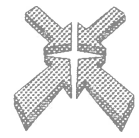


THE MIX



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Our Say - Do we have enough faith to doubt?

Mature people are generally insightful enough to know the limits of their knowledge, and brave enough to own up to those limits. They do not pretend to know what they do not know. They know that human beings are often learning the most when they are feeling for the right questions rather than grasping at the answers. They know that there is often more faith in honest doubt than there is in many quick answers and unchallenged convictions.

There is a marvellous paradox in all this. Confidence and certitude - especially when accompanied by intolerance, aggression and unwillingness to listen - may signal inner doubt and insecurity. What appears as confidence and certitude may be a sort of whistling past the graveyard of life.

Doubt and questions, on the other hand - especially when accompanied by tolerance, graciousness and a keenness to listen - may signal deep faith and inner conviction. What appears as doubt and question may be life-giving realism and healing honesty.

Such maturity is especially called for today in both Church and society. This is

not a time for witch hunting, public brawling or imposed conformity. Nor is it a time for withdrawing into factions or pursuing behaviours that promote polarisations amongst the baptized. Ours is a time to search for the right questions rather than hold anxiously to old answers or grasp at new ones. It is a time to reflect and listen, to be respectful and tolerant, a time for genuine conversation.

Pope Paul VI published his first encyclical - *Ecclesiam Suam* - in August 1964, some eighteen months before the end of the Second Vatican Council. Following Pope John XXIII's call "to read the signs of the times" (cf Mt 16:4), Paul VI emphasized the need for dialogue at all levels with all people of good will. Towards the end of *Ecclesiam Suam* we read his encouragement of the kind of dialogue that ought to be pursued within the Church:

It is our ardent desire that this conversation with our own children should be full of faith, of charity, of good works, should be intimate and familiar. We would have it responsive to all truth and virtue and to all the realities of our

doctrinal and spiritual inheritance. Sincere and sensitive in genuine spirituality, ever ready to give ear to the manifold voice of the contemporary world, ever more capable of making Catholics truly good men and women, men and women wise, free, serene and strong; that is what we earnestly desire our family conversation to be. (n.113)

Paul VI's call for dialogue and conversation implies particular dispositions and attitudes. He, and the Council which took up his call, envisage a Church that is more inclined to converse than tell, a Church that, because it is secure in the great promise "I am with you!", is courageous enough to own up to its questions, doubts and limits.

We cannot enter a genuine conversation if we believe we have the answers. As a prerequisite to dialogue we must search for the questions we ought to be asking, admit our doubts and acknowledge the limits of our knowledge. We have not arrived but are on a pilgrimage and we share that journey with other wayfarers who need our support and encouragement as we need theirs.

The Human Face

This journal is one of the works of the Sydney-based group Catalyst for Renewal Incorporated.

These are the current Members:
Marie Biddle RSJ, Kevin Burges,
Dr Ann Bye, Marie Byrne,
Aidan Carvill SM, Marea Donovan,
Geraldine Doogue, Kate Englebrecht,
Francis Gross, Catherine Hammond,
Sam Hammond, Michael Kelly SJ,
Robyn Lawson, Maryellen McLeay,
John Menadue, Dr Chris Needs,
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Ruth van Herk, Michael Whelan SM

The following is its mission statement:
We are believers who are attempting to establish a forum for conversation within the Catholic Church of Australia. Our aim is to prompt open exchanges among the community of believers, mindful of the diversity of expression of faith in contemporary Australia. This springs explicitly from the spirit of Pope John XXIII and Vatican II: "Let there be unity in what is necessary, freedom in what is unsettled, and charity in any case" (*Gaudium et Spes*, n.92).

The Patrons are:
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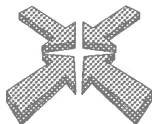
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(See coupon on back page for Friends' Application.)

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The Four Arrows and the Cross symbolise diversity giving rise to communion in and through the Paschal Mystery. Those who are diverse by nature and culture, in and through Christ, find lifegiving unity.

Catalyst for Renewal Incorporated publishes *The Mix* as one of its forums for conversation. All reasonable expressions of opinion relevant to the renewal of the Church are welcome. The Editor reserves the right not to publish a submitted text. Not all the opinions expressed in *The Mix* are those of Catalyst for Renewal Incorporated.

All items submitted for publication in *The Mix* should reach the Editor no later than the 12th of the month previous to publication.

My name is Tim O'Hearn. I was born Min Melbourne, the youngest of five sons. I was born in 1942. Dad was a pharmacist and he rented a pharmacy shop in Port Melbourne and a house in Camberwell. He traveled to work by public transport - Saturdays and Sundays included - and as a consequence we saw very little of him. He took off Good Friday and Christmas Day.

Dad died in 1962 when I was at university in Melbourne. Since then, my mother and three of my brothers have also died. My remaining brother is a Dominican and he lives in Adelaide.

I went to school at St Kevin's in Toorak, before it was a "public" school. I never enjoyed it much because I never felt as though I was able to measure up. My brother Denny was brilliant. Also, three of my brothers were in religious life at this time and I got the distinct impression I too was expected to enter religious life. (I can remember writing down "electrician" on one of the forms - anything to avoid being called up for an interview!)

We lived in a Dominican parish and, with two brothers at one time with the Dominicans, that was a central feature of our Catholic life. Now I am Rector of the Signadou Campus of Australian Catholic University in Canberra - formerly the Dominican Nuns training college.

I went to Monash University the first year it was open and did an arts degree with English and History majors. I followed that with a Dip Ed at Melbourne. My first job was at De La Salle, Malvern, where I taught for 9 or 10 years. Everyone taught a huge load and the normal class was about 48, though I remember one class of 98.

I enjoyed those years at De La. The kids were honest and blunt. They were a joy to teach. During those years I was also studying for a Bachelor of Education part time and beginning a family with my wife Margaret.

Margaret and I had four children while we were in Melbourne. In 1974 we moved to Sydney where I began teaching in what was then the Catholic College of Education. I also began an MA at Macquarie University and followed that with a second Masters at Sydney. I took responsibility for a survey of adult education across the metropolitan area and helped to set up Catholic Adult Education that continues to this day in Sydney. I was involved in programs of education for the new Rite of Reconciliation in parishes. Margaret and I also

had twins during this time. It was a pretty frantic period of our lives!

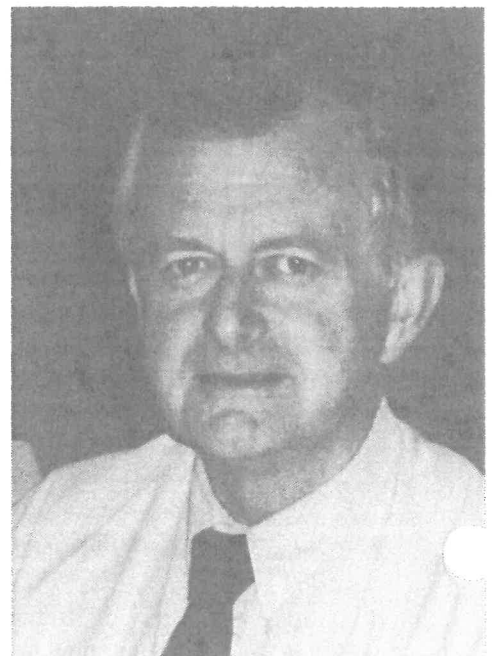
My parents have been an incredible influence on my faith development. We had the family rosary each night. Mum and Dad were both very committed in the local parish. Every night in Lent and Advent Mum and I went to devotions. I was immersed in the Catholic culture.

Whilst at University, I belonged to the Grey Sisters Younger Set. Every Friday night we would meet - boys and girls - and we would spend Saturdays mowing lawns, chopping wood or painting etc. The Sisters had no money and we did these odd jobs so they could look after the mothers and young babies. I can remember going to the markets with one of the Sisters to beg for food and taking food hampers to people. This all had an impact on me.

I have been part of a huge shift in the Church and society. There has been a shift in the amount of trust that can be placed on the wisdom of the priests and religious. Many lay people have grown in confidence in their work lives and brought that to the life of the Church. Sometimes this is unfortunate because the Church is not a business and some different principles apply.

There is still a huge need for the laity to come to understand the life of the Spirit in their inner selves. The potential for immersion in a Catholic culture cannot happen if it once did. The most significant place for passing on the faith I believe is the family, through modeling.

One of the principal questions before us is how much are we prepared to trust adults to be adults and to find their own paths and not expect them to fall into the pattern you've set in motion for them.



Tim O'Hearn

Your Say – Thoughts on the present moment

by Pat Mohen

I am into nothingness because that is what I am. I realize that I have always been into nothingness. This realization has rippled through and seeped into my being from the time I was a small child. Always this mirror of realization has been before me like some revelation. I had only to open my eyes and accept the inevitable, but for most of my life, such as it is, I have been too frightened to look into the mirror. It is frightening to come face to face with one's insignificance.

Up until this point, somehow, I have managed to keep my eyes tightly shut so as to blot out the clarity of the mirror image. I have filled my blinded days with obsessive work, beyond the strength of my impaired frame. Each morning there was the rising from a night of pain, sometimes of pain-terror, and dragging my pathetic body through the day hours of pain-energy.

It was 'for the neighbour'. I always told myself that there are no scales delicate enough to measure one's puny efforts on behalf of the 'other'. Only when the intended good or imagined good has been performed for the neighbour, there comes that brief moment of satisfaction.

There is this eternal need to be into this being. "Work while there is still light. The night comes when no person can work." But as for effectiveness, there is no micro measurement. All has gone into the ether of nothingness.

Traditional establishment churches presume to have the answer. Well if they have, why are they crumbling into nothingness,

and how could they be so blind in this present age, as to imagine that they could entrust the Christian story to structures of stone bricks and mortar?

Finally I have been forced to gaze honestly into the mirror. All day long it is perched there in front of my immobility. I can see how useless I really am and can no longer run away from it. Finally the feet have broken down into total ulceration and I sit through the day encased within the nothingness of my own being.

There is, I think, one consolation in being into nothingness. As the activity slowly falls away, there is more time to slip into thinking or rather into non-thinking. The reality of not going anywhere, of not doing, of simply sitting, makes it easier to slip into the nothingness of quiet, to mingle into the realm of the 'something other'.

This is where measurement has no reality, the purely physical, no meaning. It is where symbol is not written nor formed, but seen in the mystery of the mind's eye on those rare occasions when the mist and dust of activity have been cleared away. That is the eye that never closes but is so often blurred by the futility of doing.

So I sit and relax and drift into nothingness and reach the level where I am faced by those doors of my inefficient nothingness, invisible doors, but doors more effective than those heavy steel arrangements that block the way into man-made vaults.

So the only reality becomes the endless silence, the knowledge of not going anywhere and the sometimes drifting into the nothingness of the non-knowing.

Ah! to be able to reach beyond the sacred screen into the nothingness, and the godness within all nature has dalliance with this excellence.

Perhaps those ones who sit all day beside the stream begin to comprehend,

or those who stand on the sea shore at the world's edge are in some way aware,

or those who go into the mountains into the silence know of its portals,

and if I am true to the total hunger I may one day touch the unknown. □

Pat Mohen lives in Leederville WA.

Letters

Many, many thanks, *The Mix* brings hope to me constantly. I look forward to it each month.

Rita Heriban, Yallourn, VIC

Congratulations on what you are doing so well!

Maureen Keady, Dharruk, NSW

I thoroughly look forward to *The Mix* and enjoy reading it.

Michael McVerry SM, Tutu, Fiji

I've found *The Mix* helpful and challenging, and others here have also found it so.

Keep up the very good work!

Bernard Shah, Ocarm, Aylesford, England

The Mix articles are great.

Roger Horton, Perth, WA

We had our inaugural Spirituality in the Pub on Monday March 2. As you predicted SIP here is taking on its own particular flavour! We included a singer-songwriter as a presenter, along with someone with wide involvement at the 'justice' edge of the church. As much as possible I am trying to keep to presenters who are themselves in their twenties to thirties, with an additional leaning towards artists. We had some great

publicity for our launch (clipping from the *Courier Mail* enclosed). As well, *A Current Affair* filmed the whole evening. There were also a couple of reports from participants who talked to people who walked in off the street and who were delighted that 'I'm not the only one asking these questions!' So, it's working for some people.

Madonna Botting, Brisbane, QLD

We would like to hear your views on PRIESTHOOD. You might write a brief letter or a more extended piece, up to say 600 words. While we cannot guarantee to publish everything we receive, we would like to extend the conversation.

Essay – The church beyond the council

by Karl Rahner

As the Second Vatican Council was drawing to a close, the eminent Jesuit theologian, Fr Karl Rahner, reflected in the November, 1965 issue of *US Catholic*: "I want to imagine myself as an ordinary Catholic layman of the future and ask what will particularly strike him in (the Second Vatican Council's *Dogmatic Constitution on the Church (Lumen Gentium)*). Whether the date is 20, 30, or 100 years hence does not matter. I am no prophet, and this is not a prophecy but a dream, perhaps a nightmare". What follows is an edited version of Fr Rahner's reflection. A full copy of the text may be obtained on request. (Note: The original non-inclusive language is maintained in faithfulness to the style of the times.)

At that future date there will be Christian, Catholic communities all over the world though not evenly distributed. Everywhere they will be a little flock, because mankind grows quicker than Christendom and because men will not be Christians by custom and tradition, through institutions and history, or because of the homogeneity of a social milieu and public opinion, but - leaving out of account the sacred flame of parental example and the intimate sphere of home, family, and small groups - they will be Christians only because of their own act of faith attained in a difficult struggle and perpetually achieved anew.

The stage of human history will be even more a single unity than it already is, everyone will be everyone's neighbor and the attitude and action of each will contribute to determining everyone's historical situation. And since the Christians will form only a relatively small minority with no independent domain of their own, they will all, though in varying degrees, live in the "diaspora of the Gentiles".

Nowhere will there be any more "Catholic nations" which put a Christian stamp on men prior to any personal decision.

And wherever, in the name of the necessity of uniform education and organization, the State, or perhaps the future Super-State, imposes a single ideology by every up-to-date means, it will not be a Christian philosophy which is proclaimed as the official ideology of society.

Christians will be the little flock of the Gospel, perhaps esteemed, perhaps perse-

cuted, perhaps speaking with clear and respected voice in the polyphonic or cacophonous chorus of ideological pluralism, perhaps continuing to bear witness to the holy message of their Lord only in an undertone, from heart to heart.

They will know each other as brothers, for there will be very few of them who have not by their own deliberate decision staked their own heart and life on Jesus the Christ. There will be very few hangers-on, for there will be no earthly advantage in being a Christian. They will certainly preserve faithfully and unconditionally the structure of their sacred, unworldly community of faith, hope, and love, the Church as it is called, as Christ founded it.

They will certainly freely make use of everything that the future offers them or allows them by way of organization, mass media, technology, etc. But that Church will have been led by the Lord of history into a new epoch. It will be dependent in everything on faith and on the holy power of the heart, for it will no longer be able to draw any strength at all, or very little, from what is purely institutional.

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by its Lord and his Spirit.*

And so they will feel themselves to be brothers because, in the edifice of the Church, each of them, whether serving in office or without office, will depend on every other, and those in office will reverently receive obedience from the others as a free and loving gift. It will not only be the case, but it will be clear and plain to see, that all dignity and all office in the Church is uncovenanted service, carrying with it no honor in the world's eyes, having no significance in secular society. Unburdened in fact with any such liability, perhaps (who knows?) it will no longer con-

stitute a profession at all in the social and secular sense.

The Church will be a little flock of brothers of the same faith, the same hope, and the same love. It will not pride itself on this, and not think itself superior to earlier ages of the Church, but will obediently and thankfully accept its own age as what is apportioned to it by its Lord and his Spirit, not merely as what is forced on it by the wicked world.

Our imagined Christian will be living as a member of the little flock in an immeasurably vast world of non-Christians. How in such circumstances is he to think of his Church? How is he still to live with the inalienable consciousness that the Church is founded by God, by Christ, the Lord of all history, that it is the sole eternally valid religion? How is he to do so, when the day when all mankind will be Christian will seem to him unimaginably more distant than it is even for us, because no force of a homogeneous society and tradition will operate any longer in favor of the Church?

He will be able to do it only if he views the Church as the sacrament of the world's salvation. This expression will bring enlightenment and consolation and he will be grateful to find it mentioned for the first time in an official ecclesiastical document of our age (*Dogmatic Constitution on the Church*). And when he studies the history of this Council (Vatican II) which we are living through, he will be astonished to realize that this statement was made at the Council quietly and spontaneously, without opposition or surprise, without anyone appearing to notice just what was being said.

But in this conciliar text the Church is not the society of those who alone are saved, but the sign of the salvation of those who, as far as its historical and social structure is concerned, do not belong to it. By their profession of faith, their worship and life, the human beings in the Church form as it were the one expression in which the hidden grace promised and offered to the whole world emerges from the abysses of the human soul into the domain of history and society.

The Church is the sacrament of the salvation of the world even where the latter is still not and perhaps never will be the Church. It is the tangible, historical manifestation of the grace in which God

communicates himself as absolutely present, close, and forgiving.

On these grounds our future reader of Vatican II, although he belongs to the small, poor flock of the Church, will have a proud and calm attitude to the non-Christian world around him. He will not have the impression of belonging to a small, unimportant, submerged group of esoterics or fanatics and yet of having to maintain that these few alone are in possession of truth, grace, and salvation. This future Christian will regard himself and other professed Christians as the advance party of those who, on the roads of history, are travelling to God's salvation and eternity.

The conciliar statement will also make him understand a quite new and profounder theology of the true nature of the Mission. He will not anxiously scan statistics to see whether the Church is really the biggest ideological organization or not, or whether it is growing proportionately quicker or slower than world population. He will indeed go out into the world with missionary zeal and bear witness to the name of Christ.

The Christians will meet boldly and hopefully as brothers those who do not wish to be his brothers in his "view of the world". He will see in them persons who do not know what in fact they are, who have not yet clearly realized what in the depths of their life they are, it is to be assumed, already accomplishing.

He sees in others anonymous Christianity at work in innumerable ways. He will not call their kindness, love, fidelity to conscience, "natural" virtues, which are only really found in the abstract. He will think that the grace of Christ is at work even in those who have never expressly invoked it, but who in their inexpressible, nameless longing have nevertheless desired it.

In preaching Christianity to "non-Christians", therefore, the future Christian will not so much start with the idea that he is aiming at turning them into something they are not, as trying to bring them to their true selves. Not, of course, in the modernist sense that Christianity is only the full development of a natural religious need, but because God in his grace, in virtue of his universal salvific will, has already long since offered the reality of Christianity to those human beings, so that it is quite possible and in fact probable that they have already accepted it without expressly realizing this.

Our future Christian's bishops, of course, will be men whose episcopal office confers

no special social position, power, or wealth. It will no longer be a worldly honor to be a bishop in the little flock. Socially the bishop will not look very different from any other official in a small voluntary group effectively dependent on the good will of that group.

The Christian of the future will not feel himself reduced in stature or oppressed by his bishop. He will take it for granted that in the little flock of voluntary believers there must be a sacred order grounded in the Spirit of Christ. This will be all the clearer to him because of the terrible harshness with which the extremely complicated social structures of the future will protect their existence and unity. He will know that even in the community of the faithful there must be those who are responsible for binding decisions and action, and that the Spirit of Christ which animates all will be with such men. And that Christian, of course, is a Christian voluntarily in faith, not a product of social circumstances and tradition.

It will no longer be a worldly honor to be a bishop in the little flock. Socially the bishop will not look very different from any other official in a small voluntary group dependent on the good will of that group.

As for the bishop, there will be nothing else for him, as in the ancient Church of the martyrs, but continually to invite such voluntary obedience and understanding for his decisions, in love and humility. He will have to carry out his office as a service because at his back there will no longer be any earthly social power of tradition or the great mass of those who will always obey in any case.

Who can tell, perhaps in the actual details of life as well as in theoretical questions, and in view of the unmanageable complexity and difficulty of action and thought in the future, the official Church in its *magisterium* and pastoral care will simply no longer be in a position to do anything but leave very many things - or even most things which involve particular concrete decisions - to the conscience of the individual. It may even be that in cases where such official decisions still can and

must be taken, there will be an insistent appeal for prior advice and deliberation of a very fraternal kind. For on the one hand it will be impossible any longer for decisions to be taken solely from above in paternalist wisdom, and on the other, no one in the Church will have any wish to exercise the right - which will of course still subsist, and which does not belong to everyone - of making such binding decisions, in the sociological forms of earlier ages.

The most important thing about Vatican II is not the letter of the decrees, which in any case have yet to be translated by us all into life and action. It is the spirit, the meaning of what happened that really matter, and which will remain operative.

They may perhaps be submerged again for the time being by a contrary wave of caution, fear of one's own courage, terror of false conclusions that people may like to draw. It may seem to some short-sighted people that after much talk and fuss everything is much as it was. But the real seeds of a new outlook and strength to understand and endure the imminent future in a Christian way have been sown in the field of the Church and the world. God himself will provide the climate in which this crop will grow - the future historical situation of the Church which he, as the Lord of history, will bring about.

WHO IS A CHRISTIAN?

The basic and ultimate thrust of Christian life consists not so much in the fact that a Christian is a special instance of mankind in general, but rather in the fact that a Christian is simply man as he is. But he is a person who accepts without reservations the whole of concrete human life, with all its adventures, its absurdities and its incomprehensibilities. A real non-Christian on the other hand, a person who could not even be called an "anonymous Christian" in the ultimate depths of the way he lives out human existence, is characterised precisely by the fact that he does not muster this unconditional acceptance of human existence. In the concrete a Christian is a person who is distinguished in a great variety of ways from a non-Christian: he is baptised, he receives sacraments, he belongs to a very definite organisation, he receives norms from this organisation, he has to acquiesce calmly in a certain lifestyle with the same kind of patience with which he confronts the uncontrollable givens in the other areas of his life. The really ultimate thing is that he accepts himself just as he is, and does this without making anything an idol, without leaving anything out, and without closing himself to the totality of what in the ultimate depths of reality is inescapably imposed upon man as his task (Karl Rahner, *Foundations of Christian Faith*, Seabury Press, 1978, p.402)

By his sufferings shall my servant justify many, taking their faults on himself. Hence, I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death, and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners. (Is 55:11f)

*Proclamation and dialogue are thus both viewed, each in its own place, as component elements and authentic forms of the one evangelizing mission of the Church. (Pontifical Councils for Interreligious Dialogue and for the Evangelization of Peoples, **Dialogue and Proclamation (1991)**, n.2)*

*Dialogue can be understood in different ways. Firstly, at the purely human level, it means reciprocal communication, leading to a common goal or, at a deeper level, to interpersonal communion. Secondly, dialogue can be taken as an attitude of respect and friendship, which should permeate all those activities constituting the evangelizing mission of the Church. This can appropriately be called "the spirit of dialogue." Thirdly, in the context of religious plurality, dialogue means "all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment," in obedience to truth and respect for freedom. It includes both the witness and exploration of respective religious convictions. It is in this third sense that the present document uses the term dialogue for one of the integral elements of the Church's evangelizing mission. (Pontifical Councils for Interreligious Dialogue and for the Evangelization of Peoples, **Dialogue and Proclamation (1991)**, n.9)*

How wonderfully is man's love transformed by the interior experience of this nothingness and this nowhere. He who patiently abides in this darkness will be comforted and feel again a confidence about his destiny, for gradually he will see his past sins healed by grace. The pain continues yet he knows it will end, for even now it grows less intense. Slowly he begins to realise that the suffering he endures is not hell at all but his purgatory. (Cloud of Unknowing, Image Books, 1973, Chapter 69, p.137.)

As we noted in our reflection on priesthood in the OT (*The Mix*, 3:1, p.6), we must beware of the tendency to find in the Bible what we wish to find there, rather than what is actually there. Our experience of priesthood today, for example, reflects a particular mix of biblical origins, historical-cultural forces and various responses from the Church through the ages. The *form* of the priesthood - as distinct from the priesthood *as such* - must be submitted to critical evaluation in the light of thorough research. Our wish to either maintain or reject that form, ought not prevent us searching Scripture and tradition with objectivity.

As with the OT, in the NT the word for priest is not much help. The Greek word is *hiereus*, and it is generally applied in the NT only to the Jewish priesthood. The word is, however, applied to Christ in the Letter to the Hebrews and to all the baptized in the First Letter of Peter. We can glean more about the priesthood's early development from the NT community's understanding of Jesus and the community roles spoken of in the NT.

In Judaism at the time of Jesus, due to the growing importance of the synagogue, the priesthood had become largely identified with temple worship and its elaborate sacrificial ritual. In this context, Jesus was a layman. However, in the Letter to the Hebrews - written probably around the years 80-90 AD - there is reflected a theology that was highly significant in the Church's growing understanding of priesthood. The author of Hebrews wishes to show that the sacrifice of Jesus has replaced the OT sacrificial worship, and he refers to the latter in its most venerable and authoritative expression. The Letter to the Hebrews sees a unique priesthood exercised by Jesus. Jesus is the new and eternal high priest.

Intimations of the same thinking about Jesus as the new and eternal high priest can be found also in the identification of Jesus with the temple (Jn 2:21), his self-giving love which constitute a sacrifice pleasing to God (Eph 5:2 and 1Cor 5:7), and in the description of the institution of the Eucharist in the synoptics.

An extremely difficult exegetical and theological question arises: How is this new and unique priesthood of Jesus manifest in the community of believers? The faith tradition has consistently held that the priesthood of Jesus was invested in all the baptized, but in a unique way in the *episkopoi* (the *supervisors* - see *The Mix*, 2:10, p.6). It was also shared by the *presbyteroi* (the *elders*) who assisted the *episkopoi* and were at times the one and same person. The Reformers of the 16th century, however, broke with this tradition and claimed that the priesthood is invested completely in all the baptized, that no one shares that priesthood in a way different from any other baptized person.

Tradition - The priest in the 4th century

Noted historian Peter Brown writes: "(By the beginning of the 4th century the Christian Church) had a recognizable hierarchy with prominent leaders". So, when Diocletian introduced the last great persecution of the Church in 303, the prime targets were the Christian bishops, priests and deacons.

When Constantine ended the persecution of the Church in 312, it was already a complex and significant body within the Empire. He not only brought peace to the Church but wealth, and the ability to consolidate very quickly strong local churches. Huge basilicas and many smaller churches were built in the following years. Constantine's gathering of all the Christian bishops at Nicaea in 325 for a world-wide ("ecumenical") council, allowed the Church to see itself, for the first time, as the privileged bearer of a universal law.

All this gave rise to what Peter Brown calls "a new style of urban leadership. Bishops and clergy received immunity from taxes and public services. In each city, the Christian clergy became the one group to expand rapidly, at a time when the strain of empire had brought other civic associations to a standstill." Normal civil litigation had become prohibitively expensive so the bishop began to act as exclusive judge and arbiter among Christians and even between Christians and non-Christians. Brown adds: "In a world where the business of administration had always been delegated, at a local level, in such a manner as to mobilize a wide variety of participants, the emergence of the Christian clergy as a privileged and ambitious local group was a decisive change: for it took place in an area that affected the entire structure of the Roman empire." Also, the religious revolution was accompanied by a social revolution: the creation and stabilization of a new and self-confident upper class most of whom happily embraced Christianity.

So the *episkopoi*, *presbyteroi* and *diakonoi* of the NT took on a somewhat different form in the 4th century. These roles - bishops, priests and deacons - now had a much clearer definition, one that was deeply intertwined, for better or worse, with the day to day organization and functioning of both the Church and the Roman empire.

News in Brief

• **Two Catholic centres for the study of theology in Sydney will close at the end of 1998.** The Catholic Theological Union (CTU) was established by the Marist Fathers at Hunters Hill in 1974. With the assistance of a number of religious, clergy and lay people, the CTU provided unprecedented opportunities for the laity to gain tertiary qualifications in theology. CTU pursued a deliberate policy of serving the laity during its 24 years. At its peak, in the early nineties, there were 300 students studying at the CTU, from more than 140 suburbs, some as far away as Newcastle, Springwood and Kiama. Most were part time, and about two thirds were laity. Saint Paul's National Seminary (SPNS) opened in 1968 as a collaborative response of the Australian Catholic Bishops' Conference and the Missionaries of the Sacred

Heart to provide seminary education for older men serving the Church as priests. In the past 25 years over 500 men have come to the seminary and 275 priests have been ordained. SPNS also had a number of the laity attending courses. The Columban Fathers' Pacific Mission Institute at Turramurra - later called the Columban Mission Institute (CMI) - combined with CTU to form the Union Theological Institute (UTI). The UTI and SPNS were founding members of the Sydney College of Divinity. The CMI closed at the end of 1996. After 1998, tertiary Catholic theological education in Sydney will be carried forward by the Catholic Institute of Sydney at Strathfield, Australian Catholic University and the Educational Centre for Christian Spirituality at Randwick, which offers distance education.

• **"Basic Norms for the Formation of Permanent Deacons," and the "Directory for the Ministry and Life of Permanent Deacons"** were released on March 10 by Cardinal Pio Laghi, prefect of the Congregation for Catholic Education. The Cardinal reviewed the history of the permanent diaconate. He said that "in the Western Church the ministry of deacons was flourishing until the 5th century; then ... a slow decline began, which made it only an intermediate stage for candidates to the priesthood." He pointed out that the permanent diaconate was revived with Vatican Council II, and implemented by Paul VI's 1967 Apostolic Letter "Sacrum diaconatus ordinem". He said that the need was felt "to resume discussion and to plan true and real 'basic norms', analogous to those in existence for the priesthood."

Bulletin Board

• Catalyst Calendar

(Info: Pauline on 02 9816 4262)

• Spirituality in the Pub:

Ballarat - (Info: Kevin on 03 5332 1697).

Rowral - The Grand Bar and Brasserie, 7.30pm-9pm: April 23 - "Tradition" with Deirdre Grusovin and Dan Neylon OFM. (Info: John on 02 4878 5230)

Campbelltown - The Catholic Club, 7.30pm-9pm: May 13 - Michael Whelan and Kate Englebrecht will give an introductory evening on SIP, outlining its history, spirit and purpose. (NOTE: This had originally been scheduled for May 6 but was changed to fit in with other events in the diocese. (Info: Sr Julianne on 02 9603 3000 (W) or 02 9603 2749).

Canberra - (Info: Rita on 02 6288 4715).

Clayton (VIC) - 8pm-9.30pm: May 5 - "Spirituality and Politics", (speakers tba) (Info: Ann on 9701 7076 or 9701 3740 or Joyce on 9700 1250).

Kincumber - (Info: Sue on 02 4334 3174 (H) or Toni on 02 4341 6986 (H)).

Newcastle - The Hotel Delany, Darby St, 7pm-8.30pm: April 16 - "Change and Growth: Challenging World, Challenging Church" with speakers Geraldine Doogue and Michael Whelan. (Info: Gail on 02 49791141 (W) or Gerard on 02 4945 5343 (h.))

Paddington - May 6 - "Can You Be Alone and Happy?" (Ruth Cracknell and one other). (Info: Marea on 9387 3152 (H))

Geelong (Info: Denis on 03 5275 4120).

Penrith - (Info: Dennis on 02 4773 8429 or 02 4751 7096).

Ramsgate - The Intersection Hotel, cnr Rockey Pt Rd and Ramsgate Rd, 7.30pm-9pm: May 19 - Michael Whelan and Kate Englebrecht will give an introductory evening on SIP. (Info: Claudette on 02 9587 3039 (H)).

Richmond (VIC) - (Info: Simon on 03 9497 1631).

Rouse Hill - The Mean Fiddler on Old Windsor Rd, on the last Tuesday of the month, 7.30pm-9pm: April 28 - "Don't Worry, Be Happy" with Terry O'Mara and Lisa Elliott. (Info: Tim on 9736 2324 (H)).

Waitara - The Blue Gum Hotel on the Pacific Hwy, the third Wednesdays of the month, 7.30p-9pm: April 15 - "Can You Be Catholic and Happy?" with Peter Quinn SJ and one other speaker. (Info: Marie on 9869 9801 or Robyn on 9876 6139)

• **SIP for young adults:** Two venues in Sydney are currently being explored - Pymble (Info: Greg on 9418 2397) and Manly (Info: Fr John on 9905 3022).

• **Conversation at Chameleon Café**, 48 Lackey St, Summer Hill, 7.30pm-9pm: April 15 - "Sexuality within the Church" with speaker Dorothy McRae-McMahon. (Info: Gerard and Lindy on 02 9799 2907)

• **Forums for the Future:** The first Forum will be held at the McKillop Campus of ACU, North Sydney, Sunday May 17, 2pm-4pm. The topic will be "The Future of the Church" with speakers Ms Teresa Pirola and Fr Richard Lennan. Entry free.

• **Sr Mary Benet McKinney OSB** from Chicago will be a guest of the CEO in Parramatta in September. She works as a management consultant for Church systems. (Info: Br Aengus on 9840 5650).

• **Praying with Icons** - A course of Retreat/Seminars over six Saturdays, March-July 1998. Praying with Icons I is on Saturday May 9, 1998, 1.30pm-4pm at St Benedict's Monastery, 121 Arcadia Rd, Arcadia NSW 2159. (Info: Br Mario).

• **Copies of Fr Ted Kennedy's address** on the occasion of the 25th anniversary of the St Vincent's parish (Redfern) community are available from Eremos Institute, 16 Mason's Drive, Nth Parramatta, 2151.

• **"Native Title Showdown"**, a two page article by Frank Brennan SJ, gives a good sketch of some of the key issues involved. Copies of this article are available from the Editor of *The Mix*. (Send a long stamped, self-addressed envelope with one extra stamp to cover copying and handling.) (NB: Frank Brennan is the Director of the Uniya Jesuit Social Justice Centre at PO Box 522, Kings Cross NSW 2011.)

• **Mt St Benedict Centre, (Pennant Hills, NSW)** a ministry of the Sisters of the Good Samaritan offers hospitality in an atmosphere of prayer, education and support for life's journey, seminars and retreats. (Info: 02 9484 6208).

• **Women in the Churches** is a project to develop a directory of women's groups in Australian churches. (Info: Esther on 02 9390 5152 or Sandie on 02 9956 5811).

