84/No.5   15th March, 1984

In this issue: Five neighbourhood group meetings were held recently
                in preparation for the coming March 1984 SEDOS Seminar
on Ministries. A selection from the points considered by the forty-
eight members who participated in these meetings indicates the wide
variety of aspects of ministry proposed for study at the Seminar.

There are excerpts from views on new ministries expressed by the
Asian Pastoral Institute at Manila, the AMECEA Pastoral Institute of
East Africa and a theologian from Northern America. These are only
excerpts due to pressure of space but they indicate the developments
which are taking place in widely differing contexts.

Dr. Bosch considers the significance of Matthew's "to make
disciples" or "to disciple" in this second extract from his article
on the Scope of Mission.

Change of attitude is the most basic requirement for continuing
formation. How to facilitate this attitude change is considered in
Desmond O'Donnell's interesting article.

Contents: Page:

Coming Events:

SEDOS RESIDENTIAL SEMINAR   Villa Cavalletti - Grottaferrata.
MINISTRIES IN A DYNAMIC   Tuesday, March 20, 18.00 hrs. to
      LOCAL CHURCH.   Saturday, March 24, 13.00 hrs.

             SEDOS   Saturday, March, 24, 1984
EXECUTIVE COMMITTEE MEETING   at Villa Cavalletti, 14.00 hrs.

News:

We are sorry to hear of the death of Fr. Jim Cooke, OMI.,
while on home leave in Sri Lanka. Jim was an Assistant to the
Superior General of the Oblates. He had special responsibility for
Justice and Peace within his Congregation and contributed an article
on Investment Policies to the SEDOS Bulletin of February 1984. He
was a gentle person, a friend of the poor and always gave sympathetic
support to us here at SEDOS. May he rest in peace.

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The anniversary of the martyrdom of Archbishop Oscar Romero
will take place on March, 23.

Mass will be celebrated in the Church of the Twelve Apostles
in Rome Mgr. Poletti, Vicar of Rome presiding. The event this
year reminds us also of the violent death of Marienella Garcia Villas,
the 34 year old lawyer and journalist whose martrydom has been com-
pared to that of Romero. The army in El Salvador claimed that she
was among a group of guerrillas killed in a clash with government
forces. In fact, says the Human Rights Commission: "She died during
a fierce and indiscriminate bombardment of the civil population.

She was leading a group of more than 30 defenceless people
towards the refugee camp of Suchitoto."

Archbishop Romero's successor in Salvador has been threatened
with execution as Romero was. But these are only the well-known
victims of violence. The anniversary gives us an opportunity to
remember the hundreds of catechists and leaders of basic Christian
communities who have been killed for their christian faith and the
thousands of people - normally the poor and defenceless who are the
victims of violence in that country.

Congratulations to AFER: The February/April 1984 issue of AFER marks
the 25th Anniversary of that Review. We
join with many others in offering our sincere congratulations on
this occasion to Fr. Joop Geerdes, WF; the first editor, and Fr. Brian
Hearne, CSSP; the present editor of the Review. Ad multos annos.

ANNIVERSARY MASS
IN MEMORY OF THE MARTYRDOM
OF ARCHBISHOP OSCAR ROMERO

BAIILICA DODICI APOSTOLI. MARCH 23, 6.00 p.m.
PRESIDENT: MGR. POLETTI,VICAR OF ROME.

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SEDOS SEMINAR: MINISTRIES IN A DYNAMIC LOCAL CHURCH

MARCH 20-24, 1984

REFLECTIONS ON THE PREPARATORY NEIGHBOURHOOD
GROUP MEETINGS

Forty eight members attended the five preparatory group meetings
hosted by the Oblate Missionaries, the White Fathers, the Columbans
and the Society of the Divine Word, where two meetings were held. We
are grateful to the Superiors of these houses for their hospitality.
Reports of these Group meetings are being circulated to the eighty
five participants who have registered for the Seminar.

The Groups' sharing of their experiences of ministries to-day was
a rich account of the varied ministries that have emerged and are con-
tinuing to emerge in the different continents. Already at this stage
differences of approach to ministries became apparent. There is much
confusion concerning the very meaning of ministry and considerable
variations in attitudes even to lay ministers of the Eucharist.

The reports indicate that all the groups isolated areas which
they wished to be considered in the course of the Seminar. The
following is a selction of these:

1.   It is difficult to transfer models of ministry from one situation
to another, from one geographical area to another. Basic communities
will vary considerably from continent to continent, from country to
country, and so also will the ministries which have emerged around
these communities. The Seminar should be aware that the entire climate
of the local community must be considered and respected in order to
ensure the readiness of that community for new developments.

2.   There is a growing difficulty in identifying the precise ministry
of the ordained priest. It may appear to have moved from an all-
embracing "service" to a potentially very restricted one. The Seminar
should treat of this crisis of identity.

3.   Clarifications are called for between charisms and ministry
and in the whole new vocabulary emerging around ministry.

4.   A basic issue for any discussion of ministry calls for a clear
understanding of the underlying image of the Church which also in-
cludes its relationship to the world. Questions regarding ordained
ministries and lay-apostolate should be subordinated at the beginning
to the basic question: What is ministry within to-day's model of the
Church? Then the important questions regarding the organisation,
coordination, recognition and development of these various ministries
need to be addressed.

5.   Clericalism emerged as an issue in two of the groups. One asked
whether there was not a process of clericalisation of lay ministries
already taking place? Another noted that ordained ministers prevent
the emergence of different lay ministries because of the threat to
their clerical identity and theology. The method of appointing people
to these ministries 'from above' reflects attitudes of a heirarchical
model of the Church. They request help from the Seminar in clarifying
this.

6. Three groups saw the urgent need of formation to lay ministry. One saw this as a serious need specifically in Latin America. The requirements, as usual, vary according to Church and country. It is necessary to be in close contact with the popular local culture in order to avoid the danger of imposing a training based on European or North American perceived needs. This involves the demands of inculturation dealt with in the Sedos Research Seminar 1981.

7. Three groups asked that the Seminar address the question of the authenticity of lay ministries. They are not "second-class", a solution to a shortage of ordained ministers, a method of filling gaps, but a response to the priest-hood and mission of the laity through Baptism and the needs of the Church in the world to-day.

8. The place of women in ministry arose in every group. The variety and depth of ministries exercised by women was noted and also the restrictions to which they were subjected. The question of womens' ordination will not go away even though it may not be seen everywhere as an urgent priority. The Seminar should have something to say about the ministry of women to the sick and the possibility of their anointing of the sick. The male image of the Greco-Roman Church which has sent so many missionaries in the recent past still endures. A further point proposed for consideration was the case of Sister Agness Mary Mansour, RSM. "This was felt to be a milestone in theology for women. It was felt that this watershed case should be examined at the Seminar."

9. The missionary dimension of ministry should be considered. Too often ministries are directed inwards, in the service of the Church, not reaching out to the others.

10. The role of consecrated lay persons should also be considered in the context of building and serving communities. One of the funda- mental services of the consecrated lay person in a missionary situation is to "let-go", to move on to other situations when the community has evolved, given rise to varied ministries and reached a certain maturity.

11. Groups are appearing in many parts of the world. They are interested in prayer and scriptural reflection, peace-movements, feminist movements etc. They may be in contact with the institutional Church, often they are not and at times are even opposed. They are seen at times as other ways of "being Church". What ministries are emerging from this situation?
     There were two specific requests regarding the methodology:
i) Adequate time should be set aside for putting questions to the resource persons at the Sminar; ii) The process should not be based on a too theoretical approach at the beginning but should grow out of the experiences of the participants. These two requests have been dellt with by the Preparatory Committee.

     A proposed time-table and methodology are being sent to all particip- ants together with the group reports. All available places have virtually been taken at the Seminar. We pray for the guidance of the Holy Spirit on our deleberations there and look forward to the joy of renewed friend- ship at Villa Cavalletti.

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THE SCOPE OF MISSION

(Continued)   David J. Bosch

(Dans ce suite de son article, le Dr. Bosch entre davantage dans l'analyse de la signification des expressions: "faire des disciples" et "devenir disciple" (Mt. 13, 52, 27, 57, et 28, 20, Act. 14, 21). Quand Jésus appelait quelqu'un à le suivre, à devenir son disciple, cela n'était pas l'équivalent de devenir disciple d'un Rabbi juif. Pour Jesus cela signifie: suivre, témoigner, souffrir, enseigner tout ce que Jésus a commandé à ses premiers disciples. On peut résumer cela en deux mots: justice et amour. Il est en désaccord avec McGavran qui interprète "être disciple" et "être membres de l'Eglise" comme équivalents dans Matthieu.)

Donald McGavran of church growth agrees that *mathèteusate,* "make disciples", is the main verb in the Great Commission. He has even, after the mode of the Greek, made a verb - "to disciple" - and has used it consistently since he first published *The Bridges of God* in 1955.

"To disciple" means, in McGavran's thinking, to lead non-Christians to a first commitment to Christ. This first commitment has to be followed by a second, ongoing and far more comprehensive stage, which McGavran calls "perfecting." McGavran distinguishes clearly between these two, and he believes that the Great Commission does the same. To "make disciples", he argues, refers to the first stage; "teaching them to observe everything I have commanded you", to the second. He thus uses "discipling" as a synonym for evangelizing", as the term is understood in some evangelical circles. "Perfecting", on the other hand, is a *sequel* of discipling, and we ought not to confuse the two.

McGavran thus clearly stands in the tradition of evangelical Christians for whom evangelism is the major task of the church. This view is echoed in the *Lausanne Covenant,* which, in paragraph 6, asserts that "In the church's mission of sacrificial service evangelism is primary, that is, compared to other responsibilities of the church, for instance in the areas of Christian nurture and social justice.

The primacy of evangelism was reaffirmed by the Consultation on World Evangelization (COWE) in Pattaya, Thailand, in June 1980. Yet it must be conceded that many evangelicals were uncomfortable with this statement, not because they did not think highly of evangelism, but, on the contrary, precisely because they *did* and could not susbscribe to a definition of evangelism that tended to oppose it to the wider responsibility of the church in the world.

In response to this uneasiness the World Evangelical Fellowship and the Lausanne Committee for World Evangelization co-sponsored a consultation in Grand Rapids, Michigan, in June 1982, to seek to clarify issues in the single area of the relationship between evangelism and social responsibility. The document drafted by the consultation, to be known as *"An Evangelical Commitment on the Relationship between Evangelism and Social Responsibility",* neither reflects unanimity on the

issue nor addresses itself to all aspects of the current debate. It can, for all that, be regarded as a milestone in the development of evangelical thinking and the basis for further reflection and action.

"MAKE DISCIPLES!"

Let us, however, return to our text, and examine whether or not it helps towards a fuller understanding of the church's mission in the world. I believe it does. The verb *mathēteuein*,..."to make disciples", or "to disciple", occurs only four times in the New Testament, three of which are in *Matthew*(13:52;27;57 and 28:20) and one in *Acts*(14:21). It is interesting to examine the three occurrences in the first gospel. In 13:52 Jesus refers to a teacher of the law who, unlike those in Israel, "has been discipled unto the kingdom." The reference in 27:57 is to Joseph of Arimathea, who, says Matthew, "has been discipled unto Jesus." Cleraly, to be "discipled unto Jesus" is essentially the same as to be "discipled unto the kingdom" (cf. also *Mark* 15:43, parallel to *Matthew* 27:57).

The verb, "to disciple", is, however, too rare to support an entire argument. Not so with the noun "disciple" *(mathētēs)*. One of the puzzles of the New Testament is that this noun is very common in all four gospels and the *Book of Acts*, but is not to be found anywhere outside that corpus of writings. Paul never uses it. In the first gospel it is more central than in the others, which certainly reflects its common currency in Matthew's community. There the world had paradigmatic value: "We who live today as Christians in a gentile environment in the last days are, exactly like Peter and John, to be disciples of Jesus."

Where Mark ususally refers to the small circle around Jesus as "the twelve", Matthew prefers to call them "the disciples." Even where the noun "disciple" itself does not occur, Matthew draws attention to the *idea*, particularly in that he uses the verb "to follow" *(akolouthein)* more frequently than do the other evangelists. In fact, all four evangelists use this expression in the sense of "following Jesus." Moreover, it is only in the four gospels that we encounter this expression, and it is always initimately related to the idea of being a disciple. The German word *Nachfolge* is therefore an apt rendering of the English word "discipleship."

To "follow Jesus" or to "become a disciple" is something rather different from simply making a first commitment, to be followed at some later stage by a "second-level" decision. Where Matthew used the word "disciple" he undoubtedly had the rabbinical model of a teacher with a group of disciples around him in mind. But - and this is important - he is at the same time involved in fierce polemics against the teachers of the Law. There are therefore both parallels and distinct differences between being a disciple of Jesus and being a disciple of a Jewish rabbi.

Renounce everything: Moreover, in the case of late Judaism, it was the Law, the *Torah* that stood in the centre. The great rabbis were approached by numerous disciples not because they were gifted and worldly-wise men after the manner of the popular philosophers of Greece, but because they were teachers of the *Torah*. Jesus, by

contrast, waived any legitimation of his authority on the *Torah*.
or on anything else; he expected *his* disciples to renounce everything
for his sake alone: "Anyone who loves his father or mother more than
me is not worthy of me; ...and anyone who does not take up his cross
and follow me is not worthy of me" (Matt. 10:37-38). Jesus took the
place of the *Torah*. What rabbinic disciples had to be prepared to
forfeit for the sake of the *Torah*, Jesus' disciples had to be prepared
to forfeit for his sake.

Fulfillment of life's destiny. Thirdly, for any student of the Law,
being a disciple was no more than a
transitional stage. It would end in the disciple himself becoming
a rabbi. He would then be independent from his former rabbi and,
perhaps, even superior to him. For the disciple of Jesus, however,
the stage of discipleship is not the beginning of a promising career
but *in itself* the fulfilment of life's destiny. The disciple of Jesus
never graduates into a rabbi. He may,of course, become an apostle.
That is, however, not in itself an elevated status. An apostle is,
essentially, a disciple who has witnessed the resurrection and on
that basis been commissioned by his Lord. That is the only distinc-
tion.

Servants: Fourthly, and finally, the disciples of Jesus are, unlike
those of a rabbi, Jesus' servants *(doûloi)*. Jesus is not
only their teacher, but also their Lord. "A student is not above his
teacher, nor a servant above his master", says Jesus (Matt. 10:24).
In typical Hebrew parallelism this asserts the same thing in two ways.
Jesus' disciples therefore do not merely listen to him, they obey him.
And since they are called to *follow* him, they will - unlike the rabbinic
disciples - share his destiny. It is the unanimous witness of all the
synoptic gospels that Jesus said: "If anyone would come after me, he
must deny himself and take up his cross and follow me" (Matt. 16:24
par.). Thus discipleship, the following of Jesus, clearly implied
suffering. To follow Jesus did not mean passing on his teachings, or
becoming faithful trustees of his insights, but to be his obedient
witnesses, his "martyrs."

"Professor" or "witness?": In his diaries Soren Kierkegaard often
referred to a parable of a "professor" and
a "disciple." The "professor" witnesses the crucifixion, but delib-
erately limits himself to reflection in principle on this event, from
a safe distance; in the end he dies an easy death. The "disciple" also
witnesses the crucifixion, but unlike the "professor" he literally
takes up his cross after his master and is himself eventually crucif-
ied.

It is in this demanding sense that we must understand Matthew's
use of the verb *mathêteusate* in 28:19 - the only instance where the
verb occurs in the imperative mood: "Make disciples!", or "Disciple!"
In the pre-Easter period the key word was *kêryssein* (to proclaim" or
"to preach"), often linked with "the gospel (of the kingdom)", in 4:23,
9.35, 24:14 and 26:13. It was the classic term for the earthly ministry
of Jesus, as in 10:7 it was for that of his disciples. It would equally
have fitted the final passage of the gospel; the idea of preaching to
all nations makes sense. Instead, Matthew switches from "preach" to
"disciple." The price he pays is stylistic unevenness. Literally, the
text says: "Make all nations disciples!" We recognize instinctively
that verb and direct object do not match properly, so we silently in-
terpret the sentence to mean: "Make disciples *from among* all nations.

Be this as it may, the substitution of "make disciples!" for "preach the gospel!" dramatically signals the new situation that obtains for Matthew and his community: When the master still walked the earth, the appropriate term was "to proclaim the kingdom" or "to preach the gospel"; now he is himself the kingdom and the gospel. The task of the disciples is no longer merely that of "preaching", but of enlisting people into their fellowship.

BAPTIZING AND TEACHING

The two subsequent participles, "baptizing" and "teaching", further qualify and explicate the main verb, "make disciples." They are not independent activities, following the act of disciple-making at some later stage, as "perfecting" follows "discipling" in McGavran's exegesis. The followers of Jesus make disciples of others, and this they do *by baptizing them* in the name of the Father, the Son and the Holy Spirit, and *by teaching them* all that Jesus has commanded.

To begin with, then, making disciples means incorporating people into the church. This is what baptism means. The evangelist is, once again, using the language of his own time faithfully to reflect the mind of Jesus. He uses "ecclesiastical" language. He does not use the word "church" here (though he is the only evangelist who uses it at all, in 16:18 and 18:17). He talks about"disciples" and "disciple-making", but to his mind this is the same as "being a believer", or "becoming a member of the church." "Discipleship" and "church" are co-terminous. Matthew espouses a discipleship ecclesiology and an ecclesiastical view of discipleship. He is a man of the church, and no mission is imaginable that does not lead to peoples' incorporation into the church. The disciple follows the master, but he never follows him alone; he is part of the fellowship, the body, or he is no disciple. The intimate relationship and unconditional allegiance that applied during Jesus'earthly ministry also applies in Matthew's community. The disciples may experience serious difficulties with one another, they may frequently fail one another and even their master, but they belong together in an indestructible fellowship.

ALL THAT I HAVE COMMANDED YOU

Disciple-making, however, does not only take the form of incorporating new believers into the church through baptism, but also that of teaching them to observe all that Jesus commanded his original disciples.

Now all this sounds highly didactic and legalistic, particularly to Protestant ears! The problem, however, lies not in the text, but in our modern language. Let me explain.

For the Greeks, as for us, to teach *(didáskein)* was essentially an intellectual enterprise, in the sense of imparting knowledge and insight. Jesus' teaching, by contrast, was an appeal to his listeners' will and a call to a practical decision for or against God's will. Matthew's gospel is replete with examples of the centrality of God's will for the disciples. They are taught to pray that God's will be done (6:10). They are told that it is not those who say, "Lord, Lord", who will enter the kingdom of heaven but only those who do the will of the Father (7:21). Whoever does the will of God is Christ's brother

and sister and mother (12:50). What Jesus taught his disciples--
submission to the Father's will-he also practised himself, as he
prayed in Gethsemane, "Father, if it is not possible for this cup to
be taken away unless I drink it, may your will be done" (26:42).

The Content of the "teaching": This, then, is the content of the
"teaching" referred to in the Great
Commission. It is not, as some would suggest, an allusion to the
practice of catechetical instruction as an ecclesiastical institution.
That was a later development, and would in any case presuppose a
settled community very unlike Matthew's, which most probably led a
vulnerable existence among hostile challengers.

So let us not be misled by English words which conjure up visions
totally unlike the harsh reality that obtained in the first century.
If we today read the word "preach" in the New Testament, we tend to
visualize a vested priest in a pulpit; if we read "teach", we see
a classroom; if we read "evangelize", we visualize a large tent or a
stadium with a visiting itinerant evangelist. We tend to forget that
these phenomena are all products of Christendom, that is, of a society
where the church is accepted or at least tolerated as a respected
institution. To appreciate these biblical expressions we need to
look for twentieth century equivalents not in England and the west,
but in mainland China, or among some African independent churches, or
in the basic Christian communities of Latin America.

Justice and love: What is it that the followers of Jesus, as they
make disciples, are to teach? The Great Commiss-
ion says: "teaching them to observe all that I have commanded you."
What then, are his "commandments"? They are more than the moral or
ceremonial laws, more, also, than purely religious, other-worldly
rules of life. They are something very concrete that can be summed
up in two words: *Justice* and *love*. For Matthew there is an integral
correlation between the two. In fact, it could be said that the
entire *Torah* is summed up as justice and love, or, rather, as justice-
love. In the Sermon on the Mount, Matthew includes a powerful passage
(5:17-20) in which Jesus unequivocally states that he has not come
to abolish the Law but to fulfil it. Only he who observes the Law
will be called great in the kingdom of heaven. And then the word
"justice" *(dikaiósyné)* enters the discourse. Jesus says to his
disciples: "... unless your justice surpasses that of the Pharisees
and the teachers of the Law, you will certainly not enter the kingdom
of heaven" (5:20).

The superlative justice which Jesus demands is then explicated
by means of six powerful antitheses (5:21-47), in which the key word
is no longer "justice", but "love". The final and supreme antithesis
begins with the words: "You have heard that it was said. 'Love your
neighbour and hate your enemy' but I tell you, 'Love your enemies and
pray for your persecutors; only so can you be children of your heavenly
Father...'''(5:43-45a). If you fail to do that, you are no better than
the tax collectors and the heathen. On the other hand, if your love
embraces even your enemy, you will have fulfilled the entire Law and
you will be perfect, as your heavenly Father is perfect (5:46-48). This
is so because everything in the Law and the prophets depends on the
twin commandements of love of God and of the neighbour (cf.22:34-40).

ON-GOING FORMATION AS ATTITUDE CHANGE

Desmond O'Donnell,OMI.

(Notre croissance dans la vie et dans la ressemblance au Christ transforme notre vision de toutes choses et influence aussi notre conduite et même nos réactions. La vie dans son ensemble, s'il doit y avoir une croissance, doit être acceptée sans reserve pour apprendre de nouvelles choses à lesquelles s'en tenir dans notre vie de tous les jours. Le P. O'DONNELL traite des changements nécessaires dans notre attitude, - qui ne consistent pas à changer de vocabulaire, de concepts ou de conduite, afin de nous rendre capables de surmonter les résistances à notre renouvellement.)

Several On-going directors have asked for ideas on how to understand and overcome resistence to their efforts. At the time, I have heard many good Oblates say that what passes for formation is not the real thing. This bulletin is an attempt to speak about the meaning of formation and the motivation usually necessary for its acceptance.

Presumably we all agree that on-going formation means a lot more than a change of vocabulary and more than a mere change in external behaviour. It is all too obvious that not all who are fluent with 'in' words and who are full of new ideas, are really re-newed. This latter might better be called attitude change as distinct from verbal, conceptual or mere behavioural change. In our older Catholic terminology, we might say that our concern is with 'habitus' as a source of an habitually new way of seeing the world and consequently of a fairly new and permanent behavioural change, It means a new conceptual framework and a new set of feelings in relation to much of reality.

Not easy: Obviously then, attitude change is not an easy thing to accomplish in oneself nor to motivate in others and yet this is the central reality involved in all psychotherapy, personal growth and in holiness itself. As we grow in the life and likeness of Christ, our view of everything changes and this influences our behaviour and even our emotional response. All life then - if it is to be growth - must be accepted as.letting go learning new things and then holding on to them in our daily lives. It is the full-hearted acceptance that many negotiables - like ways of thinking, of doing things and of speaking - will have to be continually negotiated, if the ever-important non-negotiables are to remain in our own and in others' lives.

My self image: It helps to know why attitude change is not easy to achieve in ourselves nor simple to motivate in others. Everyone lives with two things of which he will not easily let go: they are his self image and his world view. These interact very closely - 'quidquid recipitur, ad modum recipientis recipitur' and the existentialists do us a service in stressing the 'ad modum', the how we listen.

It is our self image - the perception of myself with which I
live and which is formed very early in life - which control this
'ad modum', this personally-patterned reception of all reality. This
self image is given to us gradually by those who love us or fail to
love us from the moment of birth. As it gets firmer, we gradually
learn to interpret all perceptions in terms of it, unless we are
very reflective, controlled and careful.

For instance, if I see myself as insecure or in some way 'not
O.K.', I will see my world as somewhat threatening and I will react
accordingly. What does this mean in a bishop, a provincial or mis-
sion superior? Or again, if my self image tells me that I always
had and will always have a permanently correct answer for all prob-
lems, what will updating seminars say to me? If my Superego is
kingsize, leaving me with a childish approach to law and authority
figures, what will the renewal of moral theology mean to me? Thus
my self image colors everything I do until I become aware of it and
become open to the changing nature of all life.

My world view: My later life experience can and usually reinforces
                 my self image unless I do something about my person-
nally biassed world view. If I have no further experience of theology
since my seminary days twenty years ago, the word 'faith' can easily
be related to truths and to a formula. To a Superego self image,the
word 'sin' can be narrowed down to two lists, one in capitals and one
in small print. Until I have learned to 'search the scriptures' my
preaching will continue to lack power and will remain at the level
of moralism. Only when I accept the meaning of ecumenism will the
word 'church' have an accurate meaning for me. And mini-skirts will
be a mild obsession unless I gradually learn to be comfortable with my
own sexuality. I can continue to misunderstand the word 'salvation'
until I learn that the whole world is graced. Thus, both my self
image and my world view must be ever open to newer and more refined
aspects of truth lest they continually and reciprocally paralyse
each other and thus permanently plateau out my existence.

Fear: Most people are careful and somewhat fearful when venturing
      into new territory - as for instance when changing driving
habits in a new car. To change ideas, attitudes and approach to
oneself and to life will naturally threaten most of us and so there
is a strong tendency to hold on to our self image and our established
world view. The recognition of this fear, hesitance and resistance
is vital for directors of formation. And let us remember that it
is not something abnormal, but something quite normal except in the
case of a fullblown obsessive-compulsive or in very old people whose
adaptive mechanisms have become almost atrophied.

Minimizing resistence: Given then that renewal and change of any kind
                       will meet with some resistence and while recog-
nising that this resistence is not entirely rational, still, good
reasons why someone should change must be presented. But they must
be transmitted with transparent honesty and by someone who is trusted
by the receiver. The ultimate benefits of the renewal program must
be clearly stated in terms familiar to him. Many good programs are
rejected because they are presented vaguely, or in unfamiliar terms
or by someone whose lifestyle is not credible to the person being
invited. Then, of course, honest answers must be offered to sincere
questions, even if these are given aggressively. When all this is
done by a close friend who has benefited from the program, the commun-
ication is improved. It is rarely done well in large groups.

<u>Leadership</u>: I have found many who accepted to do a program   of
                ongoing formation because a friendly provincial or
superior asked as a personal favour that it be done - and the effects
have usually been good. Friendship outdistances fear, threats, bribes
or blarney as a source of motivation for change. Because friendship
makes authenticity more obviously present or absent, it is important
that the provincial or superior be personally converted to the program.

<u>Groups</u>: There is impressive evidence that people let go more easily
             when they are with others who are doing the same, than when
they are alone; ideally the others are like-minded people who have a
basic trust and concern for one another. When an individual is
surrounded by a group who care for him, concentrate on him, react to
him and his problem, suffer with him when he feels threatened, rejoice
with him as he breaks through his own barriers, this person will
usually risk letting go of his self image and of his long-guarded
world view. We all change when we are loved and feel that someone is
with us in the transition.

        Thus the importance of working in small groups and of spending a
few days growing in trust and love before much conceptual input or
information is given. This person-to-person exchange has the added
benefit of helping a man to know himself, to recognise his defences
and to remove them gradually. As he sees others who share his own
fears he is encouraged to travel the rocky road of attitude change
with them.

<u>Shock</u>: Adaptation to change of temperature can be a shock and it
           takes a little time. The healthier the body, the smaller the
shock; so too it is only after a man has healthily heard himself in
some group exchange, that the shock of new information can be more
easily absorbed. Mere information ahead of the group exchange with
its loosening-up process, could be quite confusing and have the
opposite to the desired effect. New theology alone could have the
effect of unzipping serious moral irresponsibility or of freezing
a man in undesirable moral rigidity for a long time. After he has
found himself and felt some support around him, he is ready for the
newness of new ideas and for their acceptance.

<u>The speakers</u>: The necessarily new information should be given by
                someone who can communicate, who can use his audience's
symbols and can talk to people from where they are <u>now</u> - verbally,
emotionally and conceptually. He must not be a speaker who delights
in disturbing people or who appears to enjoy the jangle of new words.
The evidence then is that renewal is not ideally done in large anony-
mous groups nor by speakers who cannot have a relaxed familiarity
with his or her audience. This familiarity - individually, if possible-
will encourage people to participate in an active way, to challenge
the speaker, to discuss among themselves and especially to keep saying
how they <u>feel</u>. All this also enables the speakers to make a prudent
assessment not only of where the listeners are but of how far they
are willing to go <u>at this time</u>. It is worth noting that each indi-
vidual moves <u>at his own pace</u> and only as far as his personal moti-
vations exceed his very personally-felt discomfort. Speakers must
listen while they speak and recognise that not everything has to be
done by them and that not everything has to be done now.

<u>Holding on</u>: There is considerable evidence that much apparent learn-
ing done in groups or during lectures does not last. We
can learn new attitudes and lose them quickly unless there is some
reinforcement to support us after we have stepped out. This is best
supplied by a renewal of the entire environment, by a climate change-
which of course, is rarely possible. But it should be aimed at, in
the sense that a diocesan, parochial or provincial program should be
planned in an overall way. Otherwise, changed people can be forced
back to their previous position by the frustrations of the old en-
vironment. In most cases, individual and community formation must
go on pari passu.

Even the overall renewal program has its disadvantages in that
those who are keener, can suffer the frustration of waiting on their
more hesitant brothers. While a combination of both approaches -
individual and communal - is the ideal, the slower plan to renew the
entire group or province is best, when a choice has to be made.

A provincial might aim - as a priority - to generate a perma-
nent attitude towards ongoing formation, as is called for in new
Constitutions and Rules. By a sort of saturation through public
talks, private chats, regular bulletins and general encouragement,
a provincial could serve his province well, even if little else were
achieved in this area during his term. Once this need for change
and a general openness to it have been accepted - and this is the
important aspect of renewal, then and only then can updating be
effective. In a good school, the aim is not to have education chase
the child; it is to have the child chase education.

<u>A question</u>: Are we sometimes trying to renew the icing without
checking if the cake is genuine? In other words, are
we sometimes stressing conceptual and behavioural change to the
neglect of attitude change? Liturgical updating will hardly help
a person who lacks a genuine christian experience. New apostolic
models will not help a man who does not pray. A course on commun-
ication of the Word is no substitute for being filled with the Word
through prayer. Sound theology is essential for ongoing formation
but let us recall - what Lonergan has said - that most saints are
not theologians and most theologians are not saints. Theology stands
to religion as economics stand to business, as biology to health.
Theology pertains to the cultural superstructure while faith per-
tains to the day-to-day substance. The ammunition for renewal ranges
from liturgy to canon law, through theology, psychology and many other
disciplines, but its target is the 'business' the 'health' and the
'substance' of life every day. Apostolic spirit must precede and
empower apostolic models. I have seen updating attempted before
renewal at a deeper level and it seemed to anaesthetize men against
real attitude change.

<u>God's Word</u>: In my experience, one most important element in effect-
ing personality change and in making it permanent, has
been the use of holy scripture. It is not news that the Word of God
is "alive and active ... a double-edge sword" (Heb 4:12) and a power
in itself for those who believe. There is the fringe benefit of
leaving people unthreatened when the speaker with new ideas, relates
them to God's written Word. It may be a little irreverent to call
God's Word the prime reinforcer for renewed thoughts, feelings,
attitudes and behaviour, but it is simply true. And when the lectures
are over, the listeners can continually rediscover what they have learned,
while they meet God daily in prayer.

- end -

NEW MINISTRIES

ASIA: AFRICA: NORTH AMERICA

(Ci-après, nous trouvons rassemblés des extraits de considérations récentes sur le développement des ministères en Asie, en Afrique et en Amérique du Nord. Ce ne sont que des échantillons d'une littérature très abondante, mais ils sont utiles pour mettre en lumière les études et les pratiques, qui ont déjà été developpées. La contribution asiatique vient de l'Institut Pastoral de l'Asie de l'Est, de Manille (Voir aussi les conclusions du Colloque d'Asie sur les ministères dans l'Eglise, patronné par la Fédération des Conférences Episcopales d'Asie, Hong-Kong, mars 1977). Les extraits concernant l'Afrique viennent de l'Institut Pastoral de L'AMECEA, Gaba, Kenya sous le patronage des membres des Conférences Episcopales de l'Est de l'Afrique. La troisième contribution est due à l'Ecole de Théologie des Jésuites, de Berkeley, California. N.D.L.R.).

I.EXCERPTS FROM THE REPORT OF THE 1980 SUMMER PROGRAMME OF THE EAST ASIAN PASTORAL INSTITUTE

Bro. Desmond Crowe.

Case Studies in Ministries: ....After scrutinizing the case data, the groups began an inquiry into the situations presented. Were the ministries described a radical departure from the traditional pastoral praxis of the Church, or were they simply modifications of long established pastoral practices? Were the ministries simply a way of coming to terms with the problem of numbers, or were they introduced for other reasons?

What were the outcomes of the new ministries in terms of new relationships between Bishop, priests, lay ministers and other lay members, and in terms of changes in the ministries of Bishops and priests? What did these new ministries imply in regard to the community's understanding of what the Church is, what its mission is, and in regard to the relationship between the base community and the Local Church, between the base community and the universal Church? What were the difficulties, dangers and risks associated with the new ministries? Are our own local Churches really for such ministries today?

Issues and Questions: This dialogue brought into sharp relief a number of issues and questions. It seemed that beneath each case there lay a particular ecclesiology; the openness of the Local Church to new ministries was directly related to the kind of ecclesiology that predominated. The models of ministry were conditioned by the prevailing model of the Church. It was agreed that the introduction of new ministries leads to a change in the functions of Bishop and priests. It was seen that in areas where there were few native priests, missionary priests would need to encourage lay ministries as the chief means of developing an inculturated Church. One could not fail to notice new symbols of authority, new initiatives coming from below rather than above, a new community participation in the local communities.

THE INTRODUCTION OF NEW MINISTRIES

Bishop Francisco Claver, S.J., brought together the reflections of this exercise. He pointed out that praxis, the very doing of what our vision is, will lead to further development of our vision, and even further insights into the scriptures. Two great questions are what kind of lay ministers we want, and what kind of formation will be necessary for them. If we predetermine their roles and functions, the things they do, we predetermine what they will be. In our society, two types of leadership emerge, a *directing* leadership which controls and compels, and an *evocative* leadership which draws out of the community their hopes and needs and then searches with the community for the means to accomplish the common visions.

An evocative style of leadership raises questions about the problem of power, anti-clericalism, the relationship of Bishop, priest and laity which must be examined. Moreover, there is the matter of generating this model. Up to the present we have frequently seen the lay minister developing the role of "little priest," an inevitable consequence in the absence of any other model of leadership in the Church. There is a danger of clericalizing the layman: what is a lay leader *as lay?* This problem also emerges when the community itself has no other model of leadership either.

In planning for formation it has to be appreciated that there is no substitute for experimentation within the context of the community as it is now, and therefore some cultural analysis is necessary. Often structural analysis ignores cultural elements: we need to be aware of a culture's values, its ways of doing and thinking, the positive and negative factors which influence Christian living, and we should appreciate that such an inquiry is really a way of doing indigenized theology.

There is always a difficulty with cultural lag, thinking way ahead of doing. This phenomenon prevails in the wider society: most of the ideas of the Second Vatican Council have been accepted, but Church practice is a long way behind the ideas. Hence, ways and means of formation must bring together theory and practice. For the formation of *dialogical* leaders, it would seem celar that we need a dialogical training. Moreover, we must be attentive to the importance of language; titles given to lay ministries are important symbolic expressions, as may be seen in the difference between the name "co-operators" with its hidden pyramidal ecclesiology, and the title "servant" which expresses a different kind of theology.

Bishop Claver pointed out that, quite apart from proper theological reasoning, it is a sociological fact that the support of the official Church is very important in introducing a new idea. Lay ministries need the sanction of Church authorities. There should not be a difficulty about the source of initiatives, since in a community of service the origin of an authentic initiative for service does not matter: the whole community, priests and people must accept it.....

DISCERNMENT IN THE LIFE OF THE CHURCH

Fr. Gómez offered some considerations which related to institutional tensions and crises. The fact that this course was addressed to new ministries pointed to the realitites of institutional change, and in

fact, to the realities of crisis. Such a time is, above all, a time for discerning the will of God in the life of the Church. Crises are not new to us: the "diaconate" of Acts 6 arose out of a crisis as a solution to crisis.

Discernment becomes necessary when a judgement has to be made between action or solutions which are similar; the situation is unclear, and each alternative seems almost equally proper. At the same time, the decision cannot be separated from the total situation which is one of temptation and sin. Not everything in the Church is clearly in keeping with God's will, for the Church, being human and divine, always has a human dimension in which sin is inherent. In spite of this, God's will can be found in a spirit of prayerfulness, provided that we make our discernment with the attitude of faithful children of the Church, seeking to determine how the Lord is speaking to us in our situation.

In view of the great number of the difficulties confronting us today, discernment is all the more necessary. We cannot live in anguish, so the many decisions taken must respect our need, for peace of heart. Of course, our decisions will inevitably cause some conflict as there will always be good reasons for other solutions; nevertheless, taken after discernment, our decisions can offer us peace of conscience. The mature Church, the mature Christian must take decisions; we cannot have vicarious decisions, but must be able to judge the situation in which we live. In order to make decisions we need some principles by which we can exercise a mature moral autonomy.

Some useful principles are the following:

1. All other things being equal, it is better to act than not act. God created us free, and the use of our freedom gives glory to God.

2. We must obey God rather than man; sometimes civil authorities--and even ecclesiastical authorities--must be disobeyed when the clear demand of conscience opposes their requirements. No human law can have precedence over the law of Christ.

3. The supreme pastoral law is the salvation of souls; all laws must yield to this one.

4. Sacraments are for men; no law can prevent them from being made available to men.

5. All laws have exceptions, since they are formulated for situations of normalcy. Therefore all laws have to be interpreted.

6. Even if things are lawful, they do not necessarily build up the Church (1 Cor. 10:23). ˙ ˑre is a principle of prudence which demands that the exercise of our freedom does not scandalize the people around us. In the case of a conflict in regard to law, the weakest of the community have first preference.

7. You know a tree by its fruits; we cannot have certainty in our decisions, but if the results are positive in a Christian way, our decision was right, etc.

Crises produce fear, anguish and insecurity. Nevertheless, crisis is not bad on that account; in fact it is unavoidable. All structures become out-moded to the point of becoming dysfunctional. Moreover there

are different values and different viewpoints in the Church which come strikingly to the surface in a conflictual manner when power is used that creates obligations in people. The sociological fact is that when an institution loses creativity and becomes past-oriented, it usually dies; if the Church has a promise of perpetuity, it will not die, but certain elements, forms, structures will die. In the face of the insecurity which this engenders, it is common to see two incompatible groups emerge: an anti-institution party, and an establishment party. One would see the institution as repressive and evil, and bring about confrontation as a matter of principle, guided by the "back to the origins" myth, seeking solutions in an illusion. The other feels responsible for the *status quo* and equates it with the institution; it tends to react negatively to crisis, is paralyzed by fear and insecurity, takes defensive action and reinforces law, rules and structures in a non-creative way. The former value freedom above all, but it becomes a freedom without love and order; the latter value peace above all, but it becomes a peace through repression, the stifling of initiatives.

Church Documentation: In these days when Church documentation appears to be multiplying, the discernment we speak of should include some principles for understanding Church documents, such as:

1. All the Church documents are human words—they are not God's.

2. All documents are conditioned by the culture in which they are written.

3. All documents must be interpreted in the light of the author's intention.

4. There is a hierarchy of documents; declarations of faith *ex cathedra*, and those of the Councils have far more weight than other documents, especially curial documents.

5. A Bishop's teaching in his Local Church would have more weight in that Church than a newspaper report of a papal exhortation to Roman citizens in St. Peter's square.

6. Every document's intrinsic value depends upon its content. The Church has greatest competence in matter of faith and morals. In questions of discipline the Church has the right and authority to determine matters, with different authority in different circumstances......

THE MYSTERY OF THE CHURCH

No matter how deeply we theologize, or how carefully we plan our programmes for the development of the Local Church, we have always to come back to the fact that the Church is *mystery*. Of course, we do not fall back on the language of mystery as a tool for a new kind of rationalization which would diminish our responsibility for the Church. Nevertheless, Christ's mysterious presence must call forth our faith and our trust; ultimately, whatever we do will depend for its efficaciousness on Jesus Christ.

Part of the mystery is the paradox - the puzzling reality of the sinful Church, the casta *meretrix*, the ugly old lady of tradition. In the face of this we have to choose between scandal and mystery, and the choice of faith has always been mystery. The Fathers often invoke

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the "mystery of the moon" -the dying moon, the life-giving moon, the
resplendent moon -images which, evocative in themselves, state an
existence in reference to the other, the sun. The Church is seen,
too, as Mother and Daughter, and as the Body of Christ. All of these
images are symbols of the antitheses which are of the essence of the
Church; we cannot accept the one without the other; we must not only
be reconciled to the two, but should rejoice in the two-foldness.

In facing the Church as mystery we must not overlook the reality
of her inner tensions which are the tensions of incarnation: the
Church is human, yet it is divine; it serves man through man, but
that service is God's and orients man to God; it exists between the
historical realities of the past and the open-endedness of a future
which is obscure; it suffers and dies, but finds new life in that
process, having its own cross and resurrection. As the body of
Christ the Church builds up Christ as it builds up itself; within
the Church the Spirit lives and speaks, but we need eyes and ears of
faith to see that presence and hear the voice and make the Spirit
visible and audible. Word and sacrament proclaim and realize the
divine presence in the words and actions of men. Brought to life
by the sending of the Son, the Church sustains her life by constantly
sending out apostles. Although the Church proclaims and points to
a present Kingdom of God, that Kingdom is only fully established
beyond: present is always ordered to the future. And permeating all
of these tensions is the reality of the Cross which is the Church's
badge of authenticity.

The roots of the Church's mystery lie within the Trinity; its
own existence is that of sacrament. It cannot escape the ambivalence
of sign; its vocation is a mystery, realized in the middle of tempta-
tion, its power reposing paradoxically in its weakness. Thus its
mystery is personified in the New Testament, in the Church as Peter
(Matthew), the Church as Mary (Luke), and the Church as Mary and the
Disciple (John).

We need to make ourselves at home in this mystery; the Church
is the work of God and the work of men. We depend upon God - and
yet, in the wisdom of his purposes, God is content to depend upon
men. Both of these poles of the mystery must be kept alive as we
labour to build up the Local Church.
Ref. East Asia Pastoral Review, Vol. XVIII, No.3, 1980.

II.PRIESTLY MINISTRY AND CHRISTIAN COMMUNITY

Brian Hearne, CSSp.

THE AMECEA RESEARCH PROJECT

In November 1981 the fourth major AMECEA project was initiated
with a meeting in Nairobi attended by clerical and lay Representatives
from the AMECEA countries (Association of members of Episcopal Con-
ferences of East Africa). There are 5 full members in the Association:
Kenya, Uganda, Tanzania, Malawi and Zambia. Since 1976 the AMECEA
Pastoral priority has been the transformation of the parish structure

by the forming of small Christian Communities as basic cells of the Church.

This policy necessarily demands a closer study of the nature of priestly ministry, which has for long been identified with a rather static function centred on parish structures and on sacramental ministry rather than on a creative leadership role in the community. The topic raises serious questions on both the theological and socio-logical levels. It is common-place to hear that the renewal of the Church in accordance with the teaching of Vatican II-a renewal that is still at best only beginning and at worst ignored in many places in Africa as elsewhere - depends to a great extent on the renewal of priestly ministry and on a conversion of priestly attitudes.

Experiences in different parts of the world, from Rulenge, Tanzania to Sao Paulo, Brazil have shown that a new pattern of priestly ministry develops when small, or basic, Christian communities become the focal point of Church renewal. An experienced pastoral worker from Sao Paulo remarks, for example, that as various ministries develop in the basic communities, the leadership role of the priest is transformed into that of "equipping the equippers", and that this new role is a very demanding one, requiring, for instance, that the priest first of all be himself trained in the meaning and skills of the various emerging ministries, since he will otherwise be quite unable to help in the on-going formation of ministers. Similarly, the new style of leadership demanded of priests in the setting of a Church made up of small communities means far more work for them, not less.

What kind of Church? This is the crucial question. Differing answers to it - often implicit and unreflected answers-lie behind many of the tensions and divisions that seem to be part of church life today. Here we are concerned with the *theological* "model" that underlines varying, and sometimes conflicting, approaches to ministry. It is scarcely necessary to point out once again that Vatican II has put forward a renewed ecclesiology, a fresh way of looking at the mystery of the Church: the "People of God", the prin-ciple of *koinonia,* of communion, as the heart of the Church's mys-terious divine-human reality - "the sacrament of communion with God and of human unity". (Lumen Gentium,1).

Attempts to discover what this actually means in living situations,in *practice* have led to the model of the Church as a net-work of eucharistic communities, as a mystery of grace experienced and lived by believers in their actual life situation, in communities "with a human face".

The bishops of AMECEA have laid down guidelines for the Church in Eastern Africa in their policy statements of 1976 and 1979, and have opted for a Church where the gift of God's communion is made manifest in communion among people, rather than for a Church based on impersonal institutions and organization. They have seen small communities as the best means of renewing the Church, of bringing people to a living faith, of getting them involved in the life and mission of the Church, of fostering various ministries, of incarnating the Church in African cul-ture, and of making the Church into a transforming force for the whole of society.

Historical developments in ministerial structures: ... It is clear that every age has left its mark on the ministerial structures of the Church, so that it is

at least possible to find many developments that were in accord with
the needs of a particular time, but which may now be irrelevant and
even harmful. For this reason, study of the origins of ministry in
the Church, and of its subsequent developments, is an essential ele-
ment for any deep understanding of its innermost nature. It is
common-place, for example, to say that the word "priest" *(hiereus)*
is found in the New Testament only reffering to Christ himself and to
the whole Christian people ("the royal priesthood"), and never as
reffering to a particular group in the church (i.e. the clergy).
Words that are used to refer to ministers in the community include
episcopos, overseer, elder, presbyter, etc.

Another relevant point would be the prohibiton of "absolute"
ordination, as in canon 6 of the Council of Chalcedon, and the close
relationship between community and ministry, as exemplified in the
ancient practice of the community appointing its overseers (cf. the
case of the "election" of St. Ambrose, a layman, to the see of Milan,
to give just one example).

Magisterial documents: Vatican II marks a turning-point. It has
clearly spelled out the fact that *all Christ-
ians are priests through their baptism.* The debates over the text
that finally emerged as paragraph 10 of *Lumen Gentium* are sufficient
proof of this. It is significant that the Council's document on
Priestly Life, *Presbyterorum Ordinis,* begins its first chapter, "The
Priesthood in the Church's Mission", under the heading *The nature of
the priesthood,* with the statement: "The Lord Jesus...makes his whole
Mystical Body sharer in the anointing of the Spirit wherewith he has
been anointed, for in that Body all the faithful are made a holy and
kingly priesthood. . ." This is the context in which the role of
the special or ministerial priesthood, different in essence and not
just in degree from the priesthood of the faithful, must be situated.

Presbyterorum Ordinis outlines three main functions of the priest:

i. *Proclamation of the Word.* This is a new emphasis. It does not
mean just "preaching" from the pulpit, as a superior to inferiors;
it must be applied to all the ways by which God's Word is *communica-
ted* to people in their life situations.

ii. *Sacramental and cultic role.* This priestly function remains
indispensable, the very centre of the ministry of the ordained priest.
But it takes on a new "flavour" and is put into a new perspective, with
the stress on the proclamation of the Word. The liturgy is not the
action of the priest alone, but is an action of the whole Christian
community, who must be actively involved in it.

iii. *Leadership, "ruling" the community.* A new slant can also be found
here. The role of the priest as "ruler of God's people" is described
in a way that is incompatible with any authoritarianism: Therefore,
while priests fulfil the function of "father and teacher", they are also
"in common with all who have been reborn in the font of baptism, brothers
among brothers as members of the same Body of Christ which all are
commanded to build up". (Pres. Ord. No.9).

Ref: AFER, Vol. 24, No.4, Aug. 1982.

MINISTRY IN THE 80's

John A.Coleman, SJ.

*(The Executive Committee of the USA Conference of Major
Superiors of Men considered this paper, delivered in August 1980
at the CMR Assembly, significant enough to warrant sharing it with
the membership. The excerpts which follow underline the significance
attached by Fr. Coleman to the new terminology).*

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... I find it personally striking and worthy of serious atten-
tion and reflection that the term, "ministry", has come to be a
pervasive catch-phrase in Catholic circles of religious profession-
als just within the last decade. Everyone, it seems, has or does
ministry nowadays. How many new ministries (at least in the sense
of our seeing them as distinct ministries or, even, as ministries
have come into our purview in the last decade: community organizing,
ministry to divorced Catholics, ministry to gays, social ministries
of advocacy, the ministry of liturgical planning, directed retreats,
extraordinary ministers of the eucharist, specialized ministries to
the sick and dying—to name but a few. It is also worth noting
that people within Catholic circles of religious professionals often
rarely bother to define the term, so sure are they that everyone
knows what is being referred to when they evoke the word, ministry...

I am not here chiding any sloppy thinking or warning against
equivocal usages. Just the contrary in fact! I find this taken-
for-granted use of the term, ministry, of enormous sociological
importance. For as Schutz and other social scientists remind us,
it is just those things which are taken-for-granted, undefined and
unreflected on which constitute a culture in possession. It is
what we don't need to define which itself defines our world and
charts our view of reality. It is our prevailing ideology, our map
of expectations.

Of course, some careful theological definitions of ministry
have been essayed. We all stand in enormous debt, for example, to
Bernard Cooke's magisterial attempt, in his ground-breaking book,
Ministry to Word and Sacraments, to give some definite shape and
lineament to this gestalt by distinguishing and relating the many
ministries in the church and reminding us that there is not one but
plural charisms of ministry. He helpfully distinguishes five generic
categories of ministry: (1) Ministry as formation of community
(included in this are leadership, prophecy, supervision, governing).
(2) The ministry to God's Word (in its many forms of teaching, witness,
spiritual guidance, preaching, theology). (3) Ministry as service to
the people of God and to human need (this latter including both
caratative service to individuals in need as well as attention to struc-
tures which by oppressing create human distress). (4) The Christian
ministry to God's judgement and (5) ministry to the church's sacra-
mentality.

Three leitmotifs run through Cooke's historical study of forms
of ministry in the New Testament and throughout two thousand years of
church history. First, the charisms of ministry are plural.

This pluralism of charisms in the New Testament and early church history is in startling contrast to a historical development which yielded what has been called a "ministerial moloch" whereby the priesthood gobbled up all ministries in itself.

The second theme is that historical evidence derived from New Testament sources and later periods makes it very difficult to establish an unchaning "essence" for any ministry. Historical variability, mutations and anomolies abound in the record. Finally, the historical evidence shows that, traditionally in the first part of the first millenium, ordination followed upon discovered charism within the community.

The appearance of any new language system is always significant. For language defines for us our world. New language focuses our attention in different places and frees our imaginations to see reality in a new light. A shift in language usage raises fresh questions and new problems.

It is always an important sociological fact. No one, of course, talked very much in the 1950's and 1960's about ministry. Then the prized words were "apostolate", "mission", "vocation" and "priesthood". While these terms, to be sure, pointed to some of the same realities now covered by the word "ministry" the over-lap is not very complete. Importantly, they defined a different world, one now increasingly strange to us, problematic, not at all anymore obvious and needing no definition.

Then, as now, priest-hood was restricted to male celibates. Then, however, few needed to define the term. Now, in contrast, there are no cogent, ideological defenses for restricting priesthood to celibates or males. This is at least true sociologically, whatever one may think of the power of any particular theological defense for either one. The point is that the majority of people and lower clergy do not believe that only males or celibates can represent Christ. But, an effective ideology, as Geertz asserts, depends on widespread assent.

Even major conferences of bishops such as in the Netherlands, Brazil, Bolivia, Paraguay, Indonesia, Chad, Cameroons and the Central African Republic have called for a married clergy in the last decade. Again, theologians of the international stature of Karl Rahner and Edward Schillebeeckx have questioned as inadequate and non-cogent the theological grounding behind the Declaration of the Sacred Congregation for the Doctrine of Faith regarding the ordination of women.

The question was insistently debated in the 50's and 60's: just what is the appropriately lay apostolate. All agreed that this was pre-eminently "in the world," in the arenas of marriage, politics, economics and culture. How the simple and apparently innocuous language shift to ministry has changed all that! For the term, ministry, finesses the whole issue of lay vs. clerical or lay vs. ordained. Both ordained and non-ordained share ministry. The laity, far from being a residual category, now provide the generic term, ministry, for which the ordained are a mere sub-species.

Ref. CMSM Documentation. No.32 November 26, 1980.

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