

MINISTRY

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Introduction

While in practice ministry in the Christian churches is flourishing, theologically speaking it is in a state of some disarray at this time. Prior to the Second Vatican Council the term 'ministry' was not common in Roman Catholic circles and was considered to have a Protestant 'ring' to it. Since the Second Vatican Council and its intentional empowerment of the laity, there has been an explosion of ministries, and attempts by church authorities to circumscribe usage of the term have been largely unsuccessful. Yet what is, and is not, considered to be ministry is difficult to determine.

There is a particular problem in the Roman Catholic Church. Because the ministry of ordained priesthood is restricted to male celibates, an ageing and diminishing category in many countries, increasingly lay people who are not ordained assume some duties appropriate or at least generally restricted to the ordained. This complicates attempts at clarity and definition since although there are ministries proper to the laity, there are also tasks and duties proper to the ordained priesthood currently being performed by the laity because of a shortage of priests. At the same time there is also disarray within the Reformed churches. The recent ordination of women to the priesthood and the episcopate within the Anglican Communion, as well as the ordination of people living openly in same-sex partnerships, have not only disrupted ecumenical relations but have also undermined Anglican unity around matters such as who may minister and by what authority.

The English word 'ministry' translates the Latin *ministerium*, which in turn renders the Greek *diakonia*. It is used frequently in the New Testament, especially in the letters, and its use ranges from reference to general kinds of services to the ministry of the apostles.

I will take Thomas F O'Meara's six characteristics of ministry as a framework for this discussion of Christian ministry. According to O'Meara, ministry is (1) doing something; (2) for the advent of the kingdom; (3) in public; (4) on behalf of a Christian community; (5) which is a gift received in faith, baptism and ordination; and (6) which is an activity with its own limits and identity within a diversity of ministerial actions.¹

Ministry as 'doing something'

The first point O'Meara stresses is that ministry is about activity. It is concerned with actions that are for the sake of the reign of God and which seek to realize the in-breaking of God's kingdom in the midst of daily life.

The emphasis on ministry as 'doing something' is important in that in the past the laity, the vast majority of Christians, were considered to be purely passive recipients of the actions

of a ministering elite, the ordained. They, the vast majority of church members, were the subjects of ministry rather than its agents. The many 'corporal works of mercy' the laity performed were considered private actions more beneficial to their own individual salvation than part of the public life, service and activity of the church as such.

It is also important to point out that the activity that constitutes the ministry of the 'laity' or the 'non-ordained' (neither term is satisfactory) is activity which is *proper* to these ministers as baptized Christians who have been given particular gifts for the service of the Kingdom of God. That is why a term sometimes still used, 'the apostolate of the laity', is also problematic. The term 'laity' is unsatisfactory in that it inevitably conjures up the sense of 'amateur' as opposed to 'professional'.² At the same time, the term 'apostolate' seems to tie the work of the laity into that of being ancillary to the hierarchy. Thus the term 'apostolate of the laity', as Enda Lyons points out, seems to portray the laity as 'amateur apostles'.³

Yet at the heart of the recovery of a more authentic understanding of ministry since the Second Vatican Council is, as the New Testament understood it, that there is a variety of gifts given by the one Spirit.⁴ Thus 'lay' or 'non-ordained' ministries are given by the Spirit, not bestowed upon the laity by the episcopate, which is itself only one ministry within the church, albeit a very important and in fact essential one. While the episcopate has a key role and responsibility in recognizing and authorizing other ministries, those who exercise such ministries are not like a 'reserve force' for the ordained priesthood. Nor are lay ministries 'cast-offs' from the ordained ministry; they are not 'Santa's little helpers' who step in when Santa is short-handed. Certain members of the laity have roles, tasks and responsibilities that are properly their own as ministers within the church at the service of the kingdom.

One way that we can understand the problem here theologically is outlined by George Tavad. In his view, there is a tension between two elements in terms of the church's self-understanding, namely, the institutional element and the charismatic element. If the charismatic element were dominant, then ministry would be understood primarily as the response of the church to its mission to serve the reign of God under the continuous and ever-present guidance of the Holy Spirit. The present mission of the church and the prompting of the Spirit would take precedence over custom and practice; tradition would be seen as something dynamic and developing in response to the church's present circumstances rather than as something necessarily static in fidelity to the church's memory.

Instead, what we have today, according to Tavad, is a domination of *ministerium* by *magisterium*, whereby the present activity of the Spirit is subordinated to the church's memory of Christ and its preservation of the deposit of faith. The result is a privileging of a static and unchanging understanding of ministry based on certain assumptions with regard to Christ's intentions for the structuring of the church. These assumptions are themselves founded upon particular interpretations of the New Testament which are at least open to question in the light of more recent biblical scholarship.⁵

Yet even a casual reading of the accounts of the early church, as reflected, for example, in Luke-Acts and in St Paul's letters to the Corinthians, shows that the first Christians understood themselves to have greater flexibility and responsibility for ordering and structuring ministry than the churches readily accept and admit today. Clearly, ministry from the very beginning was understood as the activity of a variety of believers fulfilling various roles and duties for the sake of the one and united body of believers in Christ. Ministry was initially characterized by the performance of services in response to felt needs as they emerged in the nascent community, and only subsequently came to be understood as the holding of sacral offices in fidelity to an explicit mandate from Christ during his earthly life.

The emphasis on ministry as a vibrant activity serving the reign of God in response to the circumstances of the present day is important. Yet account must also be taken of the fact that in Western culture today a narrow instrumental rationality has become dominant, which can potentially misinform how we understand and practise ministry. Since the Industrial Revolution there has been, as Paul Tillich argued, a separation between 'technological' and 'ontological' reasoning.⁶ *Technē*, in its original and broadest sense, refers to all kinds of activity whereby humans craft, shape and inhabit their world. Thus, for example, the *technē* includes the activities of the carpenter and the engineer but also of the poet and the artist. Today, the realms of art and the aesthetic have become separated from *technē*, and a pervasive technological reasoning, inevitably narrow because it has become devoid of these aspects, tends to over-value and over-emphasize the kinds of activity which appear tangibly and empirically, if not even purely economically, productive. Yet it is the work, for example, of the artist or the poet that perhaps most readily points us in the direction of issues and questions of ultimate concern. Technological reasoning is essentially reductionist.⁷ For this reason, we must be conscious of the privileging today of particular kinds of actions and indeed of activism in general when we seek to understand ministry as 'doing something'. The activity of ministry is essentially one of witnessing to, re-imagining and re-presenting God's gracious and free self-giving presence in the world. It is a *technē* only in the broadest sense of crafting and shaping the world so that it conforms to the reign of God.

This is why the Tridentine understanding of ordained ministry as *representatio Christi*, an understanding that reached its high point in the Counter-Reformation, deserves to receive renewed attention. Ministry understood as representation fits in very well with the church's sacramental self-understanding. Echoing Rahner's theology of symbol we can understand a sacrament as the most primordial manner in which one reality re-presents another; in other words, allows or enables 'the other' to be present. Ministry understood primarily as the activity of representation allows us to get the balance right between 'being' and 'doing'. On the one hand, representation implies a kind of passivity in the sense of a self-emptying that allows an 'other' to be present. On the other hand, it requires active participation in the process of enabling 'the other' to be present. Speaking specifically about priestly ministry in contemporary culture, the German bishops have warned that ministry is not, like so much of contemporary activity, about productivity. Ministers allow or enable the kingdom of God rather than 'produce' it as such.⁸

Ministry understood as representation also brings to the fore the concept of receptivity. The first thing a minister 'does' is to receive, obediently, as suggested by St Paul, 'For I received from the Lord what I also handed on to you'.⁹ It is actively receiving the Word of God written down in the scriptures and handed down in the tradition of the believing community, and re-presenting this to contemporary believers in order to confirm and nourish them in their discipleship.

The Council of Trent was defending the concept of priest as *representatio Christi* over against the Reformers and thus over-identified it with ordained ministry. By virtue of baptism every Christian is a representative of Christ and one cannot apply the concept of ministry as *representatio Christi* to the ordained alone. The ordained minister, and in the first instance the bishop, represents a particular and distinctive aspect of Christ's real presence in the church, that is, Christ's leadership of the church. Christ never ceases to lead and guide the church on its pilgrim journey through time.¹⁰ That is why traditional Roman Catholic theology refers to the priest as *representatio Christi capitis ecclesiae*. The ministry of the

ordained is characterized by re-presenting the leadership of the church by Christ, and serves the church by providing for the church's co-ordination and unity.

For the advent of the kingdom

One of the key emphases of the Second Vatican Council was the recovery of the understanding that the church was not an end in itself but exists to serve, herald and realize the reign of God.¹¹ To people who live in democratic societies the idea of living in a kingdom may seem vaguely despotic. But in Jesus' time the rule of the king stood in contrast to that of the tyrant or the despot. To dwell in God's kingdom was literally to have reached the 'promised land' in terms of conditions not only for basic personal security but also for human flourishing. The ministry of Jesus himself showed that there is no separate, idealized reign of God. The Kingdom of God is realized fully only at the end of time but it also has a reality here and now, and therefore in the midst of various kinds of tyrannies and despotic forces. God reigns where communities and individuals, despite the reality of sin and evil, allow God's rule to be written in their hearts and to govern their daily activities. One can take Jesus' response to the disciples of John as a charter for the reign of God.¹² Blind people see, lame people walk, lepers are cleansed; the dead are raised and the poor have good news preached to them. In our terms, this means that the Kingdom of God is present and being realized wherever the various elements that diminish people, that rob them of their dignity, that enslave them, are being overcome and removed. Activity which restores people to communities in which they can flourish, which removes the sources of indignity, which restores people to the fullness of themselves, is work for the Kingdom of God.

Such work goes on in many and various ways, within the visible confines of the church as well as outside it. If God's salvific will for all people¹³ is not just an aspiration, but a genuine intention, then God must create the possibility for all people, at each time and in every generation, to experience and to respond to God's grace. God's Word goes forth where it will and does not return empty.¹⁴ But is it useful to designate all activity (our first characteristic of ministry) that somehow helps to realize the reign of God (our second) as Christian ministry as such? This leads us to a present difficulty that we must now discuss.

Is every activity for the kingdom ministry as such?

Up until now we have been broadening the common understanding of ministry. But if a category or definition is to be of any use, such an understanding must also be circumscribed. In order to say what ministry is, we must also be able to say what it is not. If everything that heralds God's reign were to be characterized as ministry, then the category would cease to be of any real use and we would have to construct another one. However, the task of delimiting ministry is difficult in the present context because it tends to be interpreted as the hierarchy seeking to exclude the laity from certain privileged tasks and functions. We are still dealing with the fact that in the past all ecclesial ministry became reduced to one ministry, that of the ordained, experienced at times as a powerful elite within the church. The 'power of the priest' became something to be feared, as having control, as it was at times understood to have, not only over events in this life but in the next life as well.¹⁵ It is telling that for many the ordained ministry became so identified with the church that a seminarian was commonly understood to be 'joining the church', or leaving it, if he chose to leave the seminary.

As a result of the Reformation in the Protestant churches and of the Second Vatican Council in the Roman Catholic Church, there has been an increase of activities which have been designated as ministries.¹⁶ Today, people who are not ordained as priests serve as chaplains and pastoral assistants in parishes, schools, hospitals and prisons. They are also leaders of prayer groups, counsellors, youth workers. These people understand themselves, and are often accepted by the people, as ministers. In addition, there has been discussion as to whether the less obvious and public Christian activity of, say, devout long-term hospital patients who offer up their sufferings for the sake of the kingdom, should be dignified with the description of being ministry. Similarly, what of busy parents who, because of their commitments to their families, have no time to take on more structured ministries in the church? Given the foundational nature of the Christian family in the life of the church, is Christian parenting not also important ministry? Many think so and seek to describe it as such.

However, in the Roman Catholic Church, the Roman Curia is uncomfortable with a wide application of the term, preferring to restrict its usage to describing the service of the ordained and that of a few others, most of whom perform liturgical services as readers or distributors of the eucharist.¹⁷ Church authorities sometimes defend their position by arguing that liberal usage of the term would only lead to a 'clericalization of the laity', that is, a loss of the essentially distinct identity of the service of baptized Christians in the church.¹⁸ However, such arguments are at least as motivated by concern about the loss of the distinctiveness of ordained ministry.

It would seem that attempts to delimit and define ministry today are inevitably made against the backdrop of a lay-cleric dichotomy and concerns about authority, power and decision-making within the church.¹⁹ Therefore, in an effort to draw the line, so to speak, with regard to what may or may not be described as ministry, the first step is to realize and accept that ministry is about service, not status; that, as we have already noted, not everything that is of importance to the proclamation of the kingdom needs to be called ministry; that we need to find other ways of valuing and acknowledging service of the Kingdom of God than simply 'dignifying' all valuable activities at the service of the kingdom with the designation 'ministry'. Engagement in ministry is not the only path to salvation for the Christian; in fact, it may not be a path at all. It is possible to be very publicly doing things for the sake of the kingdom, satisfying the three characteristics of ministry named thus far, and at the same time, personally, to be far from the Kingdom of God because of personal sin.

There is a tension in the Christian tradition regarding whether or not ministers are expected to be a kind of Christian elite. Certainly, the reputation of the church has suffered greatly from the failings of ministers in the recent past. However, Christians whose love is genuine, who bear their daily crosses with quiet fortitude, who rejoice in hope, bear suffering in patience, and persevere in prayer, have to be understood as the real 'heroes' of the church and of the kingdom.²⁰ They are the ones, as Yoder says, 'working with the grain of the universe'.²¹ With this in mind we can begin to delimit what is meant by ministry by addressing the next two characteristics in O'Meara's framework.

A public action

When we reflect on the ministry of Jesus in the New Testament it becomes clear that his ministry was very public. Jesus very deliberately engaged in symbolic action to bring about God's reign. Both his words, especially the parables, and his deeds, especially the miracles

and the many experiences of table-fellowship, were kingdom events. Jesus' words and deeds literally embodied the kingdom, they put flesh on it, and those who could accept the vision and the reality presented to them in those moments of communion with him were, as he himself said, not far from the Kingdom of God. According to John's Gospel, Jesus spoke openly to the world, taught in synagogues and in the temple, and said nothing in secret.²² Jesus' death on the cross was also a public act. It was a public displacement of one kind of power by another; a redefining of power by placing it entirely at the service of and subservient to selfless love. So also the resurrection was a public event; one the early Christians understood that they simply had to proclaim as Good News for all.

On any reading of the New Testament, Jesus, his immediate disciples, and later the early church understood the importance and the power of publicly proclaiming the kingdom, and in so doing, confronting and challenging 'the kingdom of this world'. Ministry, in the early church, was not just about personally leading a good life in fidelity to the gospel. Significantly, an important document on ministry in recent times issued by the Bishops of England and Wales, called *The Sign We Give*, lays emphasis on the public nature of ministry.²³

In order for an action to be public in the sense intended here it is not sufficient, however, that it be well-known or publicized: it must also be *recognized* as a representative activity on behalf of the Christian community. To take as an example: I visit a friend or relative in hospital, comfort them, perhaps even pray with them. Is that ministry? By this definition, no. If, however, as the presbyter in the local Christian community or as someone designated by the Christian community with a particular ministry to the sick I call to comfort and pray with those who are ill, it would be. To take another example: the activity of contemplative men and women who dedicate their lives to praying and working behind closed doors might seem not to satisfy our criterion here. Yet their ministry is public in the sense that is important here, that is, in the sense of witnessing to a single-minded dedication to God through their vowed commitment to their lives of prayer.

Related to the concept of ministry being public is its recognition by the Christian community as an action to be exercised with that community's mandate, on its behalf and for the service of the body as a whole. This brings us to the fourth characteristic of ministry: its authorization.

On behalf of Christ and the Christian community

We noted earlier that ministry is about representation: ministers help to bring about something that they by themselves cannot effect. By definition ministers are servants. They put themselves at the disposal of Christ and the church to whom they bear witness and upon whose behalf they act. The issue of recognition and authorization of ministries inevitably arises: who is authorized to act on behalf of Christ and the church, and who gives the authorization? The concept of vocation has always been central to the understanding of ministry, but just how the 'call' is discerned and authorized is the subject of debate. Generally speaking, it has been understood that the discernment of vocations to ministry and their authorization resides with the bishop, who, as 'overseer', is responsible for ordering the many and diverse gifts given by the Holy Spirit for the service of the church and the kingdom. In the churches, various processes exist to assist in the discernment of vocations, as well as for the public recognition and authorization of people in ministries. Ministers are 'ordained', 'instituted', 'installed', 'commissioned' and so on.

Here an important distinction must be made, to which we have already alluded. Because of a shortage of priests, lay people sometimes exercise ministries that properly speaking belong to the ordained. The exercise of such ministries is in a particular sense done on behalf of the ordained. For example, the ministry of the eucharist is understood as the service of the ordained, and presumably this is why lay people who even distribute communion are referred to as 'extraordinary ministers'. However, ministries that are properly speaking 'lay' are not 'extraordinary' at all. They flow from gifts given by the Holy Spirit for the service of the kingdom and are not at all exercised on behalf of the ordained. Thus, the role of the ordained in regard to ministries that are properly speaking lay, is different. In regard to lay ministries, the ordained assists in discerning and authorizing these ministries. The ordained, especially the bishop, has a leadership role in terms of creating the necessary order within the Christian community so that the ministries, gifted not by him but by the Holy Spirit, can flourish and be exercised for the benefit of all. In deciding what ministries properly belong to the lay state it must also be borne in mind that ordained ministry as it has been exercised up until recent times effectively monopolized ecclesial ministry. Thus, what today may seem like ministries being exercised by lay people on behalf of clergy because of a shortage of priests might well be the returning of ecclesial activities to lay faithful that are properly speaking ministries to be exercised by them.

There is another area of contemporary debate relevant here. So far we have spoken about ministries being exercised on behalf of Christ and the church and have not sought in any way to differentiate between authorization by Christ and authorization by the church. Yet the matter of whether ministers act on behalf of Christ, more or less directly, or on behalf of the church, is a key question, the answer to which determines among other things how accountable ordained ministers should be to the Christian community, and not just to Christ.

In Roman Catholic circles this has been an area of some debate, especially since the Second Vatican Council. Certainly, with regard to ordained ministry, the official understanding has been that bishops, priests and deacons exercise a ministry on behalf of Christ to the church and mediate *between* Christ and the church. The bishop, and in collaboration with him, priests and deacons, represent Christ as head of the church to the Christian community. The ordained act *in persona Christi capitis* and the emphasis is on the distinction, rather than on the unity between the head and the body of the church. Augustine reflects this understanding in his statement, 'With you, I am a Christian; for you, I am a bishop'.²⁴

Proponents of this theology of ordained ministry advocate consultation with lay faithful on leadership matters within the church but reject that in any formal sense ordained ministers 'report' to the lay faithful. Some see in attempts to foster a culture of accountability of ministers to the Christian community the influence of secular democratic models that do not respect the unique nature of the church as a divinely instituted community.²⁵ At the same time, senior prelates such as Walter Kasper, though aware of the danger of merely paying tribute to the 'democratic *Zeitgeist*', note that the church has, over time, adopted feudal and monarchical elements from secular culture that could well be replaced by democratic structural elements more appropriate to its unique constitution.²⁶ Kasper sees in the Second Vatican Council's emphasis on the church as 'people of God', and the emphasis on church as communion, the basis for a much more mutually supportive and collaborative understanding of ministry exercised in a complementary way by lay and ordained.

Theologically, the matter depends on how we understand the origins of the church and

of ministry. In the understanding that dominated up to the Second Vatican Council, Christ first called the apostles and gave them authority to build up the church. The church results from Christ at work in and through their activity. In a sense, the church originates in them and from the beginning they represent Christ to the church. In this understanding, the risen Christ continues to care for and build up his church through the ordained ministers, but their mandate, so to speak, continues to come from Christ and not from the Christian community as such.

Some theological discussion since the Second Vatican Council, however, seeks to locate the origins of ministry within rather than apart from the faith of the Christian community.²⁷ It claims that the church springs not so much from the prior activity of the apostles but from the faith that is spontaneously brought forth by the death and resurrection of Jesus. It is this shared faith in the resurrection of Jesus that gathers the church into being and to which the apostles and their successors bear witness. According to this understanding, in the beginning was the church as such, rather than the apostles, although the apostles are unique witnesses to the faith that springs forth from the death and resurrection of Christ.

Whatever way we understand the origins of the church, the tradition has always held that the faith response of the first Christians is foundational and enjoys a privileged status. But to the extent that structures originated within the church under the guidance of the Holy Spirit, rather than in immutable forms imposed by Christ, the church has both the authority and the responsibility to be *semper reformanda* in response to its mission in a particular place and time.²⁸ Fidelity cannot consist in a lazy repetition of structural solutions to new problems, or in the clinging to forms of ministry that once served the mission of the church but are ill-equipped to do so in a very different cultural context. It is argued that from the very beginning, for example, in the encounter with Hellenism, Christianity was challenged by problems to which Christ had not given an explicit answer.²⁹ The challenge then was to respond creatively under the guidance of the Holy Spirit through careful discernment by the Christian community. The tradition of responding creatively by ordering ministry to the church's mission in each generation is the one to which the church is obliged to remain faithful.

In this latter understanding, the Christian community has far more discretion, but also must assume greater responsibility, for authorizing and structuring ministries, as those on whose behalf such ministries are exercised.

A gift received

O'Meara's fifth characteristic is that ministries are the exercise of particular charisms with which the Holy Spirit gifts the church.

This emphasis on the role of the Holy Spirit is important. It guards against unnecessary anxiety about the state of the church, as though ultimately it depended on some of its members for 'success' in its mission. In addition, we have already noted that ministries are given by the Holy Spirit and not bestowed by certain members of the church, no matter how apparently central or exalted their own ministries are. It is the Holy Spirit that provides for the church as it makes its pilgrim way through time, witnessing to and proclaiming God's reign.

The emphasis on ministry as a gift received is also important. A gift by definition cannot be earned or merited, just accepted graciously. It has been remarked that in contemporary culture people tend to be generous givers but 'mean' receivers. Our culture understands life

to be more about self-invention than self-discovery, or to put it in existentialist terms, existence precedes essence and we are, as Sartre said, abandoned to the intolerable necessity of making ourselves.³⁰

The Christian self-understanding is that we are not abandoned. But without God's free, gracious self-giving, we would be lost. We are not, and cannot become, self-made men and women. The very act of ministry depends on understanding ourselves as needing to be ministered to, in order to be saved. Thus, both the exercise of ministry, and the experience of being ministered to, require a disposition of humble acceptance of God's acceptance of us. This is why Downey, for example, stresses that 'If there is one disposition, a single attitude cultivated in our day by ministers in the church, it is *active receptivity*'.³¹

A diversity of ministerial actions

When we speak of a variety of gifts given to the church for the service of the kingdom, St Paul's letter to Corinth immediately springs to mind.³² The context is one of rivalries and jealousies that had developed within and among the community members. St Paul does not avoid naming specific ministries or charisms and even suggesting that these have special importance in the life of the church there. For example, he singles out apostles, prophets and teachers in that order. But he lists many others, and the emphasis throughout is, as Enda Lyons notes, on service rather than rank, and on action rather than on office.³³ In this passage, according to Lyons, St Paul is calling for acceptance by the community of a diversity of functions for the service of the body as a whole, mutual respect among ministers, self-regard for the gifts one has oneself received, and a commitment to working through difficulties rather than shirking responsibility.

Ministerial structure and ministerial action, just like the church itself, should reflect and re-present the trinitarian God and this not only in its activity but in its very being. Ministry understood as diversity in unity best reflects the triune God in whose name ministers act.

Conclusion

The flourishing of ministries in the churches, even in Western culture where the churches seem to be experiencing decline, is a sign of great hope. At the same time, questions have arisen with regard to who may be ordained; how ordained and 'lay' ministries relate to each other; which ministries should be resourced and supported; these questions touch upon the very identity of the church. The process of addressing these questions is beginning rather than ending.

Notes

1 Thomas F O'Meara, *Theology of Ministry*, New Jersey: Paulist, 1983, p. 136.

2 See Chapter 28 of this volume.

3 Enda Lyons, *Partnership in Parish*, Dublin: Columba Press, 1987, p. 96.

4 1 Cor 12.4.

5 See, for example, Peter Schmidt, 'Ministries in the New Testament and the Early Church', in Jan Kerkhofs (ed.), *Europe Without Priests?* London: SCM Press, 1995, pp. 41–88.

6 Paul Tillich, *Systematische Theologie* Bd I, Stuttgart: Evangelisches Verlagswerk, 1951, p. 89ff.

7 See Eamonn Conway, 'Christian Anthropology in a Technological Culture', in Michael Breen, Eamonn Conway and Barry McMillan, *Technology and Transcendence*, Dublin: Columba, 2003, p. 225.

- 8 See Walter Kasper, *Leadership in the Church*, New York: Crossroad, 2003, p. 67.
- 9 1 Cor 11.23.
- 10 See *Lumen Gentium*.
- 11 See *Lumen Gentium*, esp. a. 9.
- 12 Lk 7.22; Matt 11.5.
- 13 See 1 Tim 2.4.
- 14 Isaiah 55.10–12.
- 15 See James Joyce's *Portrait of the Artist as a Young Man*: 'No king or emperor on earth has the power of the priest of God. No angel or archangel in Heaven, no saint, not even the Blessed Virgin herself, has the power of the priest of God, has the power of the keys, the power to bind and loose from sin, the power of exorcism . . . the power, the authority, to make the great God of Heaven come down upon the altar and take the form of bread and wine. What an awful power Stephen?'
- 16 See Thomas F. O'Meara, *New Dictionary of Theology*, p. 657.
- 17 See, for example, 'On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest' (1997). Available at www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_con_interdic_doc_15081997_en.html. Accessed Feb 10, 2007.
- 18 See Cardinal Joseph Ratzinger, *L'Osservatore Romano*, March 11, 1998: 'The doctrine on the nature of priestly ministry and on the unity and diversity of ministerial tasks at the service of the edification of the Body of Christ must be underlined with clarity, in order to avoid devaluing the priesthood, clericalisation of the laity', and 'falling into a "Protestantisation" of the concepts of ministry and of the Church'.
- 19 See Francis Oakley and Bruce Russett (eds), *Governance, Accountability and the Future of the Catholic Church*, New York: Continuum, 2004.
- 20 See Rom 12. 8–12.
- 21 John Howard Yoder, 'Armaments and Eschatology', *Studies in Christian Ethics* 1/1, Edinburgh: T&T Clark, 1988, p. 58.
- 22 John 18.20.
- 23 See *The Sign We Give: Report of the Working Party on Collaborative Ministry*, Bishops' Conference of England and Wales, Essex: Matthew James Publishing, 1995.
- 24 Sermo 340, 1.
- 25 See the important debate between Donald Wuerls and Peter Steinfeld in Oakley and Russett (eds), *Governance, Accountability and the Future of the Catholic Church*, pp. 13–32.
- 26 Walter Kasper, *Leadership in the Church*, New York: Crossroad, 2003, p. 63.
- 27 See Peter Hünemann, 'Mit dem Volk Gottes unterwegs. Eine geistliche Besinnung zur Theologie und Praxis des kirchlichen Amtes', in *Geist und Leben* 54 (1981), 179–180.
- 28 See Peter Schmidt, *Europe Without Priests?*, p. 62.
- 29 See Peter Neuner, 'Ministry in the Church: Changing Identity', in *Europe Without Priests?*, p. 129.
- 30 Jean-Paul Sartre, *Being and Nothingness*, trans. Barnes, London: Methuen, 1958, pp. 440–1, cited in Nicholas Lash, *The Beginning and the End of Religion*, Cambridge: Cambridge University Press, 1996, p. 239.
- 31 Michael Downey, 'Ministerial Identity – A Question of Common Foundations', in Susan K. Wood (ed.), *Ordering the Baptismal Priesthood: Theologies of Lay and Ordained*, Minnesota: Liturgical Press, 2003, p. 16.
- 32 1 Cor 12. 4–30.
- 33 Enda Lyons, *Partnership in Parish*, pp. 85–88.