, can no longer be maintained in all areas. Even where an area's allocation of clergy is scheduled to rise, this is consequent upon an expected population increase. For instance, the yearly rise in the number of Catholics in North Coast Area 1 has averaged almost ten thousand since 1991.² Thus the resource, *New Ways for New Times: Models of Parish Ministry*, will prove a useful source of ideas for planners, as they deliberate regarding their options for the future deployment of clergy. The models proposed should be particularly suitable for the archdiocese, since they have been formulated here, by clergy who have experience regarding local conditions. They are designed specifically to ensure maximum availability of sacraments to Catholics throughout the archdiocese, in accord with the stated principle that "Sacraments are the Catholic way".³

Models suggested are as follows:

A. Classical Model

This provides a variation on the traditional one priest/one parish structure, allowing as it does for two parishes, each with its own pastoral team, to be served by one priest.

In the past, the model has proved successful. The work of the priest can be complemented by that of lay helpers (such as pastoral associates), while the possibility of conflict between priest and pastoral director is avoided, since the latter would not be needed, a financially advantageous circumstance.

It is considered this model "may not address (the) workload problem", with its possibility of causing the priest to be over-taxed. The other listed disadvantage is that it "requires pastors to work in new ways with parish councils and separate pastoral teams".⁴ That, however, is something all local clergy will face in the years ahead, since the archdiocese is committed to a policy of collaboration in ministry as a key element of its renewal programme.⁵

B. Neo-Classical Model

Here there would be a group of parishes, each with its own pastor. There would be some shared staff and services among the parishes, while priests would collaborate in ministry. The model would appear familiar to parishioners, while in its demand for clerical collaboration there is implicit acknowledgment that clergy are ordained for the archdiocese, not specifically for individual parishes. Since it is claimed to suit priests "who have difficulty with collaboration", in practice the amount of genuine partnership attempted could vary considerably. Although the model is provenly successful in country areas, it is not considered to have a long "life span", due to the clergy shortage.

Criticisms of this model centre on its potential for increasing the priests' workload, claims that there would be a lack of variety in ministry, also that there could be a financially wasteful duplication of services. The latter, however, should be kept to a minimum, since there is provision for a "sharing of services".⁶

C. Sacramental Minister and Pastoral Director Model - Version A

This model provides for a pastor to perform sacramental celebrations for his own, and a neighbouring parish, with the latter administered by a pastoral director. Alternatively, a parish could receive some sacramental services from a priest otherwise engaged in non-parochial duties.

There are undoubted advantages here. These arise from the possible utilisation of clergy involved in Archdiocesan ministries, also from the maintenance of parishes as communities. The model gives recognition of the fact that clergy with pastoring skills are not necessarily good administrators. Its most serious drawback is its perceived severing of the "nexus of pastoral leadership and sacramental leadership".⁷

Sacramental Minister and Pastoral Director Model - Version B

This version provides for two or more parishes administered by pastoral directors to be served by one priest acting as a sacramental minister.

Advantages claimed are that "more limited demands" are made on the priest, that he would be able to work directly with parish leaders, and that he would be better able to perform his sacramental duties, since these would be his sole concern. That latter aspect is also viewed as a disadvantage, with the

possibility that the priest would become "a sacramental dispensing machine", lacking real roots in the parishes he served.

The model is considered a possibility for a retired pastor, or for one normally engaged in a special ministry.⁸

D. Collegial Model

Here planners envisage that a group of parishes would be served by a pastoral team of priests and lay workers. Some advantages are apparent in this. There would be companionship for the clergy, the possibility of specialisation, and thus maximising the gifts of all ministers, with their consequent more appropriate utilisation. Priests able to undertake only limited pastoral duties could be accommodated. A definite benefit for the laity would be in the "seven-day on-call availability" of a member of the team. Since resources from participating parishes would be "pooled", these could be used more efficiently.

As a disadvantage, it is noted that past experience with ministry teams has been unsatisfactory, also that few volunteers have been interested in attempting it.⁹

E. Mother-Church Model

The first *Shaping and Staffing* taskforce "rejected the option of closing parishes on the basis of numbers only".¹⁰ However, the staffing of small communities can prove difficult with the priest shortage. This model provides one way out of that dilemma. It involves the linking of a small parish with a larger one, with the pastors sharing the workload.

A definite benefit with this version is that it could enable small, though viable communities to have a guaranteed "range of services to all parishioners", even though the smaller parish may need to use some services supplied by the larger one. Retired priests, or those unable to assume a full workload, could staff the smaller parish. That is considered a better option than having a semi-retired priest solely responsible for a small community, in inner-city areas especially.

There is a fear that this model could "create first and second class parishes", with people from the smaller parish attending the larger church rather than their own. It is hypothesised also that a degree of reliance on the larger parish could result in "passivity" in the smaller one.¹¹

F. Regional Model

Where several parishes are situated in one geographically identifiable region, it is claimed that this model could aid in the preservation of such regional identification. While each parish would have its own priest, there would be "common services (and) common planning". All parishes would combine in funding "central support staff", operating under a clerical or lay Regional Coordinator. It is considered that this model would provide scope for

decentralisation, with the availability of better local resourcing. Common planning is envisaged, to better utilise clerical skills, while allowing priests to belong to a workable size group. The Regional Coordinator is viewed as a focus of unity. Use of this model is considered possible in rural areas.

Disadvantages perceived include the fact that it is seen as a "'power' model (involving) more bureaucracy and centralisation", and creating "another level of church management". It is also claimed that smaller parishes could be disadvantaged.¹²

The range of models described above is designed to aid those deliberating regarding the deployment of clergy in Pastoral Areas. Mindful of this, the parish resource edition of *New Ways for New Times* provides both a diagrammatic representation, and a description of all models, together with a list of the perceived advantages and disadvantages for each. Pastoral Area task-groups could find that these furnish useful "starters" for discussion, without necessarily limiting consideration of other factors. They may also find further ideas in a section of the resource which details "creative ways in which priests can better share their workload as numbers decline and demands increase".¹³

It is to be hoped that task groups will take due notice of the extent to which each model actually does:

- ". suit the Brisbane archdiocese;
- . accommodate the variety of styles, ages and personalities of priests;
- . flow from sound theology and spirituality, and
- . contribute to the well-being and vocational fulfillment of priests".¹⁴

The parish resource edition of *New Ways for New Times* has been distributed to all parishes, not only to aid in pastoral area deliberation, but also as an educative tool within parishes, since it is urged that:

"All parishioners ... have an understanding of the various models of parish ministry, so that there is a readiness for change, as parishes engage in *Shaping and Staffing Our Parishes*."¹⁵

FOOTNOTES

1. Figures taken from adjusted clergy list released by Archdiocesan Pastoral Planning Committee in 1996.
2. "Shaping Process Moves On", *op. cit.*
3. See Chapter Six.
4. "New Ways for New Times: Models of Parish Ministry", *op. cit.*, p.3.

5. See Chapter Nine.
6. "New Ways for New Times: Models of Parish Ministry", *op.cit.*
7. *ibid.*, p.4.
8. *ibid.*
9. *ibid.*, p.5.
10. Shaping and Staffing Our Parishes: A Preliminary Draft Proposal, *op.cit.*, p.3.
11. New Ways for New Times: Models of Parish Ministry, *op.cit.*, p.5.
12. *ibid.*, p.6.
13. *ibid.*, p.7.
14. *ibid.*, p.2.
15. "New Ways for New Times", *The Catholic Leader*, *op.cit.*

APPENDIX E

Youth Ministry a Priority

The archdiocese recognises that "young people are a vital part of the church now, and will be in the vanguard taking us into the twenty-first century".¹ Yet at present the under-40's are under-represented in congregations, and in the life of the church generally. This situation is deplored by Pope John Paul II, who argues that what is needed is:

"A church for young people, which will know how to speak to their heart and rekindle, comfort and inspire enthusiasm in it, with the joy of the gospel and the strength of the Eucharist".²

Acknowledgment of the necessity for an "active youth ministry" in each parish is found in the *Parish Planning Pack*.³ This is an important move, since church authorities are under no delusions regarding the fact that:

"Teaching religion today is like teaching a foreign language. You've got to introduce kids to a whole new religious language, a whole culture, a whole belief system in a way you introduce a foreign language, because they haven't been socialised into religious practice".⁴

Archdiocesan concern regarding the lack of religious socialisation of the young has led to the production of two resources directed specifically towards this. While their programmes are tailored for use in any parish, they have the added advantage of actually complementing the *Shaping and Staffing* process, since they use the same planning model.⁵ They are intended to accommodate both the concerns and the priorities of the local church, since their ministerial focus centres on the criteria for parishes presented in the Statement of Mission and Directions.⁶ A further parish-developed resource, designed to encourage young people "to be involved in Catholic life, and live by Catholic values",⁷ has also received official endorsement.⁸ These resources are described below.

Church 20 20

This is a pastoral planning process designed to:

- "• assist parishes to address the issues of religious education for children and young people (from birth to age 16) in the context of their families, and to
- develop a coherent overall approach to meet their needs, and thus assist young people to grow to faith maturity within the Catholic community".⁹

The process is intended to aid parishes in planning strategies for ministry to young people in each of five age groups, "chosen for their relation to the changing rhythms of the family life cycle, and the changing needs of children and young people.¹⁰ The age groupings are as follows:

- (a) 0-4 years, when "the parish seeks to support families as they share their faith with their children";
- (b) 5-8 years, when children experience "belonging to the church community", with "the sacraments of (reconciliation), confirmation and Eucharist being the focus of the parish interaction with families";
- (c) 9-11 years, when "children's faith is expressed through affiliation and belonging". Thus the parish can "provide bonding activities which build up the child's identification with the faith community";
- (d) 12-13 years, when "this key time of transition to a period of personal search challenges the parish to provide support, affirmation and security both for young people and their families";
- (e) 14-16 years, when "the growing independence of young people, and their capacity for activities and interests beyond the family circle, challenge the parish to work with them in a variety of forms and ways". Also "relationships between young people and their families are changing, (so) the parish can assist in maintaining communication".¹¹

For each of the above age groups, planning follows a five-stage process of Preparation, Evaluation, Recommendation, Decision-making and Implementation.¹² Strategies proposed for Implementation are structured to address "the five components of a holistic religious education: celebrating, caring, evangelising, learning (and) collaborating".¹³

Through using the *Church 20 20* programme, it is hoped that parishes will be able to:

- "• analyse the needs of children, young people and their families at each stage of the family life cycle.
- review current parish activities by age group.
- identify priorities for further development of the parish/family relationship.
- plan for the short and long term.
- implement recommendations as part of the parish pastoral plan".¹⁴

The programme's emphasis on family involvement may have an additional, long-term benefit. It could help in the re-evangelisation of the younger adults who are currently under-represented in parish life.

Parish Young Adult Ministry

This resource details "a planning process for developing a parish's community life and ministry with young adults" - those in their twenties and early thirties.¹⁵ The process is designed to:

- assist a parish in understanding the experience, gifts and needs of those in their twenties and early thirties.
- provide a clear planning and implementation process for a parish to adapt to its own setting.
- assist a parish in developing a prioritised plan for a parish-based ministry with young adults.
- provide a series of activities, strategies, resources and suggestions to assist with each part of the process".¹⁶

The process is based on the premise that young adults do not form a homogeneous cluster in today's society, therefore "that a range of groups, offerings and activities is needed for effective ministry" with them.¹⁷ This ministry, however, is definitely not designed to isolate young adults in some type of organisation unique to them. Instead, it is claimed that "a successful outcome for parish-based ministry with young adults is where those in their twenties and early thirties are an integral part of regular parish life".¹⁸ As with any ministerial outreach, its primary goal is to benefit its recipients. Thus it is shaped according to the following goals:

1. To help the young adults achieve "personal growth";
2. To secure their involvement in the parish/faith community, and
3. To support and challenge them as they "actively live the gospel in society".¹⁹

As with *Church 20 20*, the planning model employed features the five phases of Preparation, Evaluation, Recommendation, Decision-making and Action.²⁰ The criteria from the archdiocesan Statement of Mission and Directions are labelled as "Key Actions of Ministry",²¹ therefore in the Evaluation phase the life of the parish is assessed according to its capacity to nurture the faith of young adults, through its ministries which "care, celebrate, collaborate, learn and evangelise".²²

It is advised that action proposed during the planning process be *SMART*:

- **Specific** - with concrete recommendations.
- **Measurable** - so that the suitability of recommendations, and the manner and time of their implementation, can be evaluated.
- **Achievable** - in the context of available people, time, resources and energy.
- **Relevant** - so that it actually meets the needs of young adults.
- **Time-bound** - since "the needs and interests of those in their twenties and early thirties change regularly".²³

In their planning strategies, the programmes described above provide for "course corrections" where necessary during the life of particular projects,²⁴ as well as for the evaluation of completed undertakings.²⁵ Both of these Youth Ministry resources have been prepared by the archdiocese, as part of its commitment to helping parishes in effective pastoral planning.

Vision - "Apostolic" and "Community-based"

Vision is "a type of RCIA process" for young adult Catholics,²⁶ according to Fr Paul Hegerty, of St Bernardine's parish, Browns Plains, one of its founders. It is directed specifically towards "those who have left school but are not yet married or settled into a permanent state of life".²⁷ Its aims are to:

- welcome young adults into the adult faith life of the church.
- support young adults as they explore the parish community, and apostolic lifestyles of an adult Catholic faith.
- encourage young adults as they assess their involvement in the apostolic church life, as it flows through their work, study, neighbourhood, economic and political lives".²⁸

The process is apostolic, concentrating on "how people can actively respond to the word of God in their day-to-day lives, and help the world accept the ways of peace, justice and love found in the gospel".²⁹ In acknowledgment of the dual foci of "community" in Catholic theology, *Vision* seeks to "encourage young adults as they assess their involvement in the community life of the church: in both the worshipping community found in their parish, and in the domestic church, found in their homes".³⁰

For its operation, *Vision* relies on both its own members, and the wider parish community. The young people themselves:

"provide leadership, prepare and run meetings, participate in meetings, instigate and develop initiatives, organise activities, as well as contact and invite other young adults to participate".³¹

The parish provides Coaches who:

"sponsor the young adults, lend them the stability of an established lifestyle, coach them in techniques and understanding, as well as facilitate their relationship with the rest of the parish. They are both the 'gift' and the 'duty' of the parish community to the young adults of the parish".³²

Coaches need to be "informed about the nature and content of the scriptures", "to keep in touch with what is happening in the local church at a local and global level", and "to develop a broad knowledge of church teaching ... with particular exploration of (its) social teaching, and with insights into morality and conscience".³³ The idea of having Coaches is based on the premise that:

"older people who are already living the mission of the church in the world (can) give support and encouragement to the young adults who are taking their place beside them".³⁴

Since the process is a "church and parish ministry", major decisions regarding its "leadership" and "future and directions" are to be made in consultation with *Vision* members, their Coaches, the parish's clergy, the parish team and the pastoral council.³⁵

Members of *Vision* have weekly meeting which have the following format:

- Opening prayer;
- Report back about the previous week's responses;
- Scripture discussion (reading a text and/or talking about a current life situation, and discussing its significance);
- Forming a response (sharing life experience, and finding a way to respond to the scripture, or what we believe Jesus would do);
- Group and community business (organising group activities or projects such as social events, parish events or activities with other *Vision* groups);
- Closing prayer.³⁶

Coaches actively participate in their local *Vision* group through:

1. Helping meeting leaders plan and review meetings;
2. Responding and assisting where necessary at meetings;
3. Helping young adults to "inform" their life and work experiences with their faith;
4. Building a relationship with young adults to facilitate "their work together, and their joint participation in community life", and
5. Helping "overcome any obstacles to cooperation and (the development of) a peer relationship between all adults in a parish, young and established".³⁷

The idea of having Coaches as mentors for young adults appears to have considerable potential for more widespread use in the archdiocese. I have found that some young people join Pentecostal churches because there they always find someone to listen to them. In addition, many tend to "boundary hop", or visit different parishes,³⁸ and statistics show that a large number are mobile residentially, also.³⁹ At present, even in parishes with a youth minister, there is seldom someone with whom young people can interact on a one-to-one basis on regular occasions. It would seem a positive step for volunteer Coaches to be trained for every parish. While it is impossible for longer term benefits from this move to be gauged, in the short-term it could have the following results:

- (a) Parishes would appear more user-friendly to the young adults;
- (b) Young people in every parish would have someone in whom they could confide, and who would have the training to help in their faith and life formation;
- (c) When young people are moving, they could be given the name of a Coach in their new parish. That may contribute to a desire on their part to remain involved with the church.

To gain and retain youth involvement in parish life is a chief objective of the above ministry programmes, all of which have been produced and trialled locally. Through their introduction, it is hoped that young people will join in the church's mission "to bring change to the world".⁴⁰ The programmes themselves reflect church teaching regarding the necessity for the evangelisation and faith formation of the young, since they demonstrate the following concerns:

1. The institution's regard for the family as the "domestic" church;⁴¹
2. The requirement for the church to provide faith education for the young;⁴²
3. A recognition that adults should aid the young in apostolic endeavours;⁴³
4. The need to differentiate between pre-adolescence, adolescence and early adulthood in the development of catechesis;⁴⁴
5. The importance of catechesis at every stage of development:
 For
 - infants
 - children
 - adolescents
 - youth;⁴⁵
6. A realisation that young people themselves can aid in evangelising their contemporaries, as apostles of the young;⁴⁶
7. The need for a study of scripture as part of catechesis;⁴⁷
8. The requirement for bible study groups to go "beyond exegesis, and lead their members to live by the word of God";⁴⁸
9. The necessity for catechesis to be presented in a way which enables "the gospel message to be heard fruitfully and effectively";⁴⁹
10. The importance of children and young people being educated "to make sound moral judgements based on a well-formed conscience, and put them into practice with a sense of personal commitment". Thus they can grow to "know and love God more perfectly".⁵⁰

Although the resources described above have been compiled specifically for their age target groups, and it is hoped they will aid in attracting the young back to parishes:

"no resource can assure 'outcomes'. Prayerful commitment, genuine openness to others, the hard and essential work of community building, all made energised by grace, are the essential ingredients".⁵¹

FOOTNOTES

1. "Youth Plans for the Year of Jubilee", *The Catholic Leader*, June 23, 1996, p.3.
2. "Church needs to respond to youth", *ibid.*, May 14, 1995, p.3.
3. PPP, Evangelise Booklet, *op.cit.*, p.7; Learn Booklet, *op.cit.*, p.4; Care Booklet, *op.cit.*, p.5; Collaborate Booklet, *op.cit.*, pp.4-5; Celebrate Booklet, *op.cit.*, p.13.
4. "Keeping church relevant to youth of consumer society", *The Catholic Leader*, July 30, 1995, p.13.
5. See p.78.
6. Archdiocesan Statement of Mission and Directions, *op.cit.*
7. "Getting Youth Involved", *The Catholic Leader*, February 11, 1996, p.11.
8. Questions and Answers about *Vision: Young Catholic Adults in an Apostolic Church* (Kangaroo Point, Brisbane: Parish Youth Ministry Services, 1995) p.5.
9. Tim Keating and Maria Walsh, *Church 20 20: Children, Young People and Their Families in the Parish of the Future* (Brisbane: Catholic Education, Faith Education Services, 1996) p.8.
10. *ibid.*, p.12.
11. *ibid.*
12. *ibid.*, p.9.
13. *ibid.*, p.13.
14. *ibid.*, p.8.
15. Nick Ryan, *Parish Young Adult Ministry: A Kit for Developing Parish Ministry with Young Adults* (Brisbane: Catholic Education, Faith Education Services, 1997) (Draft copy, resource being printed, November 1997) p.5.
16. *ibid.*, p.21.
17. *ibid.*, p.5. As with *Church 20 20*, the importance of the family as the "domestic" church is evident: see *ibid.*, p.35. There is also recognition of the fact that the young adults may themselves be parents: see for instance *ibid.*, pp.51 and 86.
18. *ibid.*, p.23.
19. *ibid.*, p.34.
20. *ibid.*, pp.32 and 41.

21. *ibid.*, p.33.
22. *ibid.*, pp.33 and 83-4.
23. *ibid.*, pp.93-4.
24. *ibid.*, p.93; Keating and Walsh, *op.cit.*, p.122.
25. Ryan, *op.cit.*, pp.94 and 100; Keating and Walsh, *op.cit.*
26. Conversation with Fr Paul Hegerty on September 23, 1997.
27. Questions and Answers about *Vision* (Kangaroo Point, Brisbane: Parish Youth Ministry Services, 1995) p.7.
28. "Getting Youth Involved", *op.cit.*
29. Questions and Answers about *Vision*, *op.cit.*, p.11.
30. *Vision: Coaches' Training Guide* (Browns Plains, Brisbane: St. Bernardine's Parish, 1996) p.4. See also p.7.
31. *ibid.*, p.8.
32. *Vision Meeting: Leaders' Guide* (Browns Plains, Brisbane: St. Bernardine's Parish, 1996) p.5.
33. *Vision: Coaches' Training Guide*, *op.cit.*, p.19.
34. "Getting Youth Involved", *op.cit.*
35. *Vision: Coaches' Training Guide*, *op.cit.*, p.8.
36. *ibid.*, p.11; Questions and Answers about *Vision*, *op.cit.*, p.17.
37. *Vision: Coaches' Training Guide*, *op.cit.*, p.23.
38. Nick Ryan, *Young Adults' Faith and Church* (Brisbane: Catholic Education, 1995) p.37.
39. *ibid.*, p.12.
40. "Getting Youth Involved", *op.cit.*
41. *GE* 3; *AA* 11; Paul VI, *Evangelii nuntiandi* 71, *op.cit.*, pp.60-61.
42. *GE* 1, 4, 7.
43. *AA* 12.
44. SCC, *Ad normam decreti* 83, *op.cit.*, p.149.
45. John Paul II, *Catechesi tradendae* 36-39, *AAS* 71 (1979) pp.1308-10; SCC, *Ad normam decreti*, 78-82, *op.cit.*, pp.146-9.
46. *AA* 12; Paul VI, *Evangelii nuntiandi* 72, *op.cit.*, p.61.
47. *DV* 24; John Paul II, *Catechesi tradendae* 27, *op.cit.*, pp.1298-9.

48. *ibid.*, 47, pp.1314-6.
49. SCC, *Ad normam decreti* 113, *op.cit.*, p.164.
50. *GE* 1.
51. Ryan, *Young Adults' Faith and Church*, *op.cit.*, p.24.

APPENDIX F

Ecumenism - Collaboration a "Must" in Parishes

According to Brisbane's Vicar for Ecumenism, Bishop Michael Putney, institutional isolation should not be preferred to religious diversity. Instead, he claims that:

"Collaboration, because of our common baptism into Christ, and so our real if incomplete communion with one another, must also be part of our Christian way of life".¹

Ecumenical activity is intended to have a high priority in all parishes, with its importance recognised in the *Parish Planning Pack*.² To enable parishes to be more ecumenical, two resources have been produced, both available from the archdiocesan Commission for Ecumenism. The resources are described below.

Called to be One in Christ

This provides "a step-by-step outline to action for ecumenism, with lots of contacts for obtaining help, as well as a list of resource materials",³ according to Bro. Eric Blumenthal, fms, one of its compilers. The resource aims:

"to foster ecumenical awareness among Roman Catholics, to promote a prayerful and active concern for the unity of the Churches, and to encourage parishes to build relationships with other local Churches".⁴

To achieve these aims there is a programme of four sessions:

- (a) Prayer Together;
- (b) Serving Community;
- (c) Sharing Good News;
- (d) Building Bonds.⁵

Each section is structured to include opportunities for participants to "pray, learn, explore, reflect and experience".⁶ The programme is designed to be used by a whole parish or by a "core group", which could then provide leaders for its later use with other parishioners.⁷ Provision is made for a "Review and Follow-up Meeting", to be attended by the parish's leadership team and the programme's group leaders.⁸ At this gathering, it is intended that participants:

"list priorities for action, and organise so that recommendations for future action may be made to the parish council, a report can be made 'to the parish at large', and other Churches can be thanked for their support during the programme".⁹

Christians in Dialogue

This is an ecumenical programme which "grew out" of parish-level discussions between Roman Catholics and Anglicans. These were so successful that the Uniting and Lutheran churches were asked to participate as well.

The programme began as a parish-level study of the 1982 BEM (Baptism, Eucharist, Ministry) document published by the World Council of Churches' Faith and Order Commission. Initially, material on BEM arranged by a Townsville ecumenical group was adapted for use in Brisbane. Now a working party, set up locally, prepares material and promotes use of this resource.

The aim of the programme is:

"to help (parishioners) become more firmly a part of their own church tradition and, at the same time, to increase their knowledge of and respect for the traditions of the other churches".¹⁰

Topics which can be studied are as follows:

- (i) Feed my lambs, feed my sheep - Discussion on ministry;
- (ii) The faith we confess - The relevance of the Nicene Creed for today's Christians;
- (iii) Authority in the church - How our churches make decisions;
- (iv) How we worship - The origins of Christian worship and the riches of the different Western traditions of worship;
- (v) The bible in our churches - The relevance of the bible in the life of the church today;
- (vi) Salvation - Fully free and fully human in Christ;
- (vii) A Rainbow People - Christians and Reconciliation;
- (viii) The communion of saints.¹¹

Parishioners investigate these topics through a group discussion process. Materials supplied for this include an essay on each topic, discussion starter questions, and prayers for use at the beginning and end of the sessions. Resource materials are structured to "help (parishioners) to celebrate ... the distinctiveness of the traditions of their different Churches".¹²

Commitment to ecumenism is not merely an archdiocesan priority. Even since Vatican II the church has pledged its support for ecumenical endeavour, considering that the present lack of unity "openly contradicts the will of Christ, scandalises the world, and damages that most holy cause, the preaching of the gospel to every creature".¹³ Mindful of its continuing desire for unity among Christians, the Vatican

has consistently urged both clergy and laity to become involved in ecumenical undertakings. Thus the enthusiasm of the Brisbane church for this work is endorsed in official church documents, as can be seen from the references given below:

- (a) The restoration of unity is of great concern to the church;¹⁴
- (b) The institution is committed to ecumenism;¹⁵
- (c) It is part of the church's life and work;¹⁶
- (d) Prayer with those from other Christian denominations is an essential undertaking;¹⁷
- (e) It is the duty of all in the church to work towards unity;¹⁸
- (f) The ecumenical "journey" requires a continuing effort;¹⁹
- (g) All Catholics should make a personal commitment to the ecumenical cause;²⁰
- (h) Cooperation among Christians in "the application of gospel principles to social life vividly expresses that bond which already unifies them, and it sets in clearer relief the features of Christ the Servant";²¹
- (i) Ecumenism urges us to try to do together whatever our consciences do not force us to do separately;²²
- (j) Church renewal has "notable ecumenical importance", since reappraisal "in various spheres of the Church's life", such as in "the biblical and liturgical movements", should be regarded as "promises and guarantees for the future progress of ecumenism".²³

FOOTNOTES

1. "Lifelong unending process", *The Catholic Leader*, May 26, 1996, p.14.
2. The need for a commitment to ecumenical collaboration is noted in PPP, Collaborate Booklet, *op.cit.*, p.8; PPP, Care Booklet, *op.cit.*, p.5; PPP, Evangelise Booklet, *op.cit.*, pp.5, 7 and 9.
3. "'Gentle' introduction to ecumenism", *The Catholic Leader*, May 22, 1994, p.17.
4. *ibid.*
5. Called to be One in Christ: A Parish Resource on Ecumenism (Brisbane: Archdiocesan Commission for Ecumenism, 1994): Headings appear on worksheets for each session.
6. "'Gentle' introduction to ecumenism", *op.cit.*
7. Called to be One in Christ, *op.cit.*, Introduction and Planning Notes, p.2.

8. See *ibid.*, Review and Follow-up Meeting sheet.
9. "'Gentle' introduction to ecumenism", *op.cit.*
10. Christians in Dialogue publicity sheet (supplied by Sr. B. Amedee, rsm, Archdiocesan Commission for Ecumenism) p.2.
11. *ibid.*, pp.3-4.
12. *ibid.*, p.2.
13. UR 1.
14. UR 1; John Paul II, *Ut unum sint* AAS 87 (1995) pp.925-6 and 949-50.
15. UR 1 and 4.
16. UR 4; John Paul II, *Ut unum sint*, *op.cit.*, pp.933-4.
17. UR 8; John Paul II, *Ut unum sint*, *op.cit.*, p.935.
18. UR 5; PCPCU, *Directorium oecumenicum: La recherche* AAS 85 (1993) 55 and 67, pp.1061, 1067.
19. UR 4; John Paul II, *Ut unum sint*, *op.cit.*, p.968.
20. PCPCU, *Directorium oecumenicum* 55, *op.cit.*, p.1061.
21. John Paul II, *Ut unum sint* 40, *op.cit.*, p.944.
22. PCPCU, *Directorium oecumenicum* 162, *op.cit.*, p.1097.
23. UR 5.

APPENDIX G

Developing a Social Conscience

Despite the fact that many Vatican documents have highlighted the need for Catholics to become involved in social justice issues,¹ and thus to participate in "the transformation of the world",² this is something still lacking in most parishes. In fact, it is claimed that "corporately the Catholic Christian community is possessed of a dormant social conscience".³ That does not mean that parishes are not involved in social response activities. They are. Many parishioners are committed to responding to need in their local area, and even beyond. Few, however, realise that need has a cause and that, unless this is removed, need alleviation will provide only band-aid therapy. To really transform the world the causes of injustice must be addressed. Archbishop Bathersby maintains that "a thirst for justice and peace" is:

"perhaps the most neglected part of Christ's love, not nearly as clear or precise as the care for others manifested in the church's hospital and education apostolates".⁴

To address this deficit, the archbishop has given his approval for the establishment of an Institute for Justice, Ecology and Peace, to operate under the guidance of the existing archdiocesan Justice and Peace Commission. The Institute:

"in its educative process for the entire ... church community, will make very clear and strong links between the church's social teaching and the social issues which face our community of faith, and all communities of faith, regardless of their orientation".⁵

It is planned that the Institute will:

1. provide a KNOWLEDGE base which deals with the Church's social teachings and the major social issues of the Australian (and the global) societies;
2. address the development of a SPIRITUALITY which underpins working for justice and peace, and
3. incorporate a capacity to encourage and support ACTION for justice and peace, for without some form of action, there is no potential for a transformed world - no potential for the realisation of the Kingdom of God.⁶

The Institute will comprise "a network of committed people acting in partnership for the good of the whole archdiocese". Thus its involvement will include:

- support for parish-based, diocesan and other social justice groups in their work;
- development of support materials for use by such groups;

- promotion of educational and spiritual development programmes to underpin action for justice and peace;
- formation of partnerships with others who work for justice and peace, and
- co-ordination of initiatives which may emerge in the course of its work.⁷

Parish Resource Kit

To educate parishioners, and to suggest ways parishes can become involved in action for social justice, the Justice and Peace Commission has produced a *Parish Resource Kit*.

This takes the Statement of Mission and Directions as its starting point. It challenges parishioners to a "commitment to justice", through using the Statement's Directions⁸ as pointers to ways in which parishes can become communities which have a continuing focus on justice issues. As a resource, it will prove of value, as parishioners strive to implement the social justice directives they find in the *Parish Planning Pack*.⁹

The *Kit* details the aims, function and charter of the Commission, and provides background reading, including excerpts from Vatican documents, designed to alert parishioners to the parish's social mission. Information is furnished regarding "Formation for Parish Justice Groups", while the possibility of ecumenical collaboration on social issues is presented.

Biblical themes concerned with social justice are explored, and there is an analysis of the relationship between Spirituality and Justice.¹⁰

To awaken parishioners' awareness, there is included a list of resources on the themes of justice and peace. These may be borrowed by parishes, groups or individuals. Also supplied are details of the programme *Let Justice Flow*, which consists of a four-session introduction to the "tradition of Catholic social teaching". A team manual provides all information regarding both the content and the mechanisms of conducting the programme. Copies of the team manual may be obtained upon request from the Commission.

A suggested meeting procedure for a parish Justice Group is included as well. This provides for (up to) a two-hour agenda covering:

1. Spiritual formation;
2. Social Analysis (of random and/or specific issues);
3. Action Focus (through church and/or societal groups or via spheres of influence). A "Suggestions for Action" sheet is enclosed;
4. Continuing Reports (covering the Group's on-going activities).¹¹

When tackling specific issues designed to achieve a more just society, parishioners will find that change will never occur unless enough people agitate for it. Thus it

makes good sense to engage in dialogue with members of other denominations, and where feasible to collaborate in producing action plans jointly with them. The kit *Called to be One in Christ* explores ways in which church members can cooperate with other Christians.¹² Ecumenical action in the social justice field, while worthwhile in itself, may even lead to collaboration in other areas of church life. After all, "Why do separately what can be done together?"¹³

Many Vatican documents deplore the unjust and oppressive structures found in much of today's world. Their alleviation is considered both a priority and a duty for Christians, as can be seen in the following references:

The world's resources should be shared in a just manner, and people have a duty to help others, out of their own resources;¹⁴

Working conditions should preserve the dignity, not ensure the enslavement, of human beings;¹⁵

The vast inequalities in wealth distribution are contrary to Christian principles of justice and equity;¹⁶

Evangelisation "will not be complete unless it relates the gospel to people's lives ... (and) deals with ... peace, justice and progress";¹⁷

The church is "duty bound" to help in the "liberation" of the oppressed and exploited;¹⁸

Evangelisation is intended to promote the "advancement of all peoples in a spirit of justice and peace";¹⁹

The church is endeavouring to encourage Christians to dedicate themselves to the liberation of peoples;²⁰

Inter-church activity, in social justice and welfare fields, is proceeding in many countries;²¹

"Action on behalf of justice, and participation in the transformation of the world, fully appear to us as a constitutive dimension of the preaching of the gospel or, in other words, of the church's mission";²²

See also documents footnoted at 1 in this Appendix, and Leo XIII, *Rerum novarum*, *AAS* 23 (1890-91) pp.641-670; John XXIII, *Mater et magistra*, *AAS* 53 (1961) pp.401-464; Paul VI, *Populorum progressio*, *AAS* 59 (1967) pp.257-99.

FOOTNOTES

1. John XXIII, *Pacem in terris*, AAS 55 (1963) pp.257-304: Paul VI, *Octogesimo adveniens*, AAS 61 (1971) pp.401-441: Paul VI, *Evangelii nuntiandi*, *op.cit.*, pp.1-96: John Paul II, *Laborem exercens*, AAS 73 (1981) pp.577-647: John Paul II, *Sollicitudo rei socialis*, AAS 80 (1988) pp.513-586: John Paul II, *Centesimus annus*, AAS 83 (1991) pp.792-867.
2. Synod of Bishops, *Convenientes ex universo*, *op.cit.*, p.924.
3. The Catholic Justice and Peace Commission of the Archdiocese of Brisbane: Parish Resource Kit (Brisbane: Catholic Justice and Peace Commission of the Archdiocese of Brisbane, 1994), "Aims and Functions" sheet.
4. "New 'justice kit' for parishes", *The Catholic Leader*, August 28, 1994, p.6.
5. "New Archdiocesan Institute for Justice, Ecology and Peace": Publicity material from the Catholic Justice and Peace Commission, p.2.
6. *ibid.*, p.3.
7. *ibid.*
8. See Appendix A, p.427.
9. *PPP*, Care booklet, *op.cit.*, p.6; Learn booklet, *op.cit.*, p.8; Collaborate booklet, *op.cit.*, p.10; Evangelise booklet, *op.cit.*, p.9.
10. The Catholic Justice and Peace Commission: Parish Resource Kit - "Spirituality and Justice" sheet.
11. Forming a Parish Group - "Suggested Meeting Procedure", *ibid.*
12. See p.458.
13. The Catholic Justice and Peace Commission: Parish Resource Kit - "Justice and Ecumenism" sheet.
14. John XXIII, *Mater et magistra*, *op.cit.* p.411; Leo XIII, *Rerum novarum*, *op.cit.*, p.651, GS 69.
15. John XXIII, *Mater et magistra*, *op.cit.*, p.419; Leo XIII, *Rerum novarum*, *op.cit.*, pp.649-62, GS 67.
16. GS 63.
17. Paul VI, *Evangelii nuntiandi*, *op.cit.*, 29.
18. *ibid.*, 30.
19. *ibid.*, 31.
20. *ibid.*, 38.
21. SPUC, *Réunis à Rome*, *op.cit.*, p.165.
22. Synod of Bishops, *Convenientes ex universo*, *op.cit.*, p.924.

APPENDIX H

Eastern Christianity - Its Disputes and Divisions

Why did the Eastern Church feel free to pass its own laws regulating the marital status of its clergy? Why also, when legislation was promulgated, did it not apply to all the Eastern Christian clergy?

To answer the first of the above questions, it is necessary to look at the structure of the church in its early years, when shifts in temporal power bases became decisive for the Eastern understanding regarding spiritual authority.

Christians in the first three centuries after the death of Christ were members of a minority religion in a pagan world. Their point of unity was the Bishop of Rome, successor to St Peter, who had undisputed authority over all in the church.¹ To settle disputes, local bishops sometimes convened gatherings of the faithful,² though even then decisions made had to be "in accord with Rome". By the fourth century, the pope was the unquestioned head of the church, with his decisions being "held as law for all".³

In the first three centuries, Christians were also subjects of the Roman Emperor, whose administrative centre was in Rome. However, in AD 330, the Emperor Constantine moved his capital from Rome to Constantinople (Byzantium), and in AD 395, after the death of Theodosius I (r. AD 379-95), the Empire was divided into East and West.

The second and third centuries saw the Western Empire threatened by barbarians, and in 410 the Visigoths under Alaric sacked Rome itself. Disorder continued in Europe as Germanic tribes invaded the Empire, and marked out spheres of responsibility for themselves. The last Western emperor was deposed in 476, and until the reign of Charlemagne (r. 800-814) the west had no central temporal authority figure.

In the dark days of the barbarian invasions, undoubtedly the papacy served as a point of unity for Western Christians. Nonetheless, after 476, when there was no Western emperor, the pope still considered himself a subject of the Byzantine emperor.⁴ As religious leader of the church, however, his authority was unquestioned.⁵

The temporal situation in the East was remarkably similar in one respect. The Christians regarded themselves as subjects of the Emperor and, as in the West, the latter sometimes even interfered in ecclesiastical matters.⁶ For an understanding of Eastern Christianity, however, one decisive difference between East and West must be understood. The fact that Constantinople, as capital of the Empire (after AD 330), was seen in the East as Rome's counterpart, led to the elevation of its patriarch to "a primacy of honour" over the patriarchs of Alexandria, Antioch and (after Chalcedon), Jerusalem. He was regarded as second only to the pope,⁷ and as "having equal

privileges" with the latter.⁸ In that climate of thought, the exercise of ecclesiastical authority solely by Rome was less than welcome. Thus the stage was set for the Eastern Church to pass its own disciplinary norms, including those concerned with clerical morality.

To answer the second question posed at the commencement of this Appendix, it is necessary to consider the situation existing in the Eastern Church from the fifth to the seventh centuries. As a consequence of controversies centred around varying interpretations of doctrines regarding Christ, serious divisions had arisen in the East. The problem was

"how, within the monotheistic system which the church inherited from the Jews, preserved in the Bible, and pertinaciously defended against the heathen, it was still possible to maintain the unity of God, while insisting on the deity of one who was distinct from God the Father".⁹

Essentially, the conflict was between Antiochean and Alexandrian theologies. The former saw that in Christ there were two natures, while the latter, in its most radical expression, led to Christ's human nature being "swallowed up" in His divine nature.¹⁰

Already, late in the fourth century, Apollinarius of Laodicea (310-390) had appeared on the scene. He taught that the Word, while remaining God, shares the predicates and properties of flesh. The flesh, though remaining flesh, shares the predicates and properties of God.¹¹ While this explanation preserves Christ's divinity, it tends to sacrifice the full humanity of the Redeemer, since Christ's "material" (i.e. human) body appears "from the first instant of the Incarnation to have been "fused with the unchanging Logos".¹² The followers of Apollinarius were anathematised at the first Council of Constantinople in 381.¹³

Against the Apollinarians, Theodore of Mopsuestia (d. 428) from Antioch stressed the full humanity of Christ. For him

"the coming together of the Word and man resulted in a single person, a *prosopon*, that is, one individual object of perception, one subject which could be addressed now as God, now as man ... (However), the *prosopon* constituted by both natures is single".¹⁴

Theodore stressed the "conjunction" rather than the "union" of the divine and human in Christ. Thus, while he safeguarded the latter's humanity, "he rejected the idea of the transformation of the Logos into a human being".¹⁵

One of Theodore's students, Nestorius (d. 451), bishop of Constantinople, in 428 objected to the title *Theotokos* for the Virgin Mary, although he conceded that the latter "gave birth to a man who became the organ of divinity". In his Christology, Nestorius preserved the two natures of Christ, however he saw these "connected without being mixed in the humanity of Jesus".¹⁶ Neither Theodore nor Nestorius succeeded in bringing "within the framework of a single, clearly conceived personality the two natures of Christ".¹⁷

Nestorius was Patriarch of Constantinople, and regardless of his doctrinal stance would have found his see no bed of roses. The fact that Constantinople's primacy had been proclaimed in 381 (this only because it was the capital of the Empire) had angered the patriarchs of Alexandria and Antioch, particularly the former. Hitherto, Alexandria had had primacy, an arrangement affirmed by Pope Damasus (r. 366-384) himself. As well, Nestorius certainly lacked tact, alienating both clergy and laity, and even Pope Celestine (r. 422-432).¹⁸

His doctrines were condemned at the Council of Ephesus in 431,¹⁹ and he was deposed and exiled.²⁰ (See below for the future history of Nestorianism.)

Nestorius was opposed by Cyril of Alexandria (r. 412-444), apparently a man virtuous in his personal life, however a formidable and implacable foe. On his death, Theodoret of Cyrus is reported to have circulated a letter expressing the sentiments of the bishops of the Orient:

"Tell the guild of undertakers to lay a heavy stone upon his grave, for fear he should come back again and show his changeable mind once more. Let him take his doctrine to the shades below".²¹

Cyril saw Christ as a unity, a single reality (*hypostasis*), whether as God, or as Man, or as both. The two elements, divinity and humanity, expressed different manifestations of a single *physis*. This unity (union) precluded division, however, there was no mingling of divinity and humanity, because of their essential difference. He saw nature as equivalent to *hypostasis*, so he rejected the formula "in two natures".²² Tillich maintains "this made it possible for Cyril to be the protagonist in the fight for the *Theotokos*". He pinpoints his religious thought, as follows:

"It is not a man who has become King over us, but God Himself, Who appeared in the form of a man. If Nestorius were right, then only a man and not the Logos would have died for us".²³

After Ephesus, calm gradually settled on the church until an aged monk, Eutyches (378-454) reignited the controversy with his teaching that "before the Incarnation Christ was of two natures, but after it there was one Christ, one Son, one Lord, in one *hypostasis* and one *prosopon*".²⁴ Uproar followed, and finally at the Council of Chalcedon an orthodox definition was formulated. The pope, Leo I (r. 440-461) was not present,²⁵ however in his *Tome*,²⁶ written to Flavian, the patriarch of Constantinople, he provided a Christological statement in which, according to Davis

"The Antiochenes could find here insistence on the reality and independence of the two natures, the Alexandrians, Cyril's basic insight that the Person of the Incarnate is identical with that of the Divine Word".²⁷

At Chalcedon, Christ was

"acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way abolished because of the union, but rather, the characteristic

property of each nature being preserved, and concurring into one Person and one substance".²⁸

This Definition caused problems because of its "lack of clarity regarding the hypostatic union, the problems of predication, the single subject of suffering and death in Christ, and the deification of the human being in Christ".²⁹

Revolt ensued in Egypt after Chalcedon, resistance to its Definition being based on the fact that it failed to adhere to the "Cyrillian formula - one incarnate nature (*physis*) of the divine Word".³⁰ The Cyrillians, known as Monophysites, thought the Definition to be Nestorian, and their violent objections made it impossible for a Chalcedonian patriarch to stay in Alexandria. In Antioch, also, the Cyrillian formula became popular, and a Monophysite installed himself as patriarch, encouraged by the Monophysite vice-emperor, Zeno (r. 474-91).³¹ By this time, the majority of the Eastern bishops were opposed to the Chalcedonian Definition, so the Patriarch of Constantinople, Acacius (r. 471-89) worked towards a compromise.³² In 482, a "decree of union", the *Henotikon*, was composed, probably by Acacius himself.³³ This affirmed the "true belief" as that expressed at Nicaea, confirmed at Constantinople, and adhered to at Ephesus. There was no mention of "two natures", and the Twelve Anathemas of Cyril against Nestorius were declared valid.³⁴

Many of the Monophysites accepted the *Henotikon*, and "bishops subscribed wholesale to it". At Alexandria and Antioch, Monophysite patriarchs were installed, while in Jerusalem, the patriarch adhered to the *Henotikon*.³⁵

In Rome there was outrage, and Pope Felix III (483-92) convened a Synod in 484 at which Acacius was deposed. In retaliation, the latter erased the pope's name from the diptychs, and the Acacian schism had begun.³⁶

In 491, Anastasius I (r. 491-518), a Monophysite, became Emperor, while the new patriarch of Constantinople, Euphemius (r. 491-93) was a Chalcedonian. The latter began moves to heal the schism, however these eventually were frustrated, on the one hand by Anastasius, and on the other by the hard-line approach of popes Gelasius (r. 492-6) and Symmachus (498-513).³⁷

Communication with Rome was restored during the reign of the orthodox Emperor Justin I (r. 518-27). His nephew, Justinian I (r. 527-65), also orthodox, throughout his life endeavoured to reconcile Monophysites and Chalcedonians. Nonetheless, despite his, and later, attempts at conciliation, the former still pursued their separate ways.³⁸

By 647, the Byzantine Empire had lost the patriarchal sees of Alexandria and Jerusalem, also part of Antioch, to the invading Muslims. As a result, Monophysites and Nestorians in the conquered regions were able to practice their faiths without hindrance from either popes or emperors.

It was as a result of the doctrinal differences which had divided the Eastern Church since the fifth century, that only the patriarchs and bishops of the East still in communion with Rome legislated regarding clerical celibacy at Quinisext in 692. Pope Sergius (687-700) rejected its canons, after the papal legates resident at Constantinople had approved them, and it was not until 709-10 that they were finally accepted by Pope Constantine (708-714).³⁹

The Monophysite Situation

After the Council of Chalcedon (451), Monophysitism survived, to cause disunity and division in the Eastern Church.⁴⁰ In Alexandria, there was outright rebellion. A Monophysite patriarch, Timothy (Aelurus) the Cat (r. 457-60, 477), engineered his own installation as patriarch, but he was removed by force. His Chalcedonian replacement was murdered. Timothy returned, however efforts by Pope Leo the Great (r. 440-61) to conciliate him proved fruitless.⁴¹ With unrest in Syria also, the election of a Chalcedonian patriarch proved impossible, and when one was appointed he soon "retired in disgust at 'a rebellious clergy, an unruly people, and a church defiled'".⁴²

It wasn't until the accession of Justin I that a really sustained effort was made to ensure that all Eastern bishops accepted the rulings of Chalcedon. However, in Northern Syria and Egypt, church leaders refused to comply, and exiled Monophysite bishops fled to Egypt.⁴³

Justin was succeeded by his nephew, Justinian I who outwardly continued his uncle's repudiation of Monophysitism. However, in the cause of church unity, he encouraged private dialogue between Monophysites and Chalcedonians. In this he was aided by his wife, Theodora, herself a Monophysite.⁴⁴ Unfortunately, the Monophysites "lost patience" with the pace of the negotiations, and ultimately they were not reconciled.⁴⁵ Then it was supposed they would eventually die out because of a lack of clergy, but the Empress, Theodora, took a hand here. She encouraged the Monophysite expatriarch of Alexandria, Theodosius, to travel to Asia Minor "to fill the ranks of the thinning Monophysite clergy" there.

In 543, the prince of the Ghassinid Arabs wanted a Monophysite bishop, so Theodora sent him to Theodosius, who not only ordained one, but also "appointed Jacob Bar'adai bishop of Edessa, with the task of building a Monophysite hierarchy in the East". This ensured the spread of the doctrine in Syria and Mesopotamia. In gratitude, the Syrian Monophysites called themselves Jacobites.⁴⁶ Another Monophysite, John of Ephesus, began evangelising pagans in the highlands of Asia Minor.⁴⁷ The sect also flourished in Egypt from whence it was carried, probably by missionaries, to Ethiopia.⁴⁸ In both Egypt and Syria, there was a Monophysite, as well as a Chalcedonian, hierarchy from the sixth century.⁴⁹

Late in that same century, serious disagreements arose between Egyptians and Syrians, as a consequence of episcopal rivalries and doctrinal disputes. This led to a split between Antioch and Alexandria, and the Egyptian Monophysites became known as Copts.⁵⁰

Armenia adopted Monophysitism at the Synods of Dvin in 506 and 555. One reason for this was to avoid its church's "subjugation" to the patriarch of Constantinople.⁵¹

Monophysites gained ground in Persia, possibly partly through the efforts of clergy trained in Edessa (from which the Nestorians had been expelled in 489). Their numbers also swelled with the "large-scale deportations of Syrian Christians made by the Persian Khusrau I (r. 531-79).⁵² The latter's mistress, Shirin, was converted after medical help from a Jacobite, Jibrail of Shigar.⁵³ Young maintains she may have been

influential in preventing the appointment of a Nestorian, as Catholicos in 609. Perhaps she was afraid that, if elected, he would take "strong steps" against the Jacobites.⁵⁴ After the latter's split from the Nestorians in 628, they were organised into twelve dioceses, with two metropolitans, and placed under the leadership of the patriarch of Antioch.⁵⁵

Nestorianism and the "Church of the East"

With Zoroastrianism being the state religion in the Persian Empire, the Christians formed a minority group. From the first, they attracted suspicion, since their "beliefs, worship, social morality and politics" were not those of the Zoroastrians.⁵⁶ A revealing quote from a decree by Shah Shapur II (AD 310-79) in AD 340 encapsulates the Persian accusations directed at them:

"These Christians destroy our holy teaching, and teach (people) to serve one God, and not to honour the Sun or Fire. They defile Water by their ablutions, they refrain from marriage and the propagation of children, and refuse to go to war with the King of Kings. They have no rules about the slaughter and eating of animals. They bury the corpses of (people) in the Earth. They attribute the origin of snakes and creeping things to a good God. They despise many servants of the King and teach witchcraft".⁵⁷

(The Sun, Moon, Fire, Water, Wind and Earth were venerated by the Zoroastrians. They regarded the propagation of "many sons" as the "greatest proof of manly excellence". Thus polygamy and incest were tolerated. The "refusal to go to war with the King of Kings" is an oft-recurring reference to the Christians' supposed loyalty, first to the Romans, then later to the Byzantines. The Zoroastrians had rituals during which animals were slaughtered, and they never buried their dead. In order not to defile the spirits of Earth and Water, corpses were left in open towers for the vultures to eat.⁵⁸ The reference to witchcraft is obscure. Were the clergy credited with performing miracles? Had folk tales grown up about them? Were the Christian rituals themselves seen as manifestations of witchcraft, or is there intended a reference to the Eucharist?)

The above catalogue of complaints illustrates the fact that Christianity evidently was practised in an alien environment. Nonetheless, it survived in the Parthian Empire (until AD 225), while under the Sassanid rulers it became a permitted religion.⁵⁹ Until the fifth century the Christians were orthodox in belief, with the bishops possibly under the authority of the Patriarch of Antioch.⁶⁰

Although suspicion of Christians led to periods of tension, and to some persecution, generally the Persians appear to have tolerated them, even finding their presence an advantage, on occasion. Noteworthy in this connection are the Christians of Nisibis. This latter was a centre of church activity, and part of the Roman Empire, until after the resounding defeat of the Emperor Julian (r. AD 361-3) by the Sassanids in AD 363. As part of the peace treaty concluded by Julian's successor, Jovian (r. AD 363-4), with Shapur II in AD 364, the boundary was moved, and Nisibis passed into Persian hands. Henceforward, the Sassanids had a buffer between them and the Romans (and later the Byzantines). Additionally, the position of Nisibis in the border

region made "the bishop of the Christian community important, and potentially useful to the (Sassanid) government".⁶¹

Suspicious about the Christians' supposed lack of loyalty to the Persians occasionally appear justified.⁶² At times, though, complaints were the work of Magians and Jews, who disliked both Christians and Romans/Byzantines.⁶³ However, according to Young, whenever peace reigned between the latter and the Persians, the Christians as a body "had no problems".⁶⁴ There were isolated instances of converts from Zoroastrianism being put to death, but this was because Zoroastrianism was a state religion, and Persian rulers "often took the attitude that those who abandoned (it) did not love their country, therefore were worthy of a traitor's death".⁶⁵

Sometimes cordial relations were maintained between Christians and rulers. Yazdgard I (399-420) was labelled "'the sinner' by the Persians, because he favoured the Christians of Mesopotamia",⁶⁶ and summoned the first Eastern Synod in 410.⁶⁷ Actually, he was trying to curb the power of the Persian nobles and Magians, who lived in Persia proper.⁶⁸

In the wake of the Christological controversies of the fifth century, Edessa (Syria) became a centre of Nestorian scholarship, with its bishop, Hiba (c. 435) keeping before the people the doctrines of Nestorius and Theodore of Mopsuestia. As the Monophysites (Jacobites) became more prominent in Syria, the Nestorians were finally expelled from Edessa by the Emperor Zeno (r. 474-91) in 489.⁶⁹ Before that date, however, they were well entrenched in Persia's Christian community or *millat*.⁷⁰

With regard to the legislation regarding the marital status of clergy in the "Church of the East", it is agreed that laws permitting their marriage were passed at the (illegal) Synod of Bet Lapat (484). Proceedings of this Synod were annulled, but "even more sweeping" legislation was enacted at Aqaq's Synod at Seleucia-Ctesiphon (486).⁷¹

Cochini claims that the Synod legislation was the work of the "Nestorian Church".⁷² However, although the "Church of the East" must claim ownership of the particular canons, there is no proof that Nestorians were their sole authors. The available evidence suggests otherwise, as the following points illustrate:

- (a) Neither Barsauma, nor any other bishop of Nisibis was at the Synod of 486.⁷³ Since Nisibis is acknowledged to have been a Nestorian centre, with its own theological school, it is possible that many of its bishops were Nestorian. Their absence from the Synod precludes their direct influence over its proceedings;
- (b) Until the early seventh century, as already noted, there was only one Christian community or *millat*,⁷⁴ and in this the Monophysites must have had a degree of prominence, since at times the Catholicoi were chosen from their ranks;⁷⁵
- (c) Had the Nestorian representatives at the Synod, also at the later one of 497, pushed through the legislation under discussion, despite Monophysite objections, it is highly probable details of this would be available. The quarrel between Barsauma and the Catholicos Babowai (r. 457-84), over the latter's "inefficient and corrupt administration" appears well documented!⁷⁶

That both Nestorians and Monophysites were active in the one *millat* in the fifth century is definite. That there were internal disputes at times is unquestioned, especially as Gero claims that "monophysite propaganda" prompted the calling of the Synod of 486.⁷⁷ That information, however, is contained in the Arabic Chronicle of Se'ert, which was composed in the eleventh century.⁷⁸ The Synod indeed signalled "the reaffirmation of the theological allegiance of the Persian church to strict Antiochene, two-nature Christology".⁷⁹ Nonetheless, it appears there was no protest, since there was "as yet no rival 'Jacobite' or 'Melkite' ecclesiastical organisation in the East".⁸⁰

Initially, it seems that those with differing doctrinal persuasions could co-exist "since the church at first simply claimed fidelity to the tradition of Theodore of Mopsuestia, without undue concern for the politics of the several Byzantine church councils".⁸¹ According to Young, at this time, any conflict remained within the *millat*, that state of affairs persisting until 609, when both Jacobites and Nestorians tried to gain control of it.⁸² Then, influential Jacobites prevented the Shah, Khusrau II (r. 590-628), from appointing a Nestorian on the death of the Catholicos, Gregory I (605-9). Nonetheless, the ruler would not risk alienating the Nestorians by appointing a Jacobite, so the post remained empty until after Khusrau II's death. In 628, a Nestorian, Ishu-yab II (r. 628-46) became the new Catholicos, whereupon the Jacobites formed a separate *millat*, under the authority of the Patriarch of Antioch.⁸³

Neither Gero (who only covers in detail events of the late fifth century) nor Young mentions a Melkite presence in Persia at this time. Nonetheless, prior to the split described above, there were vigorous Melkite communities in Syria. As well, there were both Melkite and Jacobite hierarchies in Antioch.⁸⁴ It is therefore possible that there were Melkites in Persia, also that after 628 they had the Chalcedonian (Melkite) patriarch at Antioch for their leader.

According to Young, the Nestorian separation from the Jacobites had both religious and political consequences. Justinian I's Edict of 553, which had condemned Theodore of Mopsuestia, had produced a "strong reaction" in the Church of the East, and had ensured Nestorian alienation from both Constantinople and Antioch.⁸⁵ Thus the church leaders had no compunction about managing their own affairs. Once they were seen to be free of external control, the Shahs were "less suspicious of (their) complicity with the Roman enemy". As a consequence, they suffered no further persecution under the Sassanids.⁸⁶

Nestorianism spread to Arabia, the Malabar coast of India, and even Turkestan. Missionaries worked among Turks, Tartars and Monguls, and they arrived in China in 635. During the Mongul invasions of the thirteenth and fourteenth centuries, some Nestorians fled to the mountains of Kurdistan. Today these are known as Assyrian Christians.⁸⁷

1054 and Later

A gradual alienation between East and West preceded the schism of 1054,⁸⁸ which resulted in the Eastern Catholics, hitherto in union with Rome, organising themselves into the Eastern Orthodox Churches. Retained for historical reasons were the patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, with primacy of

honour being accorded the Ecumenical Patriarch of Constantinople. Other Eastern Christians formed themselves into the Oriental Orthodox Churches. Each Eastern and Oriental Orthodox Church was intended to be, and still remains, self-governing.

As a result of missionary endeavours, chiefly by Jesuits, Franciscans, Capuchins and Dominicans, some Eastern Christians reestablished communion with Rome.⁸⁹ The first group to do so were the Ukrainians and White Russians who, in 1595, joined to form what has become today's Ukrainian Catholic Church. One group of Chaldeans (Nestorians) achieved union in 1681. These kept their own patriarch. When the other Nestorian patriarchate became reconciled in 1778, the Chaldeans had two patriarchs, a situation which persisted until 1834. The Syrian Catholic Patriarchate came into being in 1663, and the Melkite (also Syrian) in 1729. Armenians (1742) and Copts (1895), together with groups of Romanians, Yugoslavs, Ruthenians, Bulgars and Greeks gradually became included in the church. In India, in 1930, the Catholic Malankar Church was established as a result of the work of its former Jacobite Patriarch, Mar Ivanios.⁹⁰

These churches have retained their Eastern rites and customs, keeping their own liturgical practices, and abiding by the disciplinary norms found in the Oriental Code of Canon Law. Their members in Western lands, where possible, have their own clergy and centres of worship.

FOOTNOTES

1. Irenaeus, *Adv. haer.* III, 3, ii: *PG* 7, 849; Innocent I, *Epist.* XXIX, 1: *PL* 20, 582. See also Bettenson, *op. cit.*, VIII, i-vi, pp.79-82.
2. Such as the Councils of Nicaea 1 (325), Constantinople 1 (381) and Ephesus (431).
3. Bettenson, *op. cit.*, I, v, The Edict of Valentinian III (445), p.23.
4. Davis, *op. cit.*, p.270.
5. Bettenson, *op. cit.*
6. Davis claims of the first Council of Constantinople (381) that it "continued the Eastern practice of accommodating the ecclesiastical organisation to the civil organisation of the Empire": Davis, *op. cit.*, p.128. The power wielded by the Emperor can be seen in the fact that he could appoint or depose church officials (*ibid.*, p.137), convoke or dissolve church councils (*ibid.*, p.159), and even make decisions regarding the orthodoxy of doctrine (*ibid.*, p.210). By the fifth century, the Western church had much greater freedom with the overthrow of the last Roman Emperor, Romulus Augustinus in 476.
7. *Conc. Constant.* 1 (381), c. 3: *Conc. Oec. Decr.*, *op. cit.*, p.28.
8. *Conc. Chalced* (451), c. 28, *ibid.*, p.76. That canon was accepted in the West at the Second Council of Lyons, 1274.
9. Davis, *op. cit.*, p.33.

10. Tillich, *op. cit.*, p.80.
11. Bettenson, *op. cit.*, V, i, Gregory of Nazianzus, *Epist. ci*, p.45.
12. Davis, *op. cit.*, p.105.
13. *Conc. Constant. 1 (381), c. 7: Conc. Oec. Decr., op.cit.*, p.31.
14. Davis, *op. cit.*, p.144.
15. Tillich, *op. cit.*, p.83.
16. *ibid.*, p.84.
17. Davis, *op. cit.*, pp.147-8.
18. Nestorius wrote to Pope Celestine asking "what was wrong with the teaching of Julian of Eclanum and Celestius, the leaders of the Pelagians who had fled to Constantinople". At the time, the Western church had already spent years trying to eradicate the heresy. This Nestorius should have known, as his predecessors had cooperated in the Western effort: Davis, *op. cit.*, p.140.
19. See especially *Conc. Ephes. (431): Conc. Oec. Decr., op.cit.*, pp.33-4; the Anathemas of Cyril of Alexandria, *ibid.*, pp.47-50. See also Canons, especially cc. 1-5, *ibid.*, pp.52-3.
20. Davis, *op. cit.*, pp.159, 163.
21. *ibid.*, pp.165-6.
22. *ibid.*, pp.152-3.
23. Tillich, *op. cit.*, p.85.
24. Davis, *op. cit.*, p.171.
25. Also known as Leo the Great. An Eastern Emperor, another Leo I, ruled the Byzantine Empire from 457 to 474.
26. Bettenson, *op. cit.*, pp.49-51. The Tome is mentioned in *Conc. Chalcedon (451), Def. fidei: Conc. Oec. Decr., op.cit.*, p.61.
27. Davis, *op. cit.*, p.176.
28. *Conc. Chalced. (451), Def. fidei: Conc. Oec. Decr., op.cit.*, pp.62-3.
29. Davis, *op. cit.*, p.188.
30. *ibid.*, pp.195-6.
31. Emperor Zeno was driven out by a usurper, Basilicus, in 475, but returned in 476.
32. Davis, *op. cit.*, p.200.
33. *ibid.*, p.201. Bettenson labels it "*The Henotikon of Zeno*": Bettenson, *op. cit.*, p.89.
34. *ibid.*, pp.89-91.
35. Davis, *op. cit.*, p.203.

36. *ibid.*, p.204.
37. *ibid.*, p.208.
38. By this time, the Monophysites had their own hierarchy. See *ibid.*, pp.249, 251, 262.
39. *ibid.*, p.287.
40. The Monophysites were so called because they adhered to the Cyrillian formula, "one incarnate nature (*physis*) of the Divine Word". Davis, *op.cit.*, pp.196-99.
41. *ibid.*, p.197.
42. *ibid.*, p.199.
43. *ibid.*, pp.221-3.
44. Every, *op.cit.*, p.59.
45. *ibid.*, p.62.
46. Davis, *op.cit.*, p.231.
47. Every, *op.cit.*
48. New Catholic Encyclopedia, V5, *op.cit.*, p.17.
49. Davis, *op.cit.*, p.249.
50. *ibid.*, pp.251-2; Every, *op.cit.*, pp.xiv-xv.
51. Davis, *op.cit.*, p.262.
52. Young, *op.cit.*, p.77.
53. *ibid.*, p.75.
54. *ibid.*
55. *ibid.*, p.76.
56. Young, *op.cit.*, p.6. Even in its attitude to life, Zoroastrianism had little in common with Christianity. Zoroastrians believed that "to oppose the pleasure principle is the folly and the blasphemy of the Christians": Zaehner, *op.cit.*, p.300. With a most uncharacteristic tongue-in-cheek attitude, Zaehner writes that Zoroastrian belief was that each one should "do his/her own job dutifully and efficiently, but also ... enjoy himself/herself to the utmost limit ... (and) radiate joy over his/her fellow-creatures. Bodily pleasure is not regarded as being in any way incompatible with the soul's salvation. After all, your body is your weapon with which you fight the enemy, and it would be stupid not to keep it bright and keen: it is your horse which carries you into battle, and nobody in their senses ever went to war on a half-starved horse", *ibid.*, p.276.
57. Young, *op.cit.*
58. Zaehner, *op.cit.*, pp.165-6; For reference regarding suspicion of loyalty to the Byzantines, see *CSCO*, *op.cit.*, p.19.
59. The Persians conquered the Parthians in AD 225.

60. Young, *op. cit.*, p.19.
61. *CSCO*, *op. cit.*, pp.14-15.
62. *ibid.*, p.106.
63. Young, *op. cit.*, p.22.
64. *ibid.*, p.23.
65. *ibid.*, p.6.
66. *ibid.*, pp.27, 58.
67. At this, "the authority of the ruling Emperor (Yadzgard I) was put firmly behind (the Church's) leader, Catholicos Isaac". The Synod sanctioned a hierarchy for the church, under the authority of the catholicoi. Whether complete autonomy for the church under its catholicoi was affirmed then, as was stated at the Synod of 524, is unclear. According to Gero, the Persian church then was "not juridically dependent on the Patriarchate of Antioch": *CSCO*, *op. cit.*, p.22.
68. Young, *op. cit.*
69. Davis, *op. cit.*, p.166.
70. Christianity became a "permitted" religion in 410, during the reign of Yadzgard I. That did not mean its doctrines had imperial approval, that Christians could convert Zoroastrians, or that they were safe from persecution. According to Young, it meant that Christians were then "tolerated": Young, *op. cit.*, p.29.
71. There is no firm evidence (though it is presumed) that the legislation of 486 repeats that of Bet Lapat: *CSCO*, *op. cit.*, p.81.
72. Cochini, *op. cit.*, p.283.
73. *CSCO*, *op. cit.*, pp.49, 52 and footnote 159 on p.52. The Nestorian, Barsauma, did not attend the later Synod of 497, as he died in 496.
74. Young, *op. cit.*, p.58; *CSCO*, *op. cit.*, p.ix.
75. Such as the Monophysite, Babowai (r. 457-84).
76. *CSCO*, *op. cit.*, pp.38-40.
77. *ibid.*, p.49.
78. *ibid.*, pp.6-7.
79. *ibid.*, p.49.
80. *ibid.*, ix.
81. *ibid.*, p.56.
82. Young, *op. cit.*, p.54.
83. *ibid.*, pp.75-6.

84. Davis, *op.cit.*, p.262. The Melkite presence in Syria received comment from Monsignor Zouhair Toma, Patriarchal Vicar for the Chaldean community in Australia and New Zealand.
85. Young, *op.cit.*, p.57.
86. *ibid.*
87. Davis, *op.cit.*, pp.166-7, 270. In 1897, Nestorius' final work, *The Tome of Heracleides*, was discovered in the possession of the Assyrian Christians: *ibid.*, p.167.
88. An embassy from Pope Leo IX (r. 1049-54) to the Emperor Constantine Monomachus (r. 1049-55), led by Cardinal Humbert (1010-61), became involved in a dispute with the Patriarch of Constantinople, Michael Cerularius (r. 1045-58). Pope Leo died on May 16, 1054, whereupon the Patriarch "suspended his contacts" with the Cardinal. The latter, therefore, excommunicated the Patriarch, citing a list of his "alleged transgressions". These included the omission of the *filioque* clause in the Creed (something never accepted in the East), and other charges, such as the Patriarch's supposed refusal to baptise women in labour. The Patriarch convened a Synod and in turn excommunicated Cardinal Humbert: Nicholas Zernov, "Christianity: The Eastern Schism and the Eastern Orthodox Church" in Hutchinson Encyclopedia of Living Faiths, ed. R.C. Zaehner, 4th Edn. (London: Century Hutchinson, 1988) p.80. The excommunications were lifted in 1965: See "The Common Declaration of Pope Paul VI and the Patriarch Athenagoras I, December 7, 1965, Flannery 1, *op.cit.*, pp.471-3.
89. The fact that missionary work by members of religious orders led to the reestablishment of communion with Rome by some Eastern Christians was discussed with Fr Michael Berbari, Chaplain to the Syrian-rite Catholic community in Australia and New Zealand. See also New Catholic Encyclopedia, V5, *op.cit.*, pp.17-18.
90. *ibid.*, p.18.

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2. Documents from Vatican II and post-Conciliar Synod;
3. Pontifical writings;
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