

Middlesex University

Doctorate in Professional Studies

Theological Education in the
light of a
contemporary understanding of
priestly formation and ministry:
proposals for action.

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SUMMARY

The project provides a rationale for a systematic view of the role of theological education in a life-long approach to priestly formation. In particular, it examines perceptions and proposals for action in relation to theological education in the context of the contemporary understanding of Roman Catholic priestly formation and ministry. This contemporary understanding involves the concepts of collaboration and mission which should occur within an ecumenical dimension.

The project is divided into three parts. First, the priestly ministry is set within the changing context of theological, historical and social awareness in modern England. The argument is presented that even in a secular context a residual interest in theological and religious questions increase in a society where clergy are generally trusted and well respected. The conjunction between theological theory and actual ministerial practice is then confronted. The argument presented here is that these two realities must be seen in inter-relationship.

I argue next that priestly ministry ought to be contextualised within a particular society. I make, therefore, observations about the 'place' of the Roman Catholic Church in English history and society and in relationship to the Church of England.

Secondly, I present my research concerning inter-activity which is discussed on three levels: between priests and other professionals: doctors, teachers and lawyers, the clergy acting in ecumenical partnership and between priests and the lay faithful of the Church. The emerging picture reveals considerable reevaluation in

other professions in which, particularly in the case of medicine and teaching the clergy have an important role to play in terms of pastoral ministry and ethical focus. A complex series of inter-relationships emerge which demand on the part of priests, a broad intellectual and pastoral vision of priestly ministry,

Thirdly, parts one and two provide the foundation for part three which offers the notion of the relationship between Jesus and his disciples as a paradigm for priestly ministry and formation. Various aspects of Gospel study are explored in the context of both initial and on-going formation. The purpose of this section is to give a clear Christological focus to priestly ministry.

The concluding chapter presents proposals for innovative action regarding an holistic approach to theological education which covers both initial and on-going priestly formation. This action should enable the priest to present his own vocation and professionalism in a way that can be useful and supportive to other professionals and apply the ancient faith in a contemporary context.

EXPLANATORY NOTE. - THE PROCESS.

This project (DPS 5160), together with its oral presentation, ought to be understood within the totality of the Doctor in Professional Studies programme taught within the School of Lifelong Learning and Education at the University of Middlesex.

I joined this programme in September 2002. The earlier modules of which it is composed are: DPS 4520 Review of Previous Learning 20 credits Level 4;

DPS 4825 Research Methods 20 credits Level 4;

The Recognition and Accreditation of Learning in the context of Work-Based Learning partnerships (RAL).

At Level 4 I gained 40 credits. First, for the rationale and syllabus which I produced for a 12 module course on Theology for Pastoral Ministry which can be utilised both as a foundation course for prospective seminarians and for those wishing to exercise Lay Ministry within the Church. Secondly, for an article (3000 words) entitled 'The Making of Ethical Judgements in the Professional Context'.

At Level 5 I gained 100 credits for a critical review of the three Masters' level projects which I had completed: 1. on *Persecution and Martyrdom in the Revelation of St. John* (MTh, 1970); 2. for my study *Sir Edwyn Hoskyns as a Biblical Theologian* (MPhil, 1984); 3. for my thesis *Soul and Method in the Gospels* (STL, 2000). These three projects were considered in terms of on-going ministerial formation while the latter two were undertaken in a work-based context.

DPS 4521 Programme Planning and Rationale 20 credits Level 4.

This module included my Learning Agreement, signed by Cardinal Cormac Murphy-O'Connor, Archbishop of Westminster and others, and the outline structure and rationale for this project (DPS 5160). An oral presentation also formed an essential part of this module.

EXPLANATORY NOTE - THE CONTEXT.

The context in which this project is to be anchored is determined by two events; one universal, one local, which followed the completion of my project on 1st April 2005.

The universal event was the death of Pope John Paul II on 2nd April and the election of Joseph Cardinal Ratzinger as Pope Benedict XVI on 19th April. I have referred extensively to their writings in this project. For convenience, and without any hint of disrespect, I have retained references to Pope Benedict's writings under the heading of 'Ratzinger'.

The local event was the presentation of this project to the examiners at the Middlesex University on 27th June. I have included the notes and the diagrams of this presentation within the Appendices as the written text and the oral presentation ought to be seen as a totality. I should like to express my thanks to the examiners: Drs. Carol Costley and Mehmetali Dikerdem; Profs. Derek Portwood and Daniel Hardy and Bishop Michael Turnbull for their interest and penetrating observations.

Part of the interest in Professional Studies within the theological and ministerial context, especially given my emphasis on 'inter-activity', is that it is an ever-changing and developing discipline. My hope is that this project provides a quarry for ideas and the context for on-going dialogue and debate.

Richard Parsons, 23 September, 2005.

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ACKNOWLEDGMENTS

In *Gift and Mystery* Pope John Paul II explains that, while working in a stone quarry in Nazi occupied Poland, “the plant was a true seminary...every day...I came to know their (the workers) living situations...their human worth, and their dignity” (1997: 21 -22). These lines, which combine intellectual understanding with physical labour, were the germ for this project. I am grateful to Cardinal Cormac Murphy O’Connor for sponsoring it and to Archbishop Vincent Nichols for his encouragement.

During my research I have been assisted by a large number of people who have given of their expertise and their time both readily and generously. I should like to thank in particular my project advisor, Prof. Derek Portwood and my academic advisor, Fr. Larry Nemer. I am also grateful for the help of Prof. Michael Hornsby-Smith, Dr. Ewan Ingleby and Dr. Tom Wengraf for discussing the subject with me.

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XI.

PROLEGOMENON, PERSPECTIVE, PURPOSE

The intention of my project is to offer suggestions for innovations in theological education in the light of the contemporary understanding of the priestly ministry of which the clerical profession is a vital dimension. My claim to innovation relates to a new understanding of this ministry and profession in terms of the holistic approach encompassing selection, theological education and in-service, post-ordination training and the intrinsic relationship of these to each other under the overall umbrella of priestly formation. Essential to this approach is the research of the point of inter-action between theological understanding and the contemporary pastoral praxis of priestly ministry. I recognise, however, that it is impossible for me to consider the totality of formation. I shall limit myself, therefore, to one aspect: that of intellectual formation. It is my belief that given the complex questions facing the contemporary Church, a sound intellectual foundation upon which the priest can base his judgements is more urgent than ever (John Paul II, 1997: 92). Within intellectual formation I shall consider one area in particular, Jesus and his relationship to his disciples as portrayed in the Gospels.

Even with this qualification my aim is not without its difficulties. First, there is the issue as to how the project is to be managed and remain focussed. Given that the clerical profession covers a broad range of ideology and expectation, I shall be concerned mainly with priestly formation in the Roman Catholic Church where I now minister (since 1998) as a priest and have served as a theological teacher and Dean of Studies at the Westminster Diocesan Seminary, Allen Hall in Chelsea. I lecture also at the Mill Hill Missionary Institute, London where I am now the Dean of Studies. The Institute is affiliated to Middlesex University and the Katholieke Universiteit, Leuven, Belgium.

Roman Catholic Diocesan Year Books reveal the complexity of contemporary priestly ministry which includes both Diocesan priesthood and that offered by the Religious and Missionary Orders. Although mentioned in 2:2 iv detailed research into these Orders within the scope of this project has proved impossible (but note 10:12). The Orders emerge from different periods of the Church's history and reflect a variety of charisms (The origin of this term is Pauline, it is explained by Dunn, 1998: 249 - 250; in terms of Catholic theology, see *CCC*, 799 - 801) and aspirations based on shared community living. As noted in my Acknowledgments members of these Orders have been most helpful in the preparation of this project, in particular through their detailed knowledge of academic issues and, in general terms, the Religious Congregations have been without doubt influential upon the Church's ministry as a whole. The Benedictines, for example, offer a structured pattern to daily priestly ministry involving prayer, pastoral work and study (Hume, 1981: 78) and the vision of the priestly character which is "wise, moderate and compassionate" (34). While I touch on the latter point (4:6 - 4:7; 10:12) the notion of "structured pattern" implies the whole area of priestly time-management, especially in a parochial setting, and the possible utilisation of work-consultancy agencies is unfortunately outside the scope of this project. The Missionary Congregations likewise offer a vision of ministry which is evangelistic and an orientation towards issues of justice and peace. Beyond noting these general observations further comment would be superficial (2:2). In establishing the boundaries of this project, therefore, I have been forced to make judgements about the material which should be included. My guiding principles in this regard have been the concepts of context, inter-activity, the teaching of Christian Origins as essential for contemporary priesthood and the professional and pastoral ethical implications

which emerge from this study. The boundaries established, however, are open and accessible. Material outside them has the potential to influence the whole and can be revisited at a later date. My intention is to offer sufficient material for continuing research and debate, material which is capable of been interpreted in a multi-perspective manner.

Since Vatican II and its decree on Ecumenism, *Unitatis redintegratio*, 21 November 1964, the Catholic Church has accepted the necessity of ecumenical dialogue; as a result I shall make reference to other Christian Churches, in particular, the Church of England. In this Church I served as a deacon and priest for nearly 26 years, acting also as a College Lecturer, a selection secretary to the Advisory Council for the Church's Ministry (ACCM), an Area Director of Ordinands and chairman of a non-residential course for ordination training. For 12 years I served on the Professional Ministry Committee of the diocese of London. Since 1981 I have served on the Church of England's Lambeth Diploma committee responsible for the academic arrangements in connection with the award of Lambeth degrees. As a result I am able to experience at first hand current Church of England thinking relating to theological education.

Secondly, although the Catholic ministry is by its nature universal, I shall limit my research to England. I have observed, however, that not all Roman Catholic clergy serving in England have English roots. I am aware also that most modern studies are concerned with British and sometimes British and Irish affairs. Given the different historical religious developments in the different regions of the British Isles in particular in relationship to Church - State establishment, the English situation remains the focus of this project. This limitation ought not to be understood in narrow, parochial terms, as priests and lay faithful from different environments

minister and worship in England enhancing greatly its ecclesial life, but rather in cultural terms involving the analysis of the religious and social contemporary English environment. Thirdly, although the philosophical and theological study required for ordination covers a wide field, in restricting myself to the New Testament Gospels I am selecting my personal academic specialisation in order to illustrate my argument for a new educational paradigm. On its own terms a return to Christian origins is of vital importance for renewal and it brings to the fore the basis and purpose of the ministry.

This focussing and narrowing of perspective should not, however, lose sight of a broader vision: the operation of the totality of the clerical profession within the Churches for the benefit of society. The second set of issues, therefore, relates to the reasons why a project on priestly formation is thought to be necessary in the 21st century. At this stage I offer two reasons: first, I shall argue that the notion of 'secular England' needs to be qualified (Hornsby-Smith, in Wilson, ed., 1992: 125 - 7 commenting on Davie, 1990: 455-69; see also, for example, Davie, 1994: 56 - 60). This qualification is necessary because while analysis of secular culture, seen for example, in the discussion of such topics as materialism and post-modernism should not be ignored, neither should the religious aspects of English life with its multi-religious and multi-ethnic dimension. This ambiguity relating to English religion can be demonstrated by the fact that more students are opting for university courses in theology and religious studies (*The Tablet*, 21 August, 2004) and that "Britain's churches still attract extraordinary loyalty and devotion" (*The Daily Telegraph*, 18 December, 2004). On the other hand, Anthony King argues that religious belief is being replaced by apathy as "most people give the impression of regarding religion almost as a consumer good" (*The Daily Telegraph*, 27 December, 2004). It is my

belief that the Churches and their clergy should respond enthusiastically to the positive signs in English religion by, for example, welcoming visitors to churches and encouraging the academic study of theology in conjunction with other disciplines. Secondly, religious life generally presupposes the presence of clergy, who are to a large extent still respected. My argument here is that, the clerical profession rightly understood, still has an important role to play in English society. This role in turn presupposes education and formation, thus the focus of my project is concerned with these issues within the overall context of Church and society. My expression 'rightly understood' also demands clarification. For such clarification I utilise three words: character; ecumenical and collaboration. By character I include vocation, competence, commitment and attitudes. I ask what should be the characteristics in those who offer themselves for the priestly vocation? In the determination of these factors openness to both initial and life-long formation should be included. Equipped with the right attitudes and behavioural patterns, the clergy must acquire a body of theological knowledge, centred on God's revelation in Christ, through which they are able to address sensitively the numerous theological, social and ethical problems that confront contemporary England.

For Roman Catholic Christians this body of sacred, theological knowledge is to be seen in terms of revealed truth as enshrined in the Church's Magisterium. The way in which theologians are to understand, interpret and communicate this truth is to be found in the *Instruction on the Ecclesial Vocation of the Theologian* (1990) published by the Congregation for the Doctrine of the Faith. While matters of Christology, ecclesiology (39), mission (7), moral teachings (16) and priestly ministry ought to be subjected to research under the demands "of rigorous critical standards" (9) nevertheless for Catholic theologians the goal of such investigation should be,

with the guidance of the “living Magisterium of the Church and Theology,...preserving the People of God in the truth” (21). This observation has far reaching implications for many areas of my discussion including, for example, that of medical ethics (4:3), Gospel interpretation (8:1) and Ecumenical partnership (5:1).

For Catholicism, therefore, this Ecumenical theology and practice is of “binding character” (Kasper, 2004: 9). From this standpoint ‘ecumenical’ indicates that no denominational ministry, however important for identity, exists in a vacuum. Every effort must be made to enter into dialogue with clergy and their congregations ecumenically for both the building up of ecclesial communities and of society as a whole. Although outside the scope of this project, and perhaps a ‘special case’, the situation in Northern Ireland might be quoted as an example where, when clergy cooperate ecumenically, community harmony is able to generate a situation which is being repeated in Liverpool (Sheppard, 2002: 164 - 83). Collaboration has two aspects: first, there is the shared ministry between clergy and laity. The nature and purpose of this collaboration will be explored at length (ch. 6). The challenge will be to demonstrate the maintenance of proper and fruitful collaboration without sacrificing clerical identity. This subtlety demands careful analysis, the discussion of which should play an important role in priestly formation. Secondly, there is also the issue of collaboration between the clergy and other professions. In this regard I have used the teaching, medical and the legal professions as examples on the grounds that they represent a common background and cognate functions with the clergy. If the clerical profession, however, is to be defined by function then the legal and medical professions have taken over some of the tasks that were ascribed traditionally to the clergy. The question arises here as to the relationship between the notion of being, state of life, and ‘function’, and the tasks which are required within clerical

understanding in connection with the role of the clergy within both the contemporary Church and society. The analysis of this issue indicates, therefore, that collaboration between the clergy and these other professions remains essential. I shall argue that rather than undermining the clergy, collaboration enhances the clerical role.

I propose to divide the project into three parts: first, I shall offer an analysis of the changing theological and social context within which priests in England operate. I shall maintain that the understanding of this changing and, in some ways, uncertain environment is vital if contemporary ministry is to be understood correctly. This first part is designed to signal some of the proposals for action for which I argue in part three. Secondly, I shall investigate the nature of inter-activity: between the clergy and other professions, the clergy in ecumenical partnership and the clergy – laity relationship in the context of collaborative ministry. These various levels of inter-activity affect the role and function of the clergy. My argument is that engagement with them strengthens rather than weakens priestly ministry. This second part likewise assists in the building up of the picture which is necessary to prepare for part three.

At this stage it is important to clarify the different methodologies used in the collection of data from the interviews and seminars, vital for the consultation process. For Roman Catholic seminarians and priests I utilised the questions listed in Appendix A. The findings are recorded and critical reflections are made in 2:2 - 2:4. This material can be categorised as 'in-house'. The procedure with regard to other professions is described in 4:2, the approach based on that offered by Tom Wengraf, the findings being recorded in 4:3 - 4:7. In this context my role was that of a 'guest' enabling discussion and reconciling differing positions. With regard to Ecumenical partnership (5:1 - 5:3) I performed a similar role encouraging the participants to speak

freely in a relaxed atmosphere. The Collaborative Ministry discussions were a mixture of 'in-house' and ecumenical inter-action. Again I found this procedure effective producing much valuable discussion as evidenced by the information recorded in 6:3. In each case participants agreed to the accuracy of the findings recorded. I am satisfied that the variety of approach, the serious but generally relaxed atmosphere created, my expectation of producing general insights and guidelines for further discussion and the quality and depth of the perceptions which emerged were fulfilled.

Thirdly, in the light of the observations of parts one and two, I shall offer an example of an educational paradigm based on Jesus and the Gospels which will illustrate a different type of educational and professional training which encompasses the holistic approach as outlined above and also does justice to a changing context within which constant values and aspirations must be maintained. This position is achieved by returning to the Christological origins of priestly ministry. At the conclusion of each section I offer proposals as to where action might be taken to achieve the objectives highlighted, in particular during the initial formation period.

It is now necessary to offer some working definitions of the various technical terms used in this project. The first relates to profession and professionalism and the extent to which priestly ministry can be described in professional terms. Keith Macdonald has surveyed the professions from a sociological perspective (1995). His study is far reaching and deals with numerous aspects such as professional work in relation to social stratification and the nature of professional knowledge. Two particular issues arise for my purpose. First, there is the question of the nature of professional power and the attempt by occupational groups to achieve a monopoly of social control within the community (6 - 12). For the clergy, this means of achieving

influence within the community no longer exists. Priests should follow the example of Jesus in reflecting humility. They exist to serve the community at large. Sociologically Churches come under the category of voluntary societies and adherence to them is thus a matter of personal will. Secondly, Macdonald notes rightly that professionals ought to be people "who act ethically and therefore questions of value are of the essence in professional practice". He continues by observing that clergy are "very much concerned with 'ought' questions" (167). As I shall indicate 'ought' questions should be answered primarily by theological, spiritual and pastoral arguments, illustrating that the clergy are differentiated from other professional groups as a result of theological knowledge. My discussion develops Macdonald's position by exploring the inter-relationship of certain professional groups, issues concerning power, influence and accountability will emerge in the actual situations observed as a result of the interviews.

The issue remains as to how priestly ministry is to be conceived within the general framework of professionalism and what content ought to be given to the nature of the clerical profession. I encountered this expression first in a lecture (in 1968) and subsequently in discussion with one of my teachers, Gordon Dunstan who had written an article, 'The Sacred Ministry as a Learned Profession' found in a collection of essays which he edited entitled *The Sacred Ministry* (1970). He utilised three concepts in relation to the clerical profession: knowledge, person and relationship (2). He argued that a priest ought to acquire a body of sacred, theological knowledge in order to project the authenticity of his professional practice (3). Secondly, Dunstan maintained that the clergy ought to have "a certain kind" of character and attitude, using the practical and pastoral skills which he acquired, together with theological knowledge, in order to serve the Church and society (4).

Thirdly, this service initiates a series of relationships which ought to be judged and interpreted ethically (5). Dunstan (obit., *The Times*, 6 Feb. 2004), being both a historian and an ethicist, was ideally placed, I believe, to analyse the clerical profession and to anchor its developments within their historical and sociological contexts which goes some way to understanding the clerical profession in its contemporary situation. I would argue that Dunstan's observations produced a sound basis on which to analyse priestly ministry because they illustrate the nature of how service should be perceived and practised and highlight the ethical implications of this service in relationship to both Church and community.

In a Church of England context the conception of the clerical profession has been pursued further by Anthony Russell (1980) who has contextualised the profession against its historical background. The effect of this contextualisation is to observe the changing function of the clergy and to observe their disappearance from legal, almoner and political roles. Although it could be argued that this disappearance reduces the social status of the clergy the concentration upon the priest as a celebrant of the sacraments, preacher, pastor and catechist manifests the clergy's natural role. In a later lecture given in 2000, Russell updates his earlier observations to argue that, together with other institutions and professions, the clerical profession has "experienced the processes of de-institutionalization and de-professionalism" (Kuhrt, 2001: 28 - 30). If this view is correct than, in my judgement, it marks a decline in the understanding of clerical identity. I would argue that it is necessary to understand priestly ministry in an ecclesial context and to perceive the clergy as professionals needing intellectual skills. This acquisition of skills is, I believe, as vital as ever given the complexity of contemporary English society.

Roman Catholic theology has not pursued the understanding of priestly

ministry in the same way. Beginning with the Vatican II decrees on priestly formation (*Optatam totius*), 28 October 1965, and on the ministry and life of priests (*Presbyterorum ordinis*), 7 December 1965, there has been a renewed emphasis on the Christological and Trinitarian nature of the ministry. Students for the priesthood must "learn to live in intimate and unceasing union with God the Father through his Son Jesus Christ, in the Holy Spirit" (OT 8). While I would argue that this emphasis is vital, it does not preclude interpreting the priestly ministry through the understanding of professionalism which I define as the framework through which the ministry operates: its conception in terms of ministerial and professional service (CCC, 1551) which is based on a particular code of ethics (e.g., CCC, 1776 - 1794). It involves perceiving the priestly ministry holistically in the way already indicated. These procedures should ensure a more effective ministry and more identification and co-operation with the lay faithful who work in cognate professions.

For the purposes of my project I understand theological education as intellectual formation for the pastoral ministry. This education can be undertaken by both candidates for priestly and diaconal ministry and those called to lay ministry in a professional capacity. On occasions theological education might occur in a university context with the proviso that the theology studied is for pastoral and professional ministry not merely as a general programme for Theology and Religious Studies. For each ministerial group there will be particular nuances and emphases for which individual formation seminars would be appropriate in order to establish 'the right level' of identity within the overall ministerial scheme. The scope of theological education is provided in appendix C. Although the subjects prescribed are mandatory for candidates for the Roman Catholic priesthood, many of the topics can be studied with profit in a lay ministry, inter-professional or ecumenical context in order that the

context for the inter-activity, as outlined in part two, might be established.

I understand 'formation', not as a way of moulding students into some preconceived clerical package, but in terms of its meaning as found in the New Testament. I use 'formation', therefore, as a technical term for priestly training based on the Pauline conception of Christ being "in the form (*morphe*) of God" (Phil. 2:6) and of Paul's injunction to the Galatian Churches that he is "in travail until Christ is formed (*morphothe*) in you" (Gal. 4: 19). At its heart formation is Christological, the gradual transformation of the priest into the 'form' of Christ (John Paul II, 1997: 84 - 5).

There are also a variety of terms to express training after ordination: post-ordination training, in-service training and on-going formation. I have used all three terms in my text. On-going formation is the expression which encapsulates most clearly the purpose of this project: to argue for the gradual transformation of the 'form' of the priest into the 'form' of Christ as indicated above.

In the pursuit of my aim I have attempted to be radical: the research of the roots of the priestly ministry in terms of the ministry of Jesus, Christian Origins and the 'form' of that ministry bequeathed to the Church for the object of 'informing' contemporary ministry. In these terms my purpose is two-fold; first, the renewal of contemporary Roman Catholic priesthood in England and secondly, in terms of the various levels of inter-activity which will be discussed, for the priesthood to be a moral force for the regeneration of English society. In order to offer proposals for action as to how this transformation might occur it is now necessary to analyse the theological, ministerial and social contexts in which the contemporary priestly ministry in England operates.

PART ONE THE CHANGING CONTEXT.

Chapter 1. THE THEOLOGICAL CONTEXT

1:1 Introduction

Within Roman Catholic theology and in the particular approaches offered by Vatican II, the Apostolic Exhortation of Pope John Paul II on the formation of priests, *Pastores Dabo Vobis* (1992) forms a valuable starting point for the investigation of the changing theological context. This document sets the priestly ministry within a theological and Christological setting, in the light of which its identity and function are to be judged and, which defines the four-fold nature of priestly formation: human, spiritual, intellectual and pastoral (*PDV*, 43 – 59) which are to be held together in a creative tension. The implication of uniting priestly ministry to that of the ministry of Jesus as portrayed in the Gospels is that those desirous of exercising the ministry can give “a conscious and free response of adherence and involvement of their whole person with Jesus Christ who calls them to intimacy of life with him and to share in his mission of salvation” (*PDV*, 42). Given the emphasis that the document places on both formation and life-long learning, it is now necessary to select areas in which there have been both theological innovations and the re-visiting of theological themes. This investigation is vital if both priestly formation and ministry is to remain dynamic and fruitful. To illustrate these observations I have selected four areas of contemporary theological interest. In this context two qualifications need to be made. First, my purpose is to illustrate the changing theological context by joining reflection about priestly ministry dynamically to areas of current theological discussion. Secondly, to observe that this reflection does not exclude the understanding of

priesthood in terms of the other areas of theology such as the doctrine of the Atonement. The observation here is that priestly ministry is to be identified with the totality of Christ's saving activity.

1:2 The Trinity

The doctrine of the Trinity is important because "priestly identity, like every Christian identity, has its source in the Blessed Trinity which is revealed and communicated to us in Christ, ..." (*PDV*, 12). Theologically, this statement generates a series of deep collaborative relationships at various levels which indicate the nature of the changing contemporary theological context. It is not my intention to discuss these themes in detail, as there is already a vast amount of scholarly literature and discussion about them but rather to present the contemporary theological context against which priestly formation is to be understood. The discussion of the Trinity is returning to the centre of theological consciousness. Karl Rahner, writing in the 1970s, believed that many Christians "for all their orthodox profession of faith in the Trinity, are almost 'just' monotheist in their actual religious experience" (Rahner, 1970: 11). The difficulty here is that for many Christians the discussion of the Trinity as a theological abstraction has for them little connection with the life of faith and ministry. It is fundamental to recognise that the Church, and the ministry which serves it, in the words of Walter Kasper, "is not an idea, a principle or a programme ... but the basis and meaning of the Church is a person. Not a vague person but one with the name Jesus the Christ" (Kasper, 1976: 15). Discussion about Jesus immediately presupposes the being and activity of God the Father and the work of the Spirit. This Trinitarianism focuses on our understanding of God who is both transcendent and imminent. The experience of transcendence in ministry assists in

the contemplation of the existential as a moment of grace and as a means of reconstructing the community. In terms of priestly formation two other inter-related concepts must be considered: personhood and communion. Personhood can be defined as the capacity for distinctiveness within an individual which provides the means of knowing, acting and loving freely with other human beings thus establishing a relationship with them and their environment. Gerald O'Collins has utilised this metaphor as a means of understanding and interpreting the Trinity. Using the image of the tripersonal God, O'Collins believes that it is the paschal mystery, "the events of the first Good Friday and Easter Sunday", which mark the zenith of "God's self-communication", revealing him as "the Giver, the Given, and the Self-Giving, the invocation of the name of the Father, and of the Son, and of the Holy Spirit associating "belief in the tripersonal God with the Easter mystery". This Trinitarian faith expresses itself both in worship and social action, worship offered "to God in our prayer, and for God through our prophetic action" (O'Collins, 1999: 200).

These observations are important for our understanding of priestly formation. They acknowledge the priestly role in the threefold nature of his work: theological knowledge, the offering of worship and in the pursuit of social justice. Seen in our Trinitarian context they express the priestly role, not in isolation, but in terms of relationship, collaboration and community. Within this Trinitarian tripersonalness lies the theology of the Holy Spirit. Like Trinitarian theology, pneumatology, the study of the Holy Spirit, has seen a revival in contemporary theological discourse. This revival is connected with the theology of communion found in the Vatican II documents, of which the sentence from *Lumen Gentium* that the Church should be seen as a people that reflect "the unity of the Father, the Son and the Holy Spirit", is a prime example (LG 4 n. 10). The Church, therefore, is essentially a *communio* or

koinonia and formulated in the Trinitarian terms, a communion established by the unifying power of the Holy Spirit (Kasper, 2004: 100 - 106). As will be manifest throughout this project the concept of *communio* operates in numerous and diverse ways.

The importance of the Spirit, within this Trinitarian understanding, is that it marks the point of contact between God and humanity in time. This contact is life-giving and life-affirming. As the Anglican theologian John V. Taylor has noted the Spirit “urges every creature again and again to take one tiny step in the direction of higher consciousness and personhood...” the Spirit likewise “opposes self-interest with a contrary principle of sacrifice and the existence for the other” (Taylor, 1972: 36). By definition this experience of the Spirit is multifaceted and wide ranging.

In terms of ministry it involves three features. First, following the notion of *communio* the work of the Spirit is recognised in community, thus J.D.G. Dunn’s translation of 2 Cor. 13:14 as “participation” rather than “fellowship” of the Spirit (Dunn, 1998: 2, 249; 346). This participation rescues theology from two errors: absolutism and relativism. Absolutism claims to know the mind of the Spirit in such a way as to render dialogue unnecessary. Relativism, on the other hand, contextualises the Spirit in such a way as to make binding, universal principles and truths redundant. Participation in the Spirit, however, insists on the inter-relationship between God, humanity, creation and self-giving. Secondly, participation in the life of the Spirit affirms the creative activity of God at both the cosmic and personal levels of ministerial consciousness. At the cosmic level the ecological dimension becomes important. Ministerial formation must be concerned with the conservation and preservation of the ecological, cosmic order. This order forms part of God’s created and renewing activity towards the world to which, by the power of the Spirit,

imaginative response ought to be made. This process is also personal in that the Spirit affirms individual creativity and relates its “fruits” to ethical virtues (Gal. 5:22 – 23). Thirdly, participation in the Spirit gives the ministry its necessary prophetic dimension. Beginning with Israel’s prophetic tradition, exercised in the power of the Spirit (Is. 42:1), its affirmation of Yahweh’s will (the prophetic role as his spokesman, e.g., Jer. 1:9) should ensure that justice is exercised in the political, social and ethical spheres (e.g., Amos 5:14 – 15; 24); this multifaceted tradition finds its focus in Jesus. This fact is particularly apparent in Luke’s account of Jesus’ Nazareth synagogue sermon that marks the beginning of his public ministry (Luke 4: 14 – 30). Jesus, in prophetic fulfilment of Isaiah 61, anointed with the Spirit proclaimed the Gospel of liberation into which all humanity is included. Thus, through the Spirit’s activity, Jesus is seen as the supreme revealer of the ‘inclusive’ God. Luke continues this theme of the prophetic mission and ministry of the Church being exercised in the power of the Spirit in Peter’s Pentecost sermon (Acts 2: 14 – 36), which presents the eschatological fulfilment of the all-inclusive spiritual vision represented by the prophet Joel (Joel 2:28 – 32, quoted Acts 2: 17 – 21). For the purposes of priestly formation, both the sermon of Jesus and that of Peter have to be read as two sides of a single theological vision.

1:3 Personal Relationship with Jesus

It is clear that this Trinitarian theology is not merely to be understood as a theological abstraction but should be seen in terms of a priestly relationship with Christ at the deepest level involving participation in the Spirit which is itself the expression of the totality of God. Thus, “priests are called to prolong the presence of Christ, the One High Priest, embodying his way of life and making him visible...”

The character of this relationship is to mirror that exhortation to the Christian Elders found in 1 Peter 5: 1 – 4 making priests in, and on behalf, of the Church “a sacramental representation of Jesus Christ, the Head and Shepherd,...” (*PDV*, 15). This presentation is manifested by preaching, sacramental sharing, priestly self-offering and the striving for unity in the name of God. Central to my argument is that priestly formation in its totality involves a living relationship with Jesus the Christ in the terms described which also, at the same time, affirms the Trinitarian context of relationship and salvation. This theme is central to Pope John Paul II's argument in *Novo Millennio Ineunte*, 2001, an Apostolic Letter addressed to the Church at the beginning of the new millennium. The faithful are directed to contemplate more deeply the face of Christ (16). This contemplation involves a careful study of the Four Gospels, in particular the mystery and life of faith which they generate (19 - 23). This mystery and life are centred on Jesus who through "the mystery of the Incarnation lays the foundations for an anthropology which, reaching beyond its own limitations and contradictions, moves towards God himself..."(23). For priestly ministry, therefore, this personal relationship with Jesus is necessary in order that the ministry might be exercised in terms of the above quotation: to bring humanity with both its sinfulness and glory to a deeper realisation of the creator God. Contemplation on the human face of Jesus demonstrates his self-offering for humanity and identification with the human condition. The purpose of understanding this self-offering is that humanity might move towards "divinisation" (23) which is God's intention for human beings created in his image and likeness (Gen. 1: 26). The personal relationship with Jesus means involvement with all aspects of this ministry: incarnation, life and teaching, death and resurrection (24 - 28) in order that the Church and its ministry fulfil all aspects of the totality of Jesus' work of salvation.

Two important observations by Joseph Ratzinger clarify for priestly formation particular aspects of the meaning of a personal relationship with Jesus. First, reflecting on Jesus' words in Luke 9: 51 - 62, Ratzinger maintains that following Jesus in discipleship in this context "is not meant here in the general sense" but in "the particular sense of following in an office or ministry, in a particular task, being included in a particular mission" (1988: 25). This personal relationship with Jesus, therefore, is developed and sustained within the call and the ministry of priesthood. Secondly, this personal relationship is not to be conceived of in isolation but ecclesially, within the context of all believers, but particularly, in relationship to the original twelve disciples, who were the "origin and foundation" of this "new Israel". This relationship is achieved and handed on to their successors, not by physical descent but by "being with (in relationship to) Jesus" (1991: 25, my bracket). It is now clear how this theological and spiritual context provides the basis for the educational paradigm which will be outlined in part three.

1:4 Mission and Evangelisation

The priest is called, in his pastoral work, to be "a man of mission and dialogue." (*PDV*, 18). This mission is to be "rooted in the truth and charity of Christ", motivated by a desire of evangelisation, witness, the quest for truth and "concern for the promotion of justice and peace." (*PDV*, 18). These observations enshrine the theological and practical aspects of Mission studies and missionary spirituality that have developed since Vatican II and its Decree on Mission, *Ad gentes divinitus*, (7 December 1965). This understanding must be based on the way Christ himself walked, "a way of poverty and obedience, of service and self-sacrifice even to death" (*AG*, 5). On the other hand, in her missionary vision "the Church must

consider...new circumstances.” (AG, 6). This dichotomy reveals inherent tensions which have been well analysed by David Bosch, who argues that while contextualisation and inculturation must be part of any missionary understanding, nevertheless “the gospel is foreign to every culture. It will always be a sign of contradiction” (Bosch, 1991: 455). In this observation the first tension is revealed: the issue of the relationship between the Gospel and contemporary culture with which students for the ministry must wrestle. Bosch’s position analyses further that of Pope Paul VI in *Evangelii nuntiandi*, (8 Dec. 1975) in which he comments that “the split between the Gospel and culture is without doubt the drama of our time” (my trans., EN, 20).

The theological basis on which this dichotomy can be understood is provided by Jesus’ activity and preaching of the kingdom or reign of God which is fundamental for the understanding of his life and ministry. In the discussion of this theme Jesus’ opening words as recorded by Mark in 1: 14 – 15 provide the starting point, that: (i) the time is fulfilled and (ii) the kingdom of God has drawn near, his hearers are to (iii) repent and believe in the Gospel (NRSV translation). The analysis of these verses has been the subject of considerable debate (*DBI*, 374 - 77; *DJG*, 417 - 30; *NJBC* 78: 7); for the purposes of this project, however, I make the following four points. First, the verses must be seen in terms of declaration and response; two statements are made by Jesus to which acceptance and a change of attitude is demanded both individually and in terms of community understanding. Secondly, the basis of Jesus’ claims and demands is to be found in the theology of Israel relating to the manifestation of God’s kingship and justice in society. In Christian theology this idea must be understood within the totality of Jesus’ saving activity for all humanity (Eph. 3: 1 – 20). Thirdly, the Church and its ministry is meaningless without reference to this kingdom theology

and ecclesiology cannot be understood without reference to God's reign. The Church exists for the proclamation of this reign and, according to the Gospels, Jesus manifests the reign by his saving activity which in turn manifests his personal identity and status. Fourthly, in the light of these observations, it is hardly surprising that the social and ethical values of the kingdom: justice, peace, integrity of creation, communion and solidarity are at variance with contemporary attitudes of violence, inequality, disintegration, oppression, consumerism and secularisation.

Merely to state this position, however, is insufficient. It is necessary for the Church and its ministry to enter into dialogue with contemporary realities by means of inculturation. This process is necessary theologically because the Spirit is acting within the totality of the cosmic order for good even within those structures and persons who fail to recognise the Spirit's activity or act unethically at variance with the Spirit's work. In this context, pluralism within modern culture provides both the opportunity and the perspective for building a renewed human and political community based on the shared values of justice and peace. Important here is the discovery that other ideologies contain elements of value. The truth must also be stated that all human beings are created and shaped by the divine image of the creator God within them. Such general observations, however valuable, are meaningless unless applied to particular local situations. In this process contextualisation is all-important. This contextualisation must be based, in turn, on contemporary topics of concern. In this exercise, John Fuellenbach's five-fold list provides a useful starting point for how Christians ought to live in the modern world according to kingdom values:

1. The discovery of the Bible, which gives a sense of hope and joy in times of suffering and which does not accept fundamentalistic interpretations;

2. to offer solidarity with the poor and oppressed and to be concerned with issues of justice, peace and liberation;
3. to be concerned about the immense problem of refugees;
4. to be engaged in inter-religious dialogue;
5. to analyse the process of secularization and to ask if Christianity has become, in some expressions of it, privatised and internalised thus losing the sense of the community and the transcendent (Fuellenbach, 1996: 13 - 15).

The second tension relates to the issue of the constant and the context within missionary activity. This theme has been addressed recently by Stephen Bevans and Roger Schroder in *Constants in Context; A Theology of Mission for Today*. Building on the insights of David Bosch, their argument is that the Church's mission must be carried on "through an ongoing interaction between certain constants on the one hand and the various changing and always-emerging contexts on the other" (Bevans, 2004a: 10). Combined with the insights of Andrew Walls, the constants they offer are: Christology, ecclesiology, eschatology, soteriology, anthropology and personal identity (Walls, 1996: 6 -7). By contexts they mean "the varying cultural, historical, philosophical and political situations" (Bevans, 2004a: 11) in which the Church's ministry of service, preaching and witness are offered. This ministry must be conceived as continuing God's mission and Jesus' ministry in terms of the proclamation of God's reign.

Underlying the section 'Evangelisation in recent Catholic usage' in a comprehensive report to the Roman Catholic Bishops of England and Wales by Philip Knights and Andrea Murray is the assumption that there have been paradigm shifts in the Church's self-understanding relating to mission and evangelisation. It is these

changes in perspective that lead to the third tension which involves the complexities of historical and theological development. The notion of paradigm shifts is developed from the scientific work on the subject by T.S. Kuhn. While the detection and analysis of paradigm shifts in other fields of learning is important, nevertheless, in theology various different understandings co-exist together which leads to a situation of tension and paradox. From the pre-Vatican II era, in which the conversion of non-Catholics and the re-instatement of the lapsed in a 'fortress Church' was stressed came the paradigm shift in which evangelisation was understood in broad humanistic and holistic terms, the Church's task being to bring the Gospel to all humanity with the intention of transforming human structures. Although Pope John Paul II has retained the theological vision of earlier documents nevertheless he has called for a 'New Evangelisation' (Knights and Murray, 2002: 41 - 48). This concept refers to situations where the Gospel has been proclaimed already but where there is an incomplete or partial response to that proclamation. 'New Evangelisation' attempts "to promote an enthusiasm for the faith amongst believers which communicates itself to the world...". This generalised statement should not mask the fact that "the contexts and circumstances of those who hear the Word influence the manner in which the Word is proclaimed" (42).

These observations relating to missiological understanding within Catholic theology leads to two further concepts of which account should be taken. The first relates to complexity. Shifts in thought patterns, which includes the retention of traditional patterns, involving local contexts within a wider whole is bound to engender complexity which means that the necessary task of analysis is more problematic. The second relates to diversity. The results of the statistical analyses of the questionnaire data produced by Knights and Murray illustrates three levels of

diversity: the cultural diversity within society; the diversity within the Catholic Church and the diverse forms of mission and evangelisation. They detect two common factors. First, that the reception of the Gospel is generally “gradual” rather than “sudden” and its communication is as a result of “personal relationships” rather than “dramatic experiences or large events” (130). Secondly, the theoretical basis for evangelisation is to be found in the three-fold triangle of kerygma, koinonia and diakonia (32). These perceptions of mission together with their collaborative implications which will be considered in the next section, are vital for any proper understanding of priestly formation. Without this dimension the character of priestly formation is changed radically from being part of an evangelistic enterprise with missionary awareness into an interiorised profession concerned merely with the immediate concerns of the institution. I argue that this latter understanding was neither present in the Apostolic Church nor intended by Jesus whose whole ministry was determined by his conception of the dawning reign of God manifested by the action of the Spirit. This position reinforces my contention that a return to the model set by Jesus for his disciples explored in part three is vital as it includes a missionary dimension for ministry.

I argue also, however, that the issue of mission in relationship to priestly formation is complex. It is to be determined by a subtle observation of the manifold patterns, contextualised within a particular society, to which the constants of the unchanging Gospel and its ethical values must be applied.

1:5 Leadership and Exploration

In Catholic theology “the first representative of Christ in priestly formation is the Bishop” who “verifies and encourages the pastoral purpose” underlying priestly

formation (*PDV*, 65). This reference to Episcopal leadership raises three particular issues: first, the nature of priestly ministry in terms of diaconal service; secondly, the exploration of the relationship in collaborative terms between the local and the universal Church and between the Bishop and the clergy; and thirdly the complexity of issues relating to power and control and how these concepts are to be applied and exercised. These issues must be seen in the context of the oath of canonical obedience which, in Catholic order, candidates for diaconate and priesthood make to their diocesan Bishop.

Many of these issues have been discussed recently by Walter Kasper in a series of collected essays relating to church leadership and concerned with the Catholic orders of Bishop, priest and deacon in an ecumenical context. In my view one of the most important statements made (in the context of a discussion on *The Apostolic Succession*) is that “if we are to make progress in our understanding of ministry and in the mutual recognition of ministries, the most important precondition is an agreement about the essence of the church, its basic sacramental structure, and its significance of salvation” (Kasper, 2003: 142). This condition, which ought also to be applied to internal Roman Catholic discussion in addition to ecumenical dialogue, raises the fundamental issue of ministerial identity in terms of the understanding of the Church as a sacramental vehicle for introducing humanity into a fuller vision of grace and the improved possibilities for human existence. In my view Kasper ought to have added an extra chapter illustrating how his excellent discussion of individual topics integrate into a coherent whole. In this context the issue of *communio* is fundamental (Boulding, 2002: 98 - 100; Knights and Murray, 2002: 46). It is the basis for understanding the various inter-relationships which the discussion of leadership generates. One particular area is the relationship between the universal and local

church and the authority which the universal church ought to exercise over local concerns. In Roman Catholicism this relationship is the cause of on-going debate as represented by Kasper's 'friendly rejoinder' to the views of his colleague, Joseph Ratzinger and the perceived authority of Rome and the Papacy (Kasper, 2003: 158 - 62). In Anglicanism the issue relates to the authority of individual provinces in relation to each other and to Canterbury (Avis, 2002: 134 - 38). These issues, which relate to the identity, authority and function of the churches, cannot be discussed adequately here. It is sufficient to note, for example, that the priest offers universal sacraments in a local context and as such must be always aware of his global mission and ministry which negatively rejects narrow parochialism and nationalism. It is important that in priestly formation the student realises that he is entering a complex, ecclesial world in which there are tensions between local manifestations of faith and order which must be contextualised within a universal framework comprised of diverse inter-relationships.

These perceptions, however, must be seen in a Christological context, the basic and most important *communio* being 'in Christ'. Kasper is right to emphasise this point in his essay on *Priestly Office*, fundamental to which is faith in Jesus Christ which "is proclaimed and attested to us with authority by one who is given the charge and the mission *by God* to do so. Faith in Jesus is tied to the apostolic ministry...just as Jesus Christ is the primary celebrant of the sacraments, so he is also the primary and the real teacher and shepherd in the church" (Kasper, 2003: 52 - 3, my italics).

In this light the Bishop, who on his Episcopal ordination remains a priest and deacon, has been entrusted with his ministry through the apostles from Christ (*LG*, 20). He must, therefore, retain and practice his servant-ministry (Mark 10:45). This position explains why a return to the relationship of Jesus to his disciples as a

paradigm for Church leadership is necessary if this leadership is to be effective in the contemporary environment (Luke 22: 24 - 27). In addition the Bishop must hold together spiritually and pastorally various diverse elements of faith and order in a creative and dynamic tension for the common good (*CD*, 12 – 14) in the context of the *communio* already described. Here, the papal title the “servant of the servants of God” is relevant as it sets the pattern for all ministerial formation and practice. Cecily Boulding has maintained, correctly, that this teaching relating to ecclesial leadership is “to make clear that the hierarchical structure of the Church as a whole is the product not merely of human political and administrative arrangements but of the sacramental transmission of divine grace *for the salvation of humanity*” (Boulding, 2002: 90, my italics).

What is clear is that on all the theological and ecclesial subjects discussed in this section the last word has not been said. Church documents are framed in such a way as to both present the constant theological principles on which ministerial formation is to be based, but also to encourage and demand on-going exploration (Nichols, 2003: 2). The latest Vatican Instruction from the Congregation for the Clergy, 18 October 2002, *The Priest, Pastor and Leader of the Parish Community*, provides an example. “Priestly identity”, it argues “is three dimensional: pneumatological, Christological and ecclesiological” (*PPLPC*, 5). It is precisely these areas which I have been discussing and in which, I maintain the continuing exploration of priestly formation rests. In this context the following action needs to be taken:

1. To ensure that ministerial students understand that, whatever their perceived academic ability, intellectual theological study is vital for formation and ministry.

2. To ensure that this study is undertaken within the expectation of life-long ministry.

3. To understand that commitment to priestly formation of necessity demands life-long in-service training in which theological teachers must also be involved. This ministry of theological teaching should be undertaken in accordance within the *Instruction on the Ecclesial Vocation of the Theologian*, 1990.

4. To be aware of contemporary theological developments in order that priestly ministry might be always open to intellectual renewal.

5. To encourage the student to select areas of theological study in which post-graduate work might be attempted.

6. To maintain a strong personal relationship with Jesus in the context of the tri-personal God through prayer, service and theological study.

Chapter 2. THE MINISTERIAL CONTEXT: PERCEPTIONS AND PRACTICE

2:1 Introduction.

The purpose of this section is to illustrate how the changing theological context is to be related to the actual ministerial context both in terms of perception and practice. I include this section to illustrate how the reality of the ministry and its actual problems must be addressed in the light of the theological context outlined already. In his article on the Priestly Office Walter Kasper refers to the 1992 letter of German Bishops which attempted "to provide an open and honest analysis" of the depressing situation expressed by many priests. In defence of the letter Kasper maintains that it was "more effective than yet another purely theoretical, dogmatic-theological clarification of the "image" of the priest" (Kasper, 2003: 46). Yet the reality of the ministerial context cannot be discussed apart from the theological and spiritual basis which undergirds it. This undergirding is to be found in the codes of Canon Law and in the liturgical rites of ordination by which the offices of Bishop, priest and deacon are conferred. This section explores and analyses the relationship between perceptions and practice in the light of the necessary interaction between theological ideas and contemporary realities which is vital to the understanding of priestly formation and entry into the clerical profession.

In terms of contemporary Roman Catholicism I shall discuss neither ecclesial issues relating to celibacy, married clergy or the ordination of women nor ethical and professional issues concerning the abuses of power for example, in relation to children. These subjects, although of importance, have been covered extensively by other writers. To my knowledge the latest contribution in this area is by Andrew Greeley entitled *Priests: A Calling in Crisis*, 2004. Although dealing with the

American context some of the issues can be applied to the English scene. My intention rather, is to enter 'the perceptions-practice axis' by reviewing recent studies relating to priestly ministry and then to comment on their findings in terms of the general theses which I have outlined. This surveying of recent literature as part of my overall methodology is not for the purpose of justifying the arguments I am expounding but rather to offer critical reflections on the contemporary situation.

2:2 Recent Studies

These four recent studies present the narration of a personal 'story' recorded, either autobiographically or collected in the wider context of pastoral, psychological or social analysis. My purpose here is to enquire about the issue of interaction between theory and praxis which the presentations represent.

i Vincent McLaughlin

The study of Vincent McLaughlin (1998), with an epilogue completed by his wife, Imelda, after his death (145-61), records his personal life experience of preparing for and entering the Roman Catholic priesthood (22-41) and of subsequently leaving it in June 1972 as a result of the dissatisfaction (147) felt at the Encyclical Letter of Pope Paul VI *Humanae Vitae*, 25 July 1968. This letter analyses, within the broader context of marriage and sexuality, 'the regulation of births'. In particular it maintains that "it is a serious error to think that a whole married life of otherwise normal relations can justify sexual intercourse which is deliberately contraceptive and so intrinsically wrong." (*HV*, 14). Although marriage was not McLaughlin's reason for leaving the priesthood, nevertheless his laicisation rescript

from Rome (the formal permission to return to lay status) contained within it permission to marry (149). He died from cancer in July 1996.

McLaughlin's 'story' also provides the opportunity for him to discuss priestly shortage, issues of sexuality and celibacy as well as the nature of the Mass and what he considers to be the essence of the ministerial priesthood. For my purpose his reflection upon priestly formation is particularly relevant. While comparing contemporary developments at his own seminary, St. John's, Womersley, with the situation in his student days (1954-1960), he applauds the existence of the BTh. Degree from Southampton University and the enlargement of the library which reflects "a wide spectrum of theological opinion". Nevertheless, he argues that intellectual formation today in "essence" (41) does not differ greatly from 1960 as many students do not qualify for the degree course and that "intellectual freedom" remains restricted (43). As a result "it is not so clear that its (the seminary course) intellectual ambitions are widely fulfilled" (42).

While these reflections are personal and their substance debatable, nevertheless McLaughlin's comments raise one of the central areas of this project: the nature, approaches and focus of the theology needed in priestly formation for an adequate operation of the clerical profession in the contemporary context. While the book contains many valuable perceptive comments, both personally and theologically, I believe it could have gone further, and with sharper focus, to highlight where 'life-story' and the theological context for understanding clerical professionalism interact and dialogue with each other.

ii Tony Castle, edited

The study of Tony Castle (2003) represents an edited series of reflections, including Castle's own, of fifteen seminarians who formed the *Class of '63* at St

John's Seminary, Womersley, and who were ordained to the priesthood in that year (9). The reflections, therefore, overlap and should be seen together with those of Vincent McLaughlin. Castle's study portrays collectively much of the ground which McLaughlin has surveyed from an individualistic standpoint, often, in my judgement, without his depth of perception. Of the fifteen seminarians, four remain in active ministry, three are retired, three have died and five are no longer part of the active priestly ministry. Amongst this latter group, Castle, now a recently retired teacher makes both a personal and a general plea for the admission of married men into the Catholic priesthood, in his case for those who had married after ordination (152). Castle's case is based in part on the fact that former Anglican clergy have been given a dispensation against celibacy by the Holy Father and, as a result exercise the priestly ministry in the Roman Catholic Church. Although the late Cardinal Basil Hume made a petition to Rome on Castle's behalf, this petition was rejected (155). Two points can be made about Castle's collection. First, it is valuable to review in terms of professional formation the overall span, usually forty years of working life. What emerges is an enormous variation in terms of aspiration, expectation and outcome. This approach assists in the balanced assessment of strengths and weaknesses and is a useful educational tool against which aspirants to the clerical profession might engage, in particular given the variety of 'story' revealed through the reflections. Nevertheless, secondly, I wish I had detected a greater engagement by the authors, of the changing theological and social contexts which have marked the forty year period, 1963 – 2003, both in regard to the Churches, as well as to their place within society. Professional reviews especially those in the form of narrative presentations ought to be analytical, critical and holistic, evaluating the progression, function and assessment of the professional within the organisation, in this case, priests within the Church and

in turn the changing nature of Churches and their context.

iii Yvonne Warren

The study of Yvonne Warren (2002) researches data from Church of England's parochial clergy and, therefore, in some ways, covers similar ground when compared with the Roman Catholic priestly ministry. I am also including this book because of the importance of ecumenical dialogue which is invaluable for gaining an overall understanding of clerical formation. The similar ground includes the analysis of calling, vocation, authority and the exercise of leadership, as well as the emotional, spiritual and physical health of the clergy together with the pastoral care which they receive from their ecclesial hierarchy. These are all issues which concern Roman Catholic clergy. For Church of England clergy, however, issues of marriage and family are of central importance (96-98, 82% of the sample), including the expectations placed upon the spouses. Issues relating to single and homosexual clergy are also discussed (99-110). While celibacy remains a paramount issue in Roman Catholicism, nevertheless the underlying points relating to personal and professional relationships within the ministry, provide valuable points of comparison. Overall, Warren paints a picture of clergy weakness and vulnerability, thus the title of her study, *The Cracked Pot*. This situation has resulted because the Church of England "has lost not only its power base in the country but also ... much respect in part due to its vacillation on doctrinal and moral issues ... The brokenness of the institution has affected its workforce" (213). These observations raise a complex of issues relating to Church ministry and society, many of which are debatable, controversial and difficult to prove with certainty. Warren makes valuable suggestions for future research (207-8) one that should have been included, I would maintain, is the relationship between "workforce" and institution, both internally as

'church' and externally within society. Finally, the question needs to be asked if Warren has analysed sufficiently the interaction between what is actually happening and the theological basis on which the ministry operates. In this context I make one additional observation. While Warren explains the three major theological and doctrinal positions within Anglicanism (26-7) and later how these strands affect the theological understanding of the priesthood (77-76), she has not made it sufficiently clear that it is important to recognise that it is vital to recognise how the ministry exercised, depends in large measure, upon what is believed about the clerical status and function.

Two points of importance emerge from this discussion and will need to be considered carefully. First, the relationship of ministerial practice to theological understanding and secondly, the variety manifested in different ways within Roman Catholicism and Anglicanism both of theological and moral understanding and the effect of these upon priestly formation.

iv Stephen Loudon and Leslie Francis

The study of Stephen Loudon and Leslie Francis, *The Naked Priest*, (2003) represents what the authors call "a major contribution from empirical theology" which is designed to lay bare the Roman Catholic Church and its priesthood as it is, in order that "the human reality within" (viii) might be revealed. This approach illustrates the application of social science techniques to the data collected in order that issues relating to pastoral theology, Catholic priestly ideology and professionalism might be adequately researched. The extent to which this approach is valid, adequate and has succeeded, remains a matter of debate and controversy. In my judgement, the study has successfully highlighted twenty-two important topics for

discussion, from training for public ministry to the future for the priesthood. It contains also a useful survey of recent research on the subject (3 – 8) and, as such, should be assessed as a serious academic book containing a series of verifiable theses.

In framing their objections to this study the Catholic Bishops' Conference of England and Wales highlight issues relating to data collection, both the initial questionnaire and the responses to it, together with the inferences which Loudon and Francis draw from these responses (*Briefing*, 14 May, 2003: 35). I shall comment upon the difficulties relating to data collection and interpretation in the next section; at this juncture, however, it is necessary to note that two Catholic academic sociologists, Andrew Greeley (review, *PP*, Aug/Sept 2003, 364) and Michael Hornsby-Smith (letter, *PP*, Dec 2003, 490) make serious objections to the Bishops' Conference approach. Hornsby-Smith is correct, I believe, when he infers that the Bishops' approach hinders a critical assessment of the book's findings.

The question which arises from this study regards that which is emerging in relation to clerical professionalism and its implications for priestly formation. First, the overall impression of satisfaction and contentment (review, Callaghan, *Theol. CVII*, 2004: 150) with the exercise of the priestly ministry is revealed (188-190). Priests appear to be theologically orthodox and practise seriously the spiritual aspects of the ministry (189). Generally they are satisfied with seminary training, with the exception of public ministry issues such as inter-faith dialogue and work with young people (188). I have interviewed recently three priests who have resigned from the Catholic priesthood either for marriage or to take up ministry within the Church of England (one to return to it) and all three were strongly committed, in some shape or form, to continue the exercise of their pastoral ministry. It is in the area of moral theology where Loudon and Francis detect ambiguity: there is almost complete

support for the Catholic Church's teachings on abortion and euthanasia but ambivalence and considerable discretion on the question of artificial contraception. There is support for a change in the teaching on divorce and remarriage and on admission to Holy Communion (198). Priests are also divided over the issue of the ordination of women to the diaconate and/or priesthood (190). From my interviewing of thirty Catholic seminarians and priests, I would judge that the Loudon – Francis findings are generally accurate: a high degree of unanimity on theological questions, general contentment in exercising the priestly ministry, but division over certain moral issues and the implications of these in the pastoral sphere. It is especially in this sphere that variation both in opinion and practice is apparent. (Callaghan, review *Theol.* CVII, 2004: 150.)

In spite of it being described as a “bestseller” and “a brilliant study” by the publishers, three particularly serious points of difficulty, arise from the book. First, the authors maintain “it is not our task to evaluate or to interpret” (194). This position, I would argue, reveals a deficiency both in the authors’ approach and perhaps in the discipline of empirical theology itself. If data is to be of value within professional studies it must be evaluated and interpreted. My argument is that it should be interpreted holistically within the broader context of theological, professional and social change. Secondly, following Greeley (review, *PP.* 365) I would argue also for a deeper and more complex analysis of the evidence presented. Priests, for example, differ widely as a result of upbringing, education, their age at the time of ordination, previous experience and ministerial location. English society, as will be illustrated, is experiencing demographic change, including the perception of and attitudes towards clergy, both inside and outside the Church. Dialogue between these differing modes of experience is, in my view, essential if both the clerical

profession and the priestly formation required are to be understood.

Thirdly, Louden and Francis unfortunately did not address the question of priestly recruitment and subsequently of priestly shortage. If priests are as content as suggested, why are not more men joining the profession? Is it because of celibacy or life style? Or is it the possibility of an insecure future? It is ironical that in the Church of England 540 men and women were ordained in 2003 (*Church of England Year Book*, 2004: xli) into an institution described by Yvonne Warren as *A Cracked Pot*, whereas 36 men were ordained as Roman Catholic priests in England and Wales into a parochial ministry which Stephen Louden and Leslie Francis portray as 'good news' (*Catholic Directory*, 2004: 925 - 26). This figure, however, should be seen in a broader, universal context. In Africa, for example, there was a increase of 72.95% between 1978 and 2002 of those receiving priestly ordination and 65.31% in Asia (*L'Osservatore Romano*, 14 July, 2004). The correlation between numbers and 'contentment', however, deserves deeper analysis. For Catholics in the Diocese of Westminster, for example, the priesthood is marked by a variation both in its origin and expression, evidenced by the presence of ethnic communities and Eastern Catholic Churches. Of the 734 priests working in the diocese, 379 are diocesan; 38 came from other dioceses, including 8 from the Prelature of Opus Dei and 4 from Eastern Rite churches as well as 317 from Religious Congregations and Societies of Apostolic Life (*Westminster Year Book*, 2004: 36 - 37). Within this latter category there is a variation of charism and function (198). Priests, therefore, have been trained in a variety of social, ethnic, political and theological contexts according to origin, many in a framework different to that of England and Wales. I wish to argue that this variation, including the presence of Religious and Missionary Orders, adds greatly to our perceptions and practice of priestly ministry as the mission and

universal aspects of priesthood are being emphasized (John Paul II, 2004: 120). These observations led to the conclusion that both due to its membership and priesthood, the Churches are more complex and diverse institutions than is at first apparent. As a result my argument is that in priestly formation the complexity and diversity should be analysed fully and interpreted accordingly. Whatever the perceived deficiencies in *The Naked Priest*, nevertheless the value of the book lies in the degree to which it engenders serious discussion of the priestly phenomenon in the contemporary context.

v Reaction

Although I have discussed four different studies, both in terms of genre and presentation, nevertheless I would argue that in their various ways, although they present interesting narrative descriptions and perceptions, they do not deal sufficiently with the interaction between theological ideology, ministerial professionalism and contextualisation within society that is necessary if the issue of priestly identity is to be understood.

2:3 Issues of Methodology

I would argue that this deficiency in relation to interaction is due to misunderstandings concerning issues of methodology which the conjunction of perceptions and practice raises. I highlight three areas.

i Narrative Story

By narrative story, I mean the relating and the interpretation of professional ministry by means of personal narrative accounts autobiographically and/or the relating of the personal accounts of others biographically. This approach is apparent in various ways in the four studies reviewed. McLaughlin narrates a personal story;

Castle collects fifteen stories and the social science approaches of Warren, Loudon and Francis are dependent on personal accounts of the ministry. At one level this narration is both essential and contains the possibility of being interesting, given that the clerical profession is composed of professionals who possess as a result of their ministry a living narrative. Equally because this 'narrative' deals with various authentic human situations of both tragedy and joy; for example, through Baptisms, marriages and funerals, this interaction between the clergy and lay faithful provides a series of human encounters that have the possibility of enriching the human story. On another level, however, there are problems with the narrative approach. Primarily there is the difficulty of subjectivism, together with the cognate issue as to how narrative story is to be objectively assessed and by whom. If the ministry is concerned basically with relationship and interaction then the issue of personal story becomes intrinsically linked with the stories of those who receive the ministry. This interaction, however, occurs also at other levels: between other members of the clerical profession; with the ecclesial institutions which the clergy represent but fundamentally, at the spiritual and theological level with the tripersonal God. It is at this level, as I shall argue later, when I compare the clerical profession with teaching, medicine and law, that there is a fundamental difference between how the clergy and other cognate professions operate. As this theological level is an important feature in clerical understanding it is important to place it against a broad canvas of general intellectual development of which the developing theological scene forms a part.

This perspective has been researched recently by John Macquarrie. He maintains that "Theology in our time, therefore, cannot be merely a repetition of the New Testament themes". This observation does not deny the absolute importance of the New Testament (as I shall later illustrate with reference to the Gospels) both for

the understanding of Christian origins and for the contemporary proclamation and living the Christian faith but illustrates clearly the “demanding work of interpretation” (Morgan, ed., 1999: 128) which needs to be done because of the changes in intellectual perception between our age and that of the first century AD. “This interpretative work is the task of theology”, Macquarrie declares, which “has to be done again and again as the centuries move on and new situations arise.” (129). In order to illustrate his point, he selects various theologians who show, beginning in the early twentieth century, ‘The Ebb and Flow of Hope’. They include Adolf Harnack, Teilhard de Chardin, Karl Barth, Rudolf Bultmann, Pope John XXIII, Jurgen Moltmann, Karl Rahner and Reinhold Niebuhr. Emerging from various confessional groups they reveal in their different ways, theological engagement with the modern world. Macquarrie concludes from this survey that, in his opinion, “the present state of Christian theology in the West....is still alive and well.” (141). If this observation is correct then it manifests that theology, the understanding of God’s action towards the world, remains an ingredient in the complexity of intellectual understanding. It is in this context that the function of the clerical profession needs to be researched and analysed.

ii Data Collection

It has been noted that the objection to *The Naked Priest* by the Bishops’ Conference centres around issues of data collection: questionnaires, both the type and the form of the questions asked; the number of questionnaires which were distributed and the number which were returned; the issue as to what number provides a realistic sample and the interpretation of the evidence which the questionnaires offer. Although I have argued that this objection hinders a proper critical assessment of *The Naked Priest* and its findings, nevertheless important issues are raised about data

collection and its interpretation.

Research projects of the type being undertaken are examples of qualitative research designs. Their purpose is to analyse and interpret the essential characteristics of the subject under discussion: priestly formation in the context of the clerical profession. The danger is that the research design acquires a 'dogmatic' rather than an 'open' quality. The best that can be achieved is to offer a research guideline for on-going debate, future discussion and action.

That having been said this discussion and action must be based on the collection of clear and focussed data. The first task is the design and function of questionnaires. In this context I have used both specific questions (see appendix A) or asked for general impressions. There is a general dislike of the questionnaire culture, often they are either not returned or inadequately completed. The best method, in my experience, when dealing with priests or ministerial students is to combine, wherever possible, questionnaire and interview. In this context I have interviewed 30 Roman Catholic priests and 25 seminarians, of these 5 originate from Africa, 2 from Asia, 5 from continental Europe and 13 from Britain and Ireland. These interviews were both focussed and relaxed and greatly appreciated by the participants. As the ministry concerns matters of great sensitivity, a gentle rather than aggressive approach in my experience usually reveals more relevant information. In these sessions I have been impressed by the degree of sincerity and honesty expressed. Three issues emerge continually: (a) priestly identity within a collaborative framework; (b) the relationship of ministry to initial formation (both clerical and lay) and the need for life-long learning and (c) the role of Church and ministry (including personal life-style) within the context of contemporary society.

The result produced a series of case studies that aimed to illustrate the

relationship between the contemporary reality of ministry to the theological and spiritual structure on which it is based, in particular to reveal its relationship and interactive features. Robert Yin defines case study as “ an empirical enquiry that investigates a contemporary phenomenon within its real life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin 1994: 13). This definition provides the classic basis for the study of this subject, as does his procedure as to how case studies should be conducted (56).

From this observation it is clear that Yin’s juxtaposition of “phenomenon” and “context” is particularly relevant to this project: the relationship between the context in which the priestly ministry operates and the theological basis (phenomenon) on which it is based. Yin employs various yardsticks to determine the usefulness of case studies in particular contexts. These include the obvious tests of relevance, significance and clarity (147-152) but, in my view, the most important criterion for my research is that of “validity” (33). This concept operates on a number of levels. First, my assumption is that every narrative story offered to me is factually truthful and, therefore, *ipso facto* valid. Secondly, the “validity” is not harmed because narrative stories about, and from priests can never reveal the full facts. They are by nature hidden and confidential. As a result, I do not narrate stories told by priests but relate the same information through the public statements of others.

Gerard Baker, in an article 'Praise the priests who remake lives with devotion' compares the "reassurance" given to the sick by "good clergy" with the medical profession who also perform works of mercy. In the case of the clergy they have "the additional responsibility of preparing their patients for eternity...offering the possibility of redemption to those who fear they have lost it all" (*The Times*, 30 September 2004). Baker's observations present priests with an enormous challenge:

the most effective way of exercising pastoral ministry in a theological and spiritual context. An example of this phenomenon is provided by Andy Bull (*The Times*, 17 July 2004). He records, how in March 2003, he was arrested on suspicion of making an indecent image of a child. Bull continues:

“I knew I had to begin from this moment to reconstruct my life. Two days after my arrest, I went to our parish priest; wonderful, wise, unshockable Father Stanislaus, and made my confession. He gave me absolution and when I left him I felt a huge weight had been lifted from my shoulders. God’s forgiveness seemed to come very easily when set against the abhorrence felt by society at large about a crime like mine.”

These observations are particularly valid here for data collection and interpretation.

1. The narration of the story came from Andy Bull not from Father Stanislaus. Like all Catholic priests, he is bound by the injunction of the *Code of Canon Law* (983-984 section 1) relating to confidentiality (see appendix B). Stanislaus keeps no records nor makes any public assessment of his ministry. He only knows of the effectiveness or otherwise of this ministry from the comments (if there are any) of those who receive it. Although for him it is as if the crime never happened, nevertheless valuable data evidence is provided here.
2. Andy Bull has perceived correctly that the ministry offered is primarily theological and spiritual. It concerns “God’s forgiveness” dealing with the theological notions of sin and grace. Fr. Stanislaus’ role is to be the agent of absolution.
3. The nature of the forgiveness felt by Bull and offered by the Church is at

variance with the perceptions felt, rightly or wrongly, by society at large. The sacrament did not free Bull from facing the force of the law or from punishment as he was guilty but it enabled him to put his crime and the retribution demanded by society, through the due process of law, into the theological context of the forgiveness offered by God through the sacrifice of Christ. This ministry does not oppose, but rather compliments, for those who desire it, the services offered by lawyers and psychotherapists.

4. In terms of data collection no statistics can be given as this ministry, together with other confidential pastoral ministry, is by its very nature private and hidden. This fact, however, does not render the information gained as 'invalid' for research. Rather the problematic issues concern presentation and interpretation. For my purpose the relationship between ministry and formation in this context is of vital importance. In terms of professionalism, the student must be aware of what is occurring in the particular case study, and why; what attitudes ought to be adopted; what can be expected and how that expectation ought to be understood, not merely within the context of the clerical profession, but for the Church and society as a whole.

iii From specific to general: Interpretation

The third issue relates to the movement methodologically from specific narrative story to the construction of general maxims. The fundamental issue, therefore, within data collection is the interpretation of the material. Yin provides the useful image of the difference between the chronicler, the collector of information and the historian, the interpreter of material (Yin 1994: 147). From John Macquarrie, I have already shown how

the recognition of this difference is vital to the study of theology (Morgan, ed., 1999: 128-9) and, by implication, to the ministry. The chronicler-historian metaphor now acquires a slightly different perspective, how, and on what terms, is it appropriate to argue from the personal and specific to the general. The logic of such progression, however, is extremely problematic and complex for the following reasons:

1. There is, as seen in relation to the example offered by Andy Bull, the limited confidential, and therefore hidden phenomenon. It would break the professional and sacramental seal of the Confessional if questions about an individual's particular confession were to be placed on questionnaires.
2. Secondly, the evidence is not uniform. Others have had the opposite experience to that of Andy Bull. The lay faithful sometimes have complained of the aggressiveness, dogmatism and lack of sympathy shown by priests.
3. Thirdly, methodologically, on one hand, as with narrative story, John Gill and Phil Johnson are right to highlight the dangers inherent in case study research: generalising from a small number of specific cases; the difficulty of cross checking evidence; the bias of the interviewer and the difficulties raised by subjectivity (Gill & Johnson, 1997: 152-3; Gummerson, 2000: 88). On the other hand, it can be argued that, once recognised, these dangers can be put to positive advantage. From a relatively small number of case studies it is possible to offer an in depth picture in terms of information gathering. What I hope to achieve from the presentation of case studies is a descriptive and interpretative scheme

that will reveal how the system of the ministry and formation interact (Gummessen 2000: 89). As with all the studies mentioned, they are not dependent upon the notion of representation, nor the necessity of issuing a large number of questionnaires.

There is, therefore, no specific answer to the issue of argumentation from specific to general. The purpose is to highlight major issues for debate and to engender discussion within the framework of the study under review and to be aware of the dangers of simplistic generalisations based on inadequate evidence.

2:4 Purpose

Methodological procedures, however, will be utilised to reveal the basic purpose of this study to research the multi-level interaction between perceptions and practice in relation to the ministry and formation for it. The recent studies reviewed in this section have related to praxis: how the operation of ministry in terms of contemporary reality is to be understood. Other studies have related to 'theory', the latest being by Christopher Cocksworth and Rosalind Brown, *Being a Priest Today: Exploring priestly identity* (2002), written primarily with Church of England ministry in mind. In many ways this is a very fine book exploring positively (203) and in depth, the nature of priestly identity and vocation. For this exploration the metaphor of the tree is utilised: the root, shape and fruit of priestly life (4). This metaphor is most appropriate as it indicates the rich theological and spiritual soil in which the priestly vocation must take root and continue to develop in terms of 'life-long' growth and understanding in which priestly identity must be nurtured. The authors employ an impressive range of theological sources and many of the themes discussed are those, which I have utilised earlier in part one: Trinity (57, 180); Christology (71, 82, 130-1,

153); Spirit (14, 20, 47); relationship to God and to the community (29, 65, 181); collaborative ministry (15, 17); peace (48, 166, 196) and service (13, 38-9). Given my example of Andy Bull's testimony, Cocksworth and Brown have most useful comments to make on confession, reconciliation and absolution (161). In spite of these excellent features, however, they do not contextualise their theology. Its ministerial implications can be apparently applied "whatever the situation" (93). They merely hint that different approaches may be necessary in an inner city context (43) from a rural community. My argument is that the theological context which I outlined in chapter 1 should be seen 'in dialogue' with and applied to the actual ministerial context outlined in chapter 2. This lack of application is, in my view, one of the shortcomings in what is, in other respects a splendid contribution by Cocksworth and Brown.

Roman Catholic churchmen have also written excellent books about perceptions of priesthood; for example Joseph Ratzinger's *Ministers of Your Joy*, (1988) – a series of sermons and, more recently, *The Ministry and Life of Priests in Pilgrim Fellowship of Faith* (2005); Basil Hume's *Light in the Lord* (1991) – a series of reflections and John Paul II's *Gift and Mystery* (1997) - a theological and spiritual appraisal in the light of his own ministry. As with Cocksworth and Brown, the perceptions offered must be related by those exercising the priestly ministry to the practice in which this ministry operates.

In the light of these observations my purpose is to research the interaction between the theological, social and practical in the ministerial context; to explore, as Kasper suggests the relationship between the dogmatic-theological (theory) aspect of the priesthood and contemporary reality of this theory within the praxis of English ministerial life and society (Kasper, 2003: 46). In technical terms this process means

the investigation of the relationship between the ontological and the functional in ministerial life (Ratzinger, 1988: 95; Cocksworth and Brown, 2002: 5). In my judgement it is vital that during ministerial formation students understand this interaction and are able to deal with it in a 'life-long' learning, often changing, theological and social context.

Evert Gummesson uses a variant of the historical metaphor already utilised: the way in which history can inform and provide possible action strategy for future initiative and progress (Gummesson, 2000: 107-109). In the light of my discussion I rephrase his question (109) for a theological and ministerial context: what are the intellectual and practical opportunities open to the researcher regarding the use of historical, theological and social analysis as aids to understanding processes of change with regard to ministerial life and priestly formation?

In this context the following action needs to be taken:

1. To realise that the relationship between perceptions and practice is complex. For priestly ministry these perceptions are theological and spiritual; their practice, the exercise of the ministry. Regular courses of on-going formation are necessary for them to be related correctly. The priests interviewed believe that in on-going formation too much emphasis is placed on the acquiring and refining of 'skills' and too little on theological and spiritual issues. The seminarians interviewed believe that there is an over emphasis on human, psychological formation and too little on intellectual and spiritual matters.

2. To inaugurate a system of clergy review thereby establishing a way in which priestly ministry can be assessed within the context of personal narrative story.

3. To consider how priestly ministry can offer the highest professional standards while recognising the difference between the clerical and other professions.

In this context I believe the term appraisal is inappropriate for priests as it indicates performance targets, financial reward and promotion. Clergy review should involve rather, an assessment of the ministry in terms of the theological and pastoral criteria indicated.

4. This clergy review should be undertaken by Bishops (*CD*, 28 - 32), assisted by the Vicars General. This exercise needs considerable sensitivity and balance. In my interviewing it was revealed that clergy self-assessment is generally too negative, therefore, the objective nature of the review is to provide affirmation. The review should be seen as one element in the totality of the priest's ministerial development.

5. In this process an attitude of persuasion rather than compulsion should be formed in order that all the participants might see the review in the context of life-long learning and in-service training as a way of 'improving' the quality of the priestly ministry offered.

6. To argue that these perceptions and procedures begin during the initial formation period.

Chapter 3. THE SOCIAL CONTEXT

3:1 Introduction

In *Light in the Lord* Basil Hume refers to the widespread and rapid social changes with which priests have been faced since 1945. These changes have transformed political life, the world of work, family life and social structures. Hume argues that “both religious renewal and social change have altered the context in which priests today exercise their ministry” (Hume, 1992:8). It may seem surprising that he combined religious renewal and social change. Paradoxically, however, in the recent history of the Roman Catholic Church religious renewal, generated by the Second Vatican Council, and social change, generated by increasing social and educational opportunities, have accompanied each other, sometimes in tension and opposition. I include this section because, in my judgement, it is necessary in priestly formation for students to analyse the English social and historical environment, interpret its significance and respond to its consequences. This exercise, I maintain, is vital as effective priestly ministry depends in part on accurate social analysis. This study is particularly important for those students training in England from overseas who are not familiar with the current problems of English identity and social patterns. The same is true for English students who wish to minister overseas. In this task, as indicated in my section on the changing theological context, there is a tension between those aspects of priestly understanding and practice which are essential and unchanging and those which are applicable in a particular context.

The starting point of my discussion will be the Second Vatican Council document, *Christus Dominus*, the decree on the Pastoral Office of Bishops in the Church, 28

October 1965. This document maintains that in order to provide for the welfare of the faithful the Bishop “ought to be informed of their needs generated by the social circumstances in which they live” to this end “he should employ suitable methods, especially social research” (*CD*, 16, my translation). Implicit in this injunction is that the Bishop should not be concerned merely for the political and social welfare of Catholics but, in partnership with other religious leaders, for the whole population within his geographical area. The necessary theological and pastoral criteria for this task are set out in *Gaudium et spes*, the Pastoral Constitution on the Church in the Modern World, 7 December 1965. This document, with its interrelated theological (part one; the Church and Man’s Vocation) and pastoral (part two; some more urgent problems) is fundamental for understanding the Church’s role within the complexities of modern life. The issues considered are: the family; modern culture; economic and social conditions, the political community, together with the fostering of peace and the establishment of a community of nations. Any discussion of this vitally important document, both for its own sake and, in particular, in relation to priestly formation and ministry, is impossible here. Suffice to say that it addresses the “whole human family” (*GS*, 2) and also presents the ‘agenda’ for understanding and action in the social context, including partnership with other agencies, concerned with social and political progress.

Before any social analysis is attempted it is necessary to relate the historical circumstances in which the social changes have taken place and to make correlation between them. It must be understood, however, that this analysis of ‘change through time’ is neither linear nor simplistic but complex and multi-levelled. I shall be concerned here with the English context.

3:2 i Historical Development: Roman Catholicism.

It is now necessary to summarise the principal developments within the Roman Catholic Church in England focussed around the implementation of the Second Vatican Council decrees in order that correlation might be made with the changes in social perception and, as a consequence, the exercising of the priestly ministry.

The four sessions of the Second Vatican Council (1962 - 65) offered new insights into the nature of the Church, the necessity for ecumenical and inter-faith dialogue, the understanding of scriptural texts, religious freedom and the ordering of society as a whole. The attempt to implement both the letter and spirit of the Council is not easy to determine given the possibility of diverse interpretations of the texts. The doctrinal changes were often subtle (Hastings, 2001: 527) and implemented piecemeal (Parsons, 1993: 37). More obvious were the liturgical changes which included the use of English instead of Latin, the provision of a westward-facing altar, the extension of preaching and the increase of lay participation in the parochial ministry, including the distribution of Holy Communion. It could be argued that for English Roman Catholicism the correlation between the liturgy, the exercise of the ministry and the theological underpinning for these developments was not made with sufficient clarity or understanding. As a result there appears to be a lack of uniformity giving the impression of fragmentation. These changes, welcomed by other Christian churches, ensured that Roman Catholic Eucharistic worship appeared “almost identical” (Parsons, 1993: 38) to that offered in ‘Central’ and ‘Prayer Book Catholic’ churches of the Church of England. The increased ecumenical activity meant that, often for the first time, Roman Catholic Christians became integrated with other Christians both for worship, theological discussion and social action. On the

social level many Catholics, as will be demonstrated later, became more fully a part of English cultural life. Again this integration was not uniform and took place with or without the encouragement or support of the clergy.

Internally, however, English Roman Catholicism was experiencing a period of unrest. As already indicated by reference to the views of Vincent McLaughlin, the main area of controversy concerned the encyclical on birth control, *Humanae Vitae* (1968) which affirmed traditional Catholic teaching on the subject. The timing of the restatement of such traditional teaching did not harmonise with the 'liberal' policies of the then Labour government, who, in 1967 had passed the Abortion Act and, in 1968, had decriminalised homosexual acts between consenting males under 21. For some Roman Catholics, behind the controversy over sexual ethics, was the more fundamental issue of Papal authority which they believed was not compatible with either the Vatican II emphasis on the Church as 'the people of God' nor with current English intellectual and cultural understanding. Two important results emerged from this controversy. First, many 'middle-class' Catholics seem to have made up their own minds and went their own way in the matter of sexual ethics and secondly, the Catholic Church experienced a period of "disappointment and demoralization" (Parsons, 1993: 41), particularly among some clergy. There were 'high-profile' resignations from the priesthood, for example, that of Father Charles Davis, a prominent theologian together with the emergence of diverse groups and personalities who argued variously for the 'traditional' or 'liberal' interpretation of Catholic doctrine and ethics. For Cardinal John Heenan, who died in November 1975, the 1970s marked a period of "bitter depression" (Hastings, 2001: 630): decline in Mass attendance and in the number of priestly vocations, together with a more vocal laity and divisions in the Church, all contributing to this sense of depression. The title of

his final book, *A Crown of Thorns*, published in 1974 sums up well his state of mind.

As Cardinal Basil Hume died only in June 1999, it is as yet too early to make a satisfactory judgement on his tenure as Archbishop of Westminster, an office which he held from March 1976. Four particular points, however, might be made in relation to my historical survey. First, the National Pastoral Congress held in Liverpool in May 1980 was the first occasion when bishops, clergy, religious men and women and the lay faithful met together in conference. The reports from the various sections of the Congress revealed the desire for the extension of eucharistic hospitality in certain circumstances; a request that the Roman Catholic Church enter the British Council of Churches; the exploration of women's ordained ministry; a re-examination of the Church's teaching on marriage; sexuality and contraception; the need to combat the national mood of insularity and in turn to work for a more peaceful world (Hornsby-Smith, 1987: 38). The extent to which the Congress can be regarded as a 'success' is a matter of debate. Many of the issues raised by the Congress are still unresolved, nevertheless, the collegiate and 'shared ministry' aspects of the occasion remain lasting features of contemporary Catholic ministry which were analysed further by the Bishops' Conference document, *The Sign We Give*, published in 1995.

Secondly, the visit of Pope John Paul II to Britain and Ireland in 1982, proved to be of significance for a variety of reasons. Given that Britain was at war with Argentina in the Falkland Islands, the visit occurred at a time of national sensitivities. The Pope, however, met the Queen; the Prime Minister, Margaret Thatcher and members of the government and shared, with the Archbishop of Canterbury, Robert Runcie, in an ecumenical service in Canterbury Cathedral. The effect of the visit on the Roman Catholic community is difficult to determine, as is their attitude to Vatican 'centralisation'. I suspect that attitudes are diverse, as are the various assessments of

Pope John Paul II's pontificate. What is beyond doubt is that English Roman Catholicism was now perceived as a phenomenon which had been integrated fully into English social and political consciousness. The question remains as to whether this integration has been as a prophetic challenge to society or if it has not been assimilated by it (Hornsby-Smith, 1987: 42).

Thirdly, after the ordination of women to the priesthood in the Church of England in 1994, a number of laity and priests from the Church of England converted to Roman Catholicism. Amongst the priests were some married men. These men, with their wives and children, were welcomed enthusiastically by Basil Hume who ordained many of the men as priests having received Papal approval (*The Tablet*, 6 June 1998: 754), although this acceptance was certainly not uniform throughout England. He also declared that 'the conversion of England' to Roman Catholicism might be in sight (Hastings, 2001: xlvii). This declaration proved to be over-optimistic. In my judgement neither the Roman Catholic Church nor the Church of England were effected greatly by these changes. Women priests are now generally accepted in the Church of England and the value of their ministry recognised and the number of former Church of England married priests within the Catholic Church is too small to make any substantial difference to medium-term ministry requirements.

Fourthly, during Basil Hume's tenure, the dual forces of 'liberal innovation' and 'conservative traditionalism' continued to intensify, each with their different visions of what the Church should be like, and how it should act, in the contemporary context. Diocesan Yearbooks contain information about the large number of different organisations within the Catholic Church each with their own ideology and emphasis. Suffice to say that numerous complex forces are at work relating to English society, ecumenical dialogue and the shortage of priestly vocations. Adrian Hastings argues

that Hume was “quietly protecting moderate reform” (Hastings, 2001: 647) and that, together with, his “very special sense of godliness, of spirituality far beyond the ordinary, yet combined with a distinct Englishness” made him “the dominant ecclesiastical figure of the last quarter of the twentieth century” (xlvi). Perhaps of even greater lasting significance is that he is known and remembered within English society as a whole.

3:2 ii Historical development: the Church of England.

Since the sixteenth century the Church of England has been the principal religious organisation for the promotion of English religious identity. Peter Brierley’s collection of statistics records that, in 2000, there were an estimated 25.6 million Anglicans and 5.8 million Roman Catholics in the UK. The same statistical table notes that 64% of the population claim to be Christian (Table 19.1 in Halsey, ed. 2000: 652 - 3). He also records that, in 2000, the percentage of English adult attenders by denomination was 27.2% Anglican, 31.8% Roman Catholic (Table 19.4, 658). Given that the approximate nature of these figures must be appreciated, it is clear that, paradoxically, for Anglicans ‘believing (however that is defined) but not attending’ remains a major issue; while through their particular constitutional position in relation to the Monarchy and Parliament national identity is pervaded (Parsons, 1994: 88 - 90). This position is not without its difficulties. The analysis of some of these difficulties is important (a) for an understanding of the identity of Church of England clergy but also (b) to understand the position into which Roman Catholics are increasingly drawn.

From this complex, I highlight two issues. The first relates to the report *Faith in the City* published in 1985. This report to the General Synod of the Church of

England highlighted that the Church was too ineffective in inner-city areas and also that the policies of the Conservative government of Margaret Thatcher added to the social deprivation found in them because of the lack of funding and care (Parsons, 1994: 125, 140 - 1). From the Church of England's perspective this position meant that the broad consensus between Church and government was under strain. For the churches it was a powerful reminder that social location remains a vital factor in church attendance. Brierley records that, in 2000, 9.6% of church-goers attended in inner-city areas while 33.9% attended in suburbia (Table 19.6, 659). The Roman Catholic Church has maintained traditionally a strong presence in the inner-city. Given the rate of demographic change it is questionable as to how long this position can be sustained. As will be indicated later, increased collaboration between the various pastoral agencies is of vital importance if the social fabric is to remain intact.

The second issue relates to the Royal Family and Parliament. In 2002 the Privy Council contained 33 Catholic members; the House of Lords, 46; the House of Commons, 74 and the European Parliament, 6 (figures, Catholic Directory, 2004, 101 - 104). The key issue here is the extent to which government and European policy is influenced by this membership. What these statistics represent, I maintain, is the extent to which Catholics have now become a part of the political process since the Catholic Emancipation Act of 1829 and the Roman Catholic Relief Act of 1926 (*ODCC, s.v., Catholic Relief Acts*). It remains to be seen if Roman Catholic Bishops will become part of the reformed House of Lords, joining their 26 Church of England counterparts in the legislative work of the Upper House. Evidence of the acceptance of Roman Catholicism within the British system is further provided by the fact that in 1982, shortly before the Papal visit, the Pope's representative was granted ambassadorial status as Apostolic Pro-Nuncio (Badham, ed., 1989: 94).

In this context the role of the Royal Family within the British Constitution should be considered. The Monarch is the Supreme Governor of the Church of England, a title inherited from Elizabeth I and the Act of Settlement of 1559. This position is based on Henry VIII's claim in the Act of Supremacy, 1534 to be the Supreme Head of the Church of England. A particular relationship, therefore, has been established between the Crown, Parliament and the Church of England. Inherent within this relationship dating from the Act of Settlement of 1701, is that no Catholic nor anyone married to a Catholic could succeed to the throne. The Monarch must be in communion with the Church of England and swear by oath to maintain it (Bogdanor, 1995: 7, 306). The necessity for, and the complexity of this fact and its implications for the British Constitution, have long been a source of considerable debate amongst all the parties within the complex. My purpose here is to highlight the social and political position of contemporary Roman Catholicism. Again the starting point for the discussion is the Catholic Emancipation Act of 1829 which, in the judgement of Vernon Bogdanor marked "an important watershed in the evolution of constitutional monarchy, by which the sovereign was ceasing to be an independent power in the realm" (1995: 15). In recent years this "evolution" has meant a mutual recognition by both the Monarchy and the Catholic Church of their 'place' together; Elizabeth II, for example, awarded Basil Hume the Order of Merit in 1999 calling him 'my Cardinal'.

The extent to which 'grassroots' Catholics have been interested or involved in this process is less clear. What can be stated with confidence, however, is that Catholics are now involved fully in public and civil life. Hastings has an interesting perspective on this development by suggesting that the suspicion with which Catholics were once viewed has now been transferred to Islam (Hastings, 2001: lviii). Whatever truth there is in this observation two points emerge. First, that all ministry must be

exercised in an increasing multi-racial and religious environment and, secondly, this diversity, together with the problems being encountered in all areas of institutional life, means that English society is struggling to find a sense of corporate identity. It is my argument that the clerical profession has, in combination with other agencies, a vital role here in providing the religious and moral framework whereby the various sections within society might be able to cohere in an atmosphere of mutual respect and tolerance.

In terms of historical development five other points need to be noted:

1. I have indicated already that in 1994 women were ordained as priests within the Church of England. Those opposed to this innovation either joined other Churches, Roman Catholic or Orthodox or remained within the Church of England and availed themselves of the ministry provided by provincial Episcopal visitors. Opinions vary but I doubt if this change has effected the inherent structure of the Churches or has done lasting damage to ecumenical relations between the Church of England and Roman Catholic Church.

2. Ecumenical relations through 'Churches together' are making steady progress towards greater mutual support and understanding. The Church of England has entered into an agreement with the Lutheran Nordic Churches through the Porvoo Agreement, while the Catholic Church has made a separate agreement with Lutheran Churches over the issue of justification by faith. These arrangements encourage the churches in England to embark upon a wider European dimension, especially important, given the ambivalence of the English regarding the European Union.

3. The Church of England has seen, probably since the Keele conference of 1967, a rise in Evangelical Anglicanism. This phenomenon, with its roots in the Evangelical revival of the late 18th century, is, on occasions, associated with the

charismatic movement. Its manifestation is seen, for example, in the ministry at Holy Trinity, Brompton and the 'Alpha Course' which has emerged from it. My point is that Evangelical ministry changes the perception of the clerical profession both in terms of role and ethics.

4. This latter phenomenon is manifested in debates regarding clerical sexuality and, in particular, how homosexual clergy should be viewed and treated. This debate must be conceptualised within the legal framework of British Law relating to homosexuality. Immediately the tension between a 'liberal' legal position and a 'conservative' church position is revealed and the extent to which the norms of clerical professionalism and life style are allied to the norms found in other professions within English society.

5. The issue of sexuality is emerging as one point of tension within the Anglican Communion, given the different churchmanship and social perceptions, in particular between some aspects of Western life and those in parts of Africa. Another aspect of the same issue relates to the relationship between provinces of the Anglican Communion and the 'mother' Church of England. In Roman Catholicism the tension exists between the local churches and the centralised manifestation of the universal Church focussed in Rome and the Papacy (Kasper, 2003: 158 - 175).

3:3 Implications

I have considered the historical development of the Roman Catholic Church and the Church of England, not merely in order to highlight the similarities and differences, but to indicate how important it is for priests and ministerial students to be:

A. connected to their particular ecclesiastical tradition and to understand how it

relates to other traditions. This historical analysis is essential in contemporary clerical professionalism and should be understood accurately. On occasions traditions meet, an example is to compare the ministry at Holy Trinity Brompton in the Church of England with the Neo-Catechumenal movement in the Catholic Church (see Bess Twiston Davies' column, *At Your Service, The Times*, 26 June 2004).

B. To analyse the complexities relating to the tension between the innovative and traditional elements in religious understanding and

C. To appreciate the rise of religious pluralism and the social factors which are underlying this development.

3:4 Social factors underlying historical development

Michael Hornsby-Smith has divided English Roman Catholics into 4 groups (Badham, ed., 1989: 86 -7) and I have provided an approximate percentage for each group:

A. those of pre-Reformation, 'recusant' heritage (c. 20%);

B. converts (c. 15%);

C. Irish immigrants or those of Irish descent (c. 40%) and

D. those born outside Great Britain who can be divided into 3 sub-groups:

1. Those from continental Europe, including former Eastern block countries;

2. Those of Afro-Caribbean origin;

3 Those from the Orient.

This analysis reveals the following two factors. First, that the social background of English Catholicism is heterogeneous: into theological understanding and ecclesial practice different cultural patterns and understanding of authority are being projected. Secondly, 'the mix' of the 4 groups within the totality is one of constant movement.

This phenomenon relates in particular to groups 2 and 4 and to an extent group 3.

The number in group 2 depends to some extent on external factors, for example, situations of 'difficulty' within the Church of England relating to the priestly ordination of women or clerical sexuality and perhaps, at a later date, to the Episcopal ordination of women.

The number in group 4 depends on political, social and economic factors in countries outside Great Britain and of the employment opportunities offered in England, for example, within the NHS or service and transport industries.

The number in group 3 depends on the numbers returning to the Irish Republic given the current favourable economic conditions (Burk, ed., 2003: 226 -7).

In terms of priestly recruitment to English parochial ministry, the areas of decrease have been from the 'recusant' and Irish groups, while the numbers of converts, especially between 1994 and 2000 have increased as have those of an Oriental background. Few have emerged from the native Afro-Caribbean group. The growth areas have been those, largely from outside Great Britain who are linked with Neo-Catechumenal communities. These observations, however, into which the Religious and Missionary orders ought to be included, should be seen within the context of an overall, rapid decline in priestly vocations.

The purpose of this section has been to illustrate the importance of demographic and social factors in understanding the necessary perceptions and roles needed by contemporary clergy. It is now necessary to review these perceptions and roles in more detail. It is important for this purpose to consider the sociological observations of English Roman Catholicism offered by Michael Hornsby-Smith.

3:5 Social Studies

i. Introductory Background

In discussing the three books and one edited volume by Hornsby-Smith, it must be appreciated that he is developing the academic researches into the sociology of religion and knowledge. P. Berger and T. Luckmann have surveyed the historical development of this research (1963: 418 - 420) noting that, since the 1920s it has become a feature of study within the Protestant churches, but “the most spectacular inroad” (418) of the utilisation of these sociological techniques has been in European Catholicism. This trend began in France and was used to analyse Catholic institutions, such as Religious Orders, parishes and schools and their position within society. In the French context it analysed the influence of religious institutions upon society and society’s influence upon such institutions. Given that the England scene is *sui generis*, with the historical influence of the Church of England as the purveyor of religious identity (as indicated), the results of social analysis will be different from those relating to continental Europe. My argument is that, for my purpose, they must be developed in combination with historical and theological studies, together with research into priestly formation and ministry.

ii. *Roman Catholics in England*, 1987.

Engaging in social research between 1973 and 1983 (1), Hornsby-Smith’s major argument in this book is that the distinctive Roman Catholic subculture which, he maintains, could be identified up to the 1950s “had largely dissolved by the mid-1980s”. Given that ‘culture’ is a difficult concept to define with precision (Hornsby-Smith, ed., 1999: 29), the transition from ‘sub-culture’ into ‘main-stream culture’ is marked by a willingness to enter more fully into the established structures of society.

For Catholics this process was advanced as a result of ecumenical endeavour, inter-marriage, political involvement and the assimilation of Irish Catholics into English society. Each of these issues is vast and complex but, in terms of priestly formation and ministry, the following observations might be offered: (a) Whilst the argument of Hornsby-Smith has been generally accepted (Parsons, ed., 1993: 32 - 3), it is necessary, for it to be both refined and updated, in the light of contemporary conditions. Residual 'subculture' remains, for example, in the existence of the Catholic club, which is linked to some parishes, and frequented, in particular, by older Irish men. In cases where priests have attempted to dispense with the club their actions have been met with disapproval and opposition. Sociologically, parts of the 'subculture' mentality are to be found in ethnic chaplaincies (see list, Westminster Year Book, 2004: 36 - 7) where national groups attempt to concretise their identities. Where these identities are xenophobic, rather than utilised for the corporate good of Church and society, then 'subculture' prevails. (b) In terms of priestly ministry, there is a vast difference theologically and sociologically, in ministering to Catholics in 'main-stream' society than to ministering to them in a subculture. I am not sure if this difference has been recognised sufficiently (189 - 90). In the former, contemporary understanding, the priest must understand his own role both in terms of community and ecumenical participation and in appreciating the work, family and educational context in which his parishioners exist. In terms of priestly identity, the passing of the subculture means a 'loss'. Catholic priests are becoming more like their Church of England counterparts ministering to those who are not formally part of the Catholic community, of understanding the nature of 'inter-marriage' and being involved in 'secular' community action. It is my argument that, when properly and critically perceived the 'loss' is, in fact, an enormous 'gain' which insecurity ought not to be

allowed to hinder.

iii. *The Changing Parish*, 1989.

Given that much priestly work is connected with parishes, geographical areas for which priests are pastorally responsible, Hornsby-Smith asks, in what sense these units of ministry may be described as 'community'? He is right to observe that (like the concept of 'culture') 'community', in particular a parish community, is difficult to define with precision (66). Three principal factors are operating here: (i) shared beliefs and values; (ii) frequency of interaction and (iii) the provision of reciprocal social support and mutual aid (92 - 3). The conclusion reached is that, on these terms, parishes can be rarely defined as 'communities' on the basis that there are too many variations in size, location and in the aspirations of the parishioners. Modern work, educational and leisure patterns are also factors which ought to be considered, including the danger that parishes become "greedy" institutions (93), needlessly absorbing the spare time and energy of its members.

Hornsby-Smith deals at length with the role of the priest in terms of parochial leadership (ch. 6) and the compliance or otherwise of the parishioners. These issues will be considered in depth in the next section. The recommendations he makes are linked to the issues of: the need for Bishops to "reorder their priorities" (214), the need for clergy in-service training, the development of "an enabling and facilitating style" (214) of priestly leadership, the rediscovery of Vatican II 'People of God' theology and the dangers of "ever-expanding bureaucratic structures" (215) which can hinder the mission of the Church. I should wish to add three further observations: first, in suburban parishes, in particular, given their geographical proximity, parishioners drive between parishes. The reasons for this mobility are numerous:

family connections, the type of worship and the personality and style of the priest. In terms of priestly ministry I maintain that this situation, although sometimes undesirable, must be accepted given that English society has, for a long time, lived with the notion of free choice and, as a result, the Church has ceased to be an agent of social control. Secondly, greater attention ought to be paid to the ecumenical implications of parochial ministry. Unfortunately this point is ignored by Hornsby-Smith. I shall develop it in depth in the second section. Suffice to comment here that ecumenical orientated ministry will become, in my judgement, increasingly important especially in relation to 'community issues'. An example of one such issue is the closing of local post offices and shops which leads to the question as to how the churches can assist the community in providing basic services and facilitating the human relationships which accompany them (141 - 2). Thirdly, at the centre of the parish is the church building. Although there are security problems associated with 'open access', nevertheless, I believe that it is essential that church buildings provide sanctuaries for meditation, thought and prayer in order that the 'inner-life' be understood and renewed. This situation is particularly important in a 'mobile' society, given the demands of work and travel. Again it is necessary to both think ecumenically, in terms of the sharing of buildings, and to consider the opportunities provided by all church buildings including halls and schools. In terms of priestly ministry and formation, a greater creative flexibility is required.

iv. *Roman Catholic Beliefs in England*, 1991.

Hornsby-Smith's argument here is two-fold: first, that although Catholics "adhere strongly to the creedal beliefs of the Church" (87) nevertheless, in particular relating to ecclesiology and sexual morality, their attitudes are less rigid and their

practice more variable than previously (88). Secondly, the way discipline is exercised and authority maintained, must be transformed (206). To understand the nature of this transformation Hornsby-Smith utilises the social scientific research of Max Weber (190) and Amitai Etzioni (203). Weber has analysed the different modes of authority: legal-rational; traditional and charismatic and Hornsby-Smith has applied these types to the papal authority of Pope John Paul II (199), in particular in relation to the Papal visit of 1982. The conclusion reached is that, while his personal charisma was admired, some of his 'conservative' views on sexual morality were ignored, while his 'prophetic' attitudes relating, for example, to Eastern European countries and the plight of the poor, were accepted (201). Etzioni's research applies to large complex organisations (of which the Roman Catholic Church is certainly one) and it is important in this context because of the nature of "compliance" (203 - 206): the extent to which participants accept the decisions made by hierarchical authority. The analysis of this notion is complex, involving the investigation of the different contexts and social and political authority structures from which the participants emerge. Generally it might be maintained that Catholics from Africa and the Orient are more likely to be compliant than those from Western Europe and North America, whilst for Irish Catholics, especially those of the younger generation, there has been a movement from compliance to rebellion. These observations are of limited value and, although helpful, the researches of Weber and Etzioni, when applied to ecclesiastical authority, miss the essential point that the operation of the Christian ministry is theologically and spiritually dependant on the pattern set by Jesus Christ. The Gospels reveal (as will be demonstrated in my third section) that this pattern is modelled upon the Biblical motif of Servanthood (Is. 53) and suffering on behalf of others based on 'Son of man Christology' (Dan. 7). Mark's utilisation of these

themes illustrates the way the early Church perceived how the ministry was to be exercised in the name of Jesus (e.g., Mark 8: 27 - 38; 10: 35 - 45).

The evidence collected by Michael Hornsby-Smith indicates “considerable heterogeneity” (224) in Catholic practice and theological understanding. Even more than in 1991, Catholic Directories and Year Books reveal a multiplicity of religious organisations on occasions linked to new religious movements within Catholicism. These movements, in their turn, vary. They may be ‘radical’ in the sense that they advocate ‘causes’ such the re-admission of divorced and remarried Catholics to Holy Communion or the re-entry into priestly ministry of those who have married. Alternatively they may be ‘conservative’, arguing for a return to traditional forms both in the Liturgy (e.g. Latin Mass) and in theological interpretation and ethical practice. On occasions they combine both, for the purpose of bringing renewal to the Church (e.g. Neo-Catechumenate).

Two points of importance emerge from this discussion. First, the conjunction between the contemporary understanding of English Catholicism relating to belief systems and attitudes to authority and the sociology behind it, is problematic and raises questions. The analysis depends on many factors; for example, nationality, education and social position. Secondly, that during formation, future priests and lay ministers must realise that they will be ministering in a highly complex world and that, the parishioners whom they will be serving, have numerous aspirations and expectations about their spiritual journey. Future ministers should be sensitive to those aspirations, using the Christological authority bestowed upon them, not for judgement, but for enabling encouragement and affirmation.

v. *Catholics in England 1950 - 2000: Historical and Sociological Perspectives*, 1999.

This volume represents a collection of 15 essays written by different contributors and edited by Michael Hornsby-Smith who wrote the introductory and concluding articles (1 and 15). The contribution by Sheridan Gilley (2) deals with culture and liturgical matters and possesses a 'traditionalist' tone and should be read alongside that of Philip Daniel (5) who argues for new structures of dialogue (94 - 95) and can be termed 'reformist', illustrating different perceptions as to how Church renewal can be achieved. The others fall into five general categories: family issues (4, 9, 10, 11); public policy and social justice (3, 7, 8); education (13); Religious life (14) and Church organisations (6; 13). I feel that these different areas, although each area contains its own particular importance, could have been presented more coherently and the combination of the historical and sociological perspectives which each possesses revealed more clearly. In its relationship to society, for example, Catholics have chaplains in the Armed Services, hospitals and prisons. These chaplains work ecumenically and in the context of their particular management structures. An analysis is needed of these relationships, in particular, as they involve interaction with other religious groups, secular management and with all the participants involved. None of the essays make reference to this work or of its implications for Catholic ministry. Bernadette O'Keefe's chapter on Catholic Schools is one of the most helpful in the volume. It maps carefully, by the use of clear statistical information, the current issues relating to Catholic education. These observations ought to be seen, however, within the wider debate relating to English education as a whole. Many Catholic children, for example, are educated in non-Catholic schools and in some Catholic institutions Catholic students are in a minority. At St. Dominic's Sixth Form

College Harrow, for example, 42% of the student population were registered as Catholics in the academic year 2003 - 2004. Another useful forum for the discussion of religious matters is the Standing Advisory Council on Religious Education (SACRE). Under the 1988 Education Act this Council has to be established in each local authority (Parsons, ed. 1994: 184). Having been a member of the Harrow Borough SACRE from 1998 - 2002, I can testify to its effectiveness both for religious education and dialogue.

It is essential, in my judgement, that the themes relating to Roman Catholic historical and social change be seen within the broader context of British social trends as analysed in the volume edited by A.H. Halsey and Josephine Webb (2000) which deals with such issues as demography, economy and leisure. These factors influence patterns of church attendance and vocations to the ministry but also the general perception of the Church's role within society. In these areas there is constant change and development.

3:6 Reflections for priestly formation and ministry

1. Entry into the ministry today involves the analysis and understanding of a diverse world relating to social and ecclesial change and the relationship between them. Sheridan Gilley has argued that if "Catholicism in England is to be renewed... it must first rediscover its own tradition and culture" (Hornsby-Smith, ed., 1999: 45) which involves an adequate knowledge of philosophy, theology and history. I agree with this judgement given the proviso that it be set within the wider context of general ecclesiastical history. The research of this history involves the analysis of the relationship between continuity and change and how, in religious history, conservatism and novelty, coexist.

2. Sufficient credence ought to be given to the fact that Church and ministry, on occasions, act as a 'counter-cultural' force within society offering an alternative vision to that which projects racism, greed, violence and poverty. Accommodation can only be made to other social agencies when these are based on justice, compassion and the dignity of the human person. The Church must be clear that at its heart its vision is theological and Christological into which a pastoral and social vision is included. It is in this context that ethical concerns ought to be raised. These concerns operate on two levels. First, 'private' ethics, relating to sexuality and the family and secondly, 'public' ethics relating to society and public policy and behaviour. In the former sphere priests offer confidential and confessional advice, in the latter the Church offers theological and moral principles on which a just and peaceful society ought to be built. These two levels of ethical activity ought to be combined. In the next section, by the utilisation of qualitative research interviewing techniques with members of other professions, it should be possible to determine how this combination can be effective.

In terms of changing social context the following action needs to be taken:

1. To ensure that ministerial students understand fully the historical and social environment in which they are to minister.
2. This study should include historical knowledge relating to the Churches, the ecumenical and inter-faith recognition of the social involvement and current 'secular' social trends, for example, demographic change and contemporary leisure patterns.
3. To perceive through dialogue, discussion and in-service training how the priestly ministry can be understood, and exercised more effectively, in this changing social environment.

PART TWO THREE KINDS OF INTER-ACTIVITY

Introduction

In my discussion of the changing theological and social contexts in which contemporary priestly formation and ministry operates I have argued for the utilisation of the concepts of partnership and collaboration. In the analysis and understanding of these concepts I intend to discuss three areas of inter-activity; first, between the clergy and other cognate professions, in particular medicine, teaching and the law. Secondly, between the clergy themselves operating in ecumenical partnership and thirdly, between the clergy and lay faithful in the context of collaborative ministry and shared responsibility.

Concerning the nature and practice of this inter-activity three points need to be raised by way of introduction. First, in actuality the three-fold division which I have made is artificial. Members of other professions act frequently in the churches in the capacity of lay leaders. In the Church of England, for example, there is the ministry of Reader (*ODCC*, s.v., reader; Kuhrt, 2001: 131 - 135). In the Roman Catholic Church lay Eucharistic ministers, whose ministry includes visiting the sick, and Catechists are to be found in the majority of parishes. Many lay leaders share also in ecumenical activity. Secondly, the connection between the clergy and these other professions is frequently already established as some of those entering the priestly ministry have worked in the teaching, medical and legal professions and are able to bring their former experience to bear on the clerical profession. In the case of the Church of England some exercise the priestly ministry in a non-stipendiary capacity (Kuhrt, 2001: 219 - 223), now also described as a Minister in Secular Employment (MSE), thus combining professions. In both churches some priests act as professional teachers in either schools, colleges or universities and many parishes have Voluntary

Aided or Controlled schools for which, in conjunction with local authorities and under the remit of English educational law, they are responsible (Parsons, ed., 1994: 182 - 3). Thirdly, it should be noted that this inter-activity operates at different levels and has different aims. The first envisages inter-professional co-operation with the two-fold aim of improving the range and depth of public service offered and for increasing the general welfare and harmony of society. In Kathleen Burk's assessment this latter need is particularly acute as fundamental questions are being raised in English society about the "nature" and "provision" (I would also add effectiveness) of basic social services such as health care and education (Burk, ed., 2003: 230). The second is intended to provide increased ecumenical co-operation in order to improve the mission and witness of the churches in society; while the third intends to make the witness of the local church more effective by projecting collaborative ministry.

Chapter 4 INTER-ACTIVITY 1: The Clergy and other Professions,
medicine, teaching, law

4:1 Historical roots.

Rosemary O'Day has surveyed the development of the three learned professions in early Modern England: the clergy, lawyers and physicians (2000: 3). I would agree with her conclusion that "the philosophy and ethos underpinning" them "grew out of the Renaissance and Reformation" and it was this feature which made them "truly distinctive" (16). This position is at variance with the earlier, 'classical', view argued by A. Carr-Saunders and P.A. Wilson in *The Professions* (1933) that professions "were nurtured by industrialised societies" (O'Day, 2000: 7). Writing on

the ministerial profession in the 19th century, O'Day argues further that professionalism should not be considered merely as "a shared calling, expertise and code of ethics" but as "sharing a particular relationship of authority and service with another collection of individuals - the clients" (O'Day in Parsons, ed., 1988: 278). While it is inappropriate for priests to describe parishioners as "clients", nevertheless the complexity of relationships between those offering a 'service' and those receiving it, is a most fruitful way of analysing both professional 'dynamic' and the co-operation possible between professions. This approach also illustrates the importance of investigating the historical roots of professions in the way that Anthony Russell has done for the clerical profession (latest contribution in Kuhrt, 2001: 28 - 31).

It is now necessary to research, not merely roots, but also the contemporary issues relating to role, function, identity, credibility, accountability and problematic issues relating to the medical, teaching and legal professions. In this way it is hoped that both points of contact and difference will emerge between them and the clerical profession, given their common background.

4:2 Methodology

In order to advance this purpose I have conducted a series of qualitative research interviews and discussion seminars. Following the guidelines suggested by Tom Wengraf (2001: 64) I have separated theory questions or *areas* (my italics) from interviewer questions having predetermined the information and opinions I wished to ascertain from my interviewees. I devised nine theory areas which are necessary for my research.

i. THEORY AREAS

1. Historical, professional roots.

It is important to understand contemporary professional identity issues in the context of the historical development of the profession.

2. Vocation, education, professional training.

I wished to ascertain the relationship between vocational aspirations, academic knowledge and professional training.

3. Professional function and role in contemporary society, tension between the 'ideal' and the 'actual'.

Being aware of general, contemporary criticism about the professions I wished to discover what perceptions could be gained about the tension between the profession as ideally understood and how the profession was actually perceived.

4. The nature of professional ethics.

Given the contemporary concentration upon professional practice being governed by ethical issues I wished to gain opinions as to how professional ethical guidelines operated in each profession.

5. Assessment, accountability and appraisal.

I wished to ascertain how individual professionals and professional groups perceived their identity in terms of personal and corporate accountability both to the client and to the association.

6. Holistic view of the human personality.

I wished to know how clients were viewed in terms of their physical, spiritual and mental needs.

7. Collaboration with colleagues, the nature of management.

Given that these professions function on the basis of collaboration with colleagues, I wish to understand how 'difficult' colleagues were handled,

together with relationships with 'support staff' and the concept of managing the organisation.

8. Collaboration with clergy, the question of usefulness and relevance.

From the above, I advanced to the nature of the co-operation between the professions and the clergy and desired to know if they believed that such collaboration would be either useful or relevant and on what terms it might operate.

9. Argument from particular experiences to general maxims.

From the various narratives recorded during the interviews I wished to know if, from these particular incidents, any general maxims might be drawn.

ii. INTERVIEWS and SEMINARS

Three initial points need to be made about the interviews and seminars:

I. The seminars comprised usually of twelve participants who discussed a general topic, the results of which were recorded in minute form and then circulated to the participants for approval. The interviews occurred between a smaller number of participants (no more than six), the basis of which were the questions listed below.

The interviews were semi-structured in form to allow the participants freedom to pursue their own lines of enquiry and, if they wished, to question me. I desired that, although different in form, the seminar and the interview would have the same purpose of being effective ways of both "improving knowledge" and of offering "conversational interaction" (Wengraf, 2001: 3).

II. Although semi-structured I was also anxious, that at the same time, they should follow a clear and logical pattern. I perceived that to follow the progression of the theory areas was the best way of achieving this objective. To begin with

historical roots, move to contemporary issues and then discuss inter-professional collaboration.

III. I was also aware that the progression from topics to questions is of vital importance as “the formulation of questions is key” (Wengraf, 2001: 77) to a successful interview. In the case of my research Wengraf’s four categories of empirically, pragmatically, abstractly and theoretically based questions operate together, what is done pragmatically, for example, ought to be based on the appropriate theory. I am grateful to him for assisting me in the formulation of the questions below.

INTERVIEWER QUESTIONS to be offered to each professional group including the clergy.

1. Would you describe your professional role in terms of a vocation, a profession, or as a mixture of the two? Please explain your answer.
2. I am interested in how your academic education may have helped and/or may hinder you in your professional work. Please tell me first any ways in which it may have helped you, and then any ways it may have hindered you.
3. Do you have any sense of conflict between your own professional role and the expectations that other people in contemporary society have of you in that role? If so, what types of conflict are you experiencing?
4. Given how you see society today and how society perceives your professional role, do you believe that your professional code of ethics is adequate to guide you? If not, where do you see the points of difficulty or insufficiency?
5. How would you describe the system of assessment and accountability in your profession? Are there any ways in which you would ideally like to see it

modified?

6. What difficulties have you experienced when relating to your clients, parishioners, students? Have you any views as to how these difficulties might be resolved?

INTERVIEW STRUCTURE.

- I. The theory areas and interview questions were sent to the participants in advance.
- II. When I was interviewing one professional group we discussed the topics in turn and then continued to formulate possible areas of collaboration and general maxims which might assist professional development.
- III. When I was organising a multi-professional seminar each group addressed the topics and their findings were then discussed with the whole group in order to determine the nature of any proposed multi-professional action. The record below represents my attempt to evaluate their oral evidence.

4:3 Medicine

I had meetings with members of the medical profession on three occasions, four to six participants shared in the discussions. The groups comprised mainly of doctors working in hospitals and general practice. On one occasion we were joined by two nurses. 80% of the participants were church-going Christians, all claimed to be "religious".

1. Profession - Vocation. All the participants believed that they act "according to the highest professional standards." The majority claimed that their work was "vocational" in that it assisted sick, vulnerable people. Some were emphatic in their belief that they had been empowered for their work by the Holy

Spirit, seeing it as a response “to the call of God.” The support they received from family, friends and the Church “was very important”. One participant claimed that his vocation was the result of “a gradual process”. He began (in 1980) by seeing medicine as “a job”. He now perceives it as a vocation as a result of “personal spiritual and psychological awareness manifested in practice by going the extra mile, for example, attending hospital on days off”.

2. Academic education - Practical experience. The younger doctors (male and female aged under 30) said that their academic training had not prepared them for either the long hours or for the extent of human suffering which they had encountered in hospitals. Common sense and practical skills were needed. The majority (c.70%) of new entrants to the profession were women. Continuing in-service training was necessary both for general practice and for consultancy training. In this area specialised research was necessary. It took between seven and twelve years before a consultant’s post could be acquired. Medicine was “a continual developing science” and constant research and training was necessary in all areas of the discipline.

3. Professional role - expectations. This situation was variable. Some patients had most unrealistic expectations about the possibility of recovery while others were quietly accepting. Judgement was needed as to the extent to which patients and their families were told ‘the truth’ about their medical condition. In practice, accurate timing of recovery was difficult. Experience was needed in order to acquire accuracy in diagnosis. Often doctors learnt from their ‘mistakes’.

4. Society and Ethics. This area proved to be difficult. Dissatisfied patients are increasingly making recourse to law. There was considerable discussion relating to the ethical issues concerning terminations of pregnancy and the tension

created between the legal position and religious belief. The participants placed considerable emphasis on the ethics of “team work” and collaboration. The inter-relationship between different members of the group: doctors, nurses and managers and the extent to which they were able to operate in harmony is vital for the common good of all patients.

5. **Assessment and Accountability.** General practitioners majored on the Shipman inquiry Report and of the role of the General Medical Council (GMC). The Report advocates, for example, the introduction of a central database about every doctor, the provision of a telephone helpline for patients, an overhaul of the way in which the GMC evaluates a doctor’s fitness to practise and for the GMC to relinquish responsibility for the final stage of its disciplinary proceedings (*The Daily Telegraph*, 10 December 2004). As the Report does not call for the dissolution of the GMC a discussion arose as to the respective merits professionally of self-regulation against external regulation. One nurse (female, aged 22) argued that the GMC ought to “strike a balance between being part of the medical profession and serving the public” (quoting *The Independent*, 10 December, 2004). Hospital staff were subject to annual appraisal. While this system “was good in itself” it depended for “its fairness and effectiveness on the staff and managers involved”. Hospital doctors were subjected to three levels of accountability: the hospital trust, the GMC and the Royal Colleges of Surgeons. On occasions these levels proved to be “too complicated to administer and could lead to conflicts of interest.”

6. **Difficulties.** I asked the participants to list particular difficulties which they had encountered. These included: the internal market; patient targets; political interference; dominating managers; ‘the blame-culture’; long working hours; doctors’ administrative duties and insufficient time with patients. A general discussion

followed concerning the relative merits of public (NHS) and private medicine. The participants requested that these difficulties should be seen in proportion to the many positive elements of working in the medical profession. These included: a sense of service; job satisfaction; performing important tasks and positive human interactivity. It was difficult to achieve any great measure of consensus on the topics. Clearly there is considerable variety which is effected by the particular social context in which hospital or medical practice is situated.

I perceived immediately that many of these issues were beyond the scope of this project and, as a result, I asked specially about the relationship of the clergy to the medical profession. In addition to the general support received from parish clergy, participants spoke warmly of the work of hospital chaplains, especially in ICU situations. The role of chaplains has received recently more attention by the publication of the NHS report *Caring for the Spirit* (*The Times*, 7 August 2004). Its recommendations include the perception of the chaplain as “an ethical resource”; as part of a series of collaborative inter-connections between the staff: doctors, nurses and managers; of viewing the human person in the totality of body, mind and spirit and of the provision of in-service training courses based on “theological foundations” occurring within the hospital in order to anchor the ‘theory’ in practical, pastoral experience. Given the ecumenical and interfaith dimension of hospital ministry, I observe that the Report’s recommendations relating to collaboration, the application of theology in a pastoral setting and of viewing the human person holistically and as possessing dignity are positive signs of development for the good both of the patients and of the institution.

I shared two further observations with the participants. First, while I believed that the latest study about the medical profession by Raymond Tallis (2004)

was full of useful insights regarding that profession and its future development (e.g., 239- 241), I would argue that his neglect of reference to religion (I took exception to his unfavourable and, in my judgement, unfair comments about Mother Teresa's houses in Calcutta, 248) or chaplains was an omission. In the future, I observe, doctors will be forced to operate more collaboratively with other professionals outside medicine such the clergy and lawyers. Secondly, with regard to the priestly ministry, I would argue that hospital chaplaincy represents a particular vocation within that ministry for those with the particular attributes and gifts to exercise it effectively, the qualities for which are to be found in *Caring for the Spirit*.

4:4 Teaching.

I began by calling a general meeting of teachers. It is in this area of professionalism, at many different levels, in which I am closely involved. The teachers worked in a variety of educational institutions: primary and secondary schools, both county and voluntary-aided; independent schools Sixth Form Colleges, universities. It soon became clear that this group was too broad a cross-section and, as a result, the discussion became too wide-ranging. A underlying assumption emerged that independent school teachers and university lecturers had "an easier life" from other teachers. One teacher (male, aged 30) challenged the role of 'Faith Schools' believing them to be "socially divisive." My role emerged as one of listening, evaluating and reconciling. I decided, therefore, to interview smaller groups (usually of four to six participants) of teachers along the lines suggested in 4:2. This process occurred on twelve occasions.

1. Profession - Vocation. The majority of teachers believed that their work was "vocational", defined as "a series of gifts and skills which enabled

them to perform the task required". At least 80% of those interviewed thought that they were assisted in their work "by the Holy Spirit and the prayer of the Church". Among the younger teachers (under 30) the majority (90%) believed either, that their teaching vocation was not for life and that they might seek employment in other fields, for example, business or journalism, or that their vocation does not limit them to service for a long period in any school. Many (80%) were seeking new employment or promotion after one or two years.

2. Academic education - Practical experience. Younger teachers in particular thought that, even allowing for teaching practice experience, their overall education (university and PGCE year) had not prepared them sufficiently for school or college life. In this context legal and management matters were highlighted. Most of those interviewed (95%) believed that they should be given more time to pursue academic research and/or professional development. It appeared that only in the independent sector were staff given encouragement to pursue further academic study. All the teachers commented that "far too much time was devoted to needless and repetitive paper-work."

3. Professional role - expectations. In the majority of circumstances teachers felt that there was too much pressure for their students to achieve high academic (and on occasions including sport) results. This expectation included high target results in English, Mathematics, and for secondary school children, Science. Often children (in particular in the state sector) "did not produce homework and were only able to concentrate in the class room for short periods."

4. Society and Ethics. In this context teachers wished to discuss the current Child Protection Legislation. While perceiving the necessity for such legislation it was "now proving impossible even to comfort a child in distress." On

occasions parents were supporting their children “against the teacher” even in cases of bad behaviour. One senior teacher (female, aged 58) argued that “things have got out-of-hand, a whole new, collaborative way of thinking is needed between school, parents and children.”

5. **Assessment and Accountability.** These tasks were performed by line managers, including deputy heads and head teachers. A discussion developed between a young teacher (female, aged 25) and a head of department (male, aged 50) as to the best way in which appraisal should operate. Emphasis was placed on the need for “best practice” and to give younger teachers “encouragement”. The young teacher stressed the desire for “understanding, the right ‘chemistry’ between the partners engaged in the appraisal process, and the need to confront the realities of the situation.” The one head teacher present (male, aged 45) emphasised the need for good relationships between heads and governors and to understand that “schools and colleges can only operate successfully on a good network of inter-relationships at all levels.” Both Sixth form and University teachers argued that greater collaboration was needed between schools, colleges and universities. One University teacher (male, aged 38) maintained that students were arriving at university “with too little background knowledge in the subject area.” All participants argued for a greater inter-connectedness between academic knowledge and practical ability “not least with regard to the professions, including the clergy.”

6. **Difficulties.** I asked the participants to list particular difficulties which they had encountered. These included, first, the question of pupil/student indiscipline and how this difficult area ought to be handled. A discussion arose as to the value of exclusion, both short term, long term and permanent, as a means of controlling discipline. The discussion, however, was inconclusive. One young teacher

(male, aged 25) called for “a moral regeneration of society and, in particular, the family as a way of confronting the root of the problem.” Another young teacher (female, aged 25) commented that such a view is “fine on ideals, weak on practical details.” She argued further that “this indiscipline should be seen in the context of the large number of students who are well disciplined and helpful.” Secondly, the situation regarding discipline was leading to high levels of teacher absenteeism due to stress (*The Independent*, 23 March 2005). This indiscipline took a variety of forms: threats, swearing, vandalising, stealing and, in extreme cases, bodily harm. None of the teachers present had suffered from “any really serious” incidents and many of the experiences they related were “second-hand.” There was no clear consensus amongst the teachers as to how these problems should be resolved. There was an enormous variety of attitude, social context and management methodology by which these issues were confronted and addressed. The participants believed that two concepts were vital in this area: “collaboration - teachers, school management, parents, students, the police and welfare workers, working in harmony and confronting the roots of the problems by ethical action.” Thirdly, there was considerable disquiet about the numerous changes in educational practice engendered by government intervention. All participants believed that changes to GCSE and Advanced Level examinations had “to be handled with care.” Others argued for a reduction in the emphasis upon targets and league tables. OFSTED inspections were stressful and “too much time was spent on paperwork, too little on teaching.”

At this juncture I asked for opinions about the role of the clergy in relation to educational institutions. All the participants (including those from county schools) wished for the clergy to have a more visible presence in their institutions. This presence included “the conducting of collective worship, meeting with staff,

students and parents and dealing confidentially with specific pastoral issues.” The work of school and college chaplains was praised together with the affirmation that every school should have access to “a religious chaplain in a way similar to a hospital.”

I was surprised by the lack of knowledge concerning the ‘dual system’ of education in particular in relationship to the Education Acts of 1870, 1944 and 1988. One participant (female, aged 45) had been elected as a staff governor. She found the governors’ meetings “boring and repetitive” and there seemed to be little interest in the role of the governors in school and college life as they “seemed generally too remote.” I suggested that teachers (particularly in the voluntary-aided sector) should be aware of the government document, *A Guide to the Law for School Governors: Voluntary Aided Schools*, 2000 and of the role of Diocesan Boards of Education.

I was asked about the role of priests on boards of governors. I emphasised that priests had no greater ‘status’ than any other governor. The role of governors was to ensure that schools and colleges were well managed under educational law. In VA schools it was the governors responsibility to determine the provision made for collective worship and religious education. There might be occasions when there was a tension ‘in role identity’ between priestly ministry in the community and the legal aspects of the priest’s responsibility as a governor in particular in relation to personnel and pupil exclusion. There was agreement that priests “should possess the mental attitude and ability to be governors and that proper training was needed for the role to which they ought to attend.” It was agreed “that teaching is a noble calling and profession. It can be a source of great satisfaction....”(RECS, 12) but that there are “many problems which need attention and in the solving of them the clergy have an important role to play.” This role, as

described above, is obviously variable according to the particular situation in which the priest is exercising his ministry, but it remains an important feature of priestly work, given the historical, legal and educational background in contemporary English educational provision, and one that must be prepared for during priestly formation.

4:5 Law

I met with lawyers, both solicitors and barristers, on three occasions. These meetings were different in character to those with the doctors and teachers as clergy are not directly involved in legal work and institutions in the same way as they are with hospitals and schools. Methodologically this fact has led to a telescoping of areas 3 - 5.

1. Profession - Vocation. The legal profession is entered when the professional examinations have been passed successfully. The Law can be regarded as a profession on account of the payment of fees by clients for the services rendered. In the past some Law firms have organised "character interviews" for those college graduates wishing to join them. These interviews have now ceased but there have been calls for their reinstatement on account of the fact that it is necessary to determine that lawyers are of the "highest professional quality" in order to maintain client confidence. Because of the wide variety of specialisation within the profession it is relatively easy to change, for example, from family to financial law. Only one lawyer perceived of the profession as "vocational, the continuation in the modern context of the Biblical view of justice."

2. Academic education - Practical experience. Practical training is vital in the legal profession in particular "work in court and the interviewing of clients." Because of the supposed financial rewards some students are entering upon

Law courses in universities and colleges of Law without the necessary academic attitudes: “the mastery of detail and the ability to focus on the main issues.” In the opinion of one participant (male, aged 60) “the killer instinct is necessary” for successful legal activity in order to achieve the desired judgement. One newly qualified solicitor (male, aged 25) who works in central London found the legal profession “too much of a club especially where barristers were concerned.”

3. Ethical issues and accountability. On occasions clients place undue pressure on lawyers to win cases. Lawyers usually refuse those cases where the client says “I’m guilty, I’m pleading not guilty, get me off.” Clients sometimes demonstrate “a lack of realism.” There is the public perception that some lawyers are “rich” and that they exploit the contemporary culture of those “who turn to law in order to solve every dispute, in particular in hospitals and schools”. Most lawyers are “public spirited and wish to help people on the *pro bono publico* principle. As a result of the consultation report by David Clementi (report, *The Daily Telegraph*, 16 December 2004) there is pressure being placed on lawyers, both solicitors and barristers, by the Lord Chancellor, to end the “self - policing of the profession through the Law Society and the Bar Council” and to replace these bodies by a new Legal Services Board which will have the power “to set targets and impose fines.” The Law Society has responded by affirming that “there is real value in professionals being involved in their own regulation and that the concept of professionalism has value for society.” This view was accepted by all the lawyers present. I asked that if this professionalism has this degree of value would not a measure of external valuation be helpful similar to the proposals being made relation to the medical profession (4:4). They disagreed given the nature of the ‘open court system’ and to the legal ethics committee which can regulate fees. We agreed, however, that the Clementi report has

been useful in that it has required the legal profession to revisit its core values, the duty of lawyers “to put clients’ interests first; to serve the administration of justice; to maintain client confidentiality and to avoid conflicts of interest.”

I asked about the role of the clergy in relation to lawyers. They wished for support from the clergy in their work, the option to discuss confidential matters including the writing of character references on behalf of their clients and discussion seminars relating the concept of a common ethical framework concerned with the understanding of justice and the exercising of it within society.

4:6 Corporate Analysis: Medicine, Teaching, Law, Clergy.

I held one conference (of two hours in length) which comprised of fifteen participants who represented the four professional groups. I circulated in advance the findings of the discussions recorded in 4:3 - 4:5. I asked which of the areas analysed they would like to discuss. Two areas emerged: Ethics and Vocation.

1. **Ethics.** From the above conference I detected a tension between, on the one hand, the medical and teaching profession with that, on the other hand, of the legal profession. One teacher present (female, aged 55) related how after a complaint made against her friend (in a school in the north of England) the legal team representing her proved to be “expensive and unhelpful.” The debate about the ‘internal policing’ versus ‘external monitoring’ relating to the medical and legal professions, mentioned above, was also raised. The university lecturer present (male, aged 38) believed that universities and schools should “reactivate a moral vision” with regard to the establishment of the moral norms what they “are trying to achieve and why.” This moral vision was necessary due to the degree of plagiarism, for example, discovered in student essays. This issue was also one for schools in relation

to coursework and to the degree to which parents, private tutors and internet essays assisted unfairly in the students' success.

One priest (male, Church of England) and a teacher (female, aged 35) drew attention to the observations of Vince Mitchell from the Cass Business School who had argued (*The Times*, 16 September 2004) that the "traditional guardians of moral values: Church, family, school and the State were being marginalized" and that "big business" was increasingly shaping the ethics of society. This led to a discussion as, to while the professions needed to be efficient, too often professional work "was governed by business: finance, attainment targets and aggressive management techniques." The professions needed to reassert the notions of "service to the community, uprightness and politeness." In these areas the clergy had an important role to play "in the articulation of this moral vision."

I commented that I thought the search for an ethical vision was too nebulous. For some professions, ethics was equated with 'best professional practice'. The Law Society, for example, dealt with 65,000 enquires in 2004 from solicitors seeking guidance on ethical issues. Many of these issues were financial, relating to fairness in the level of fees charged to clients. All hospitals are assigned to an Ethics Committee. These committees do not deal "with personal matters of moral ethics" but with questions relating to medical research. In conflict situations relating to the treatment of patients, either between doctors or, between doctors, patients and relatives, these situations are settled by the civil courts. The majority of participants (90%, the doctors were divided on the issue) believed that this situation was "unsatisfactory". It was "mistaken", they argued, for Mr. Justice Hedley, for example, to be expected to make medical judgements in the case of Charlotte Wyatt (report, *The Daily Telegraph*, 22 April 2005). It was agreed, by all present, that

professional bodies should research the nature of Ethics and its application to professionalism in terms of morality (Sacks, 2002: 78) more deeply.

For the clergy the ethical vision was theological and Christological and for Catholics, for example, was based on the norms of Moral Theology. I argued that the study of Ethics in a general sense ought to focus on how and why human beings, both individually and corporately, act in a moral context. Ethics, therefore, should be related to philosophy for the perception of a 'world - view'; to law for norms of justice and order, and to society for the analysis of relationships in both the private and public spheres of life. In all these spheres Ethics relates both to freedom and responsibility (John Paul II, 2005: 37 - 38). Although all the participants were deeply concerned about ethical issues the conference awakened in them the realisation of the importance of moral questions and of the need to pursue them in greater depth.

2. Vocation. From the discussion it was clear that profession and vocation are related closely. The participants believed that 'vocational' could be used in the sense of fitness for and dedication to a particular profession. For them, however, it had the meaning of "a calling from God to a particular service" which was paramount. This concept assisted them in their work especially in times of stress and difficulty. They were now able to perceive their professionalism in terms of a "total vision encapsulating family, society, faith and service." When I enquired about priestly ministry they observed that "although it shared intellectually and practically many of the same profession *mores* as their professions, it was neither professional or vocational in the same way. Priesthood, they believed, mediated holiness (see Interpretation, 59, 2005: 125) based on Christological identity in the context of the Church and its Mission to humanity."

4:7 Reflections

On the basis of the above data I make the following observations:

1. All the professions discussed, for numerous reasons and in a variety of circumstances, are involved internally and externally in a period of reassessment, evaluation and appraisal.
2. Professional life in contemporary England, both within the individual professions and between them, is complex.
3. By virtue of its over-arching dimension the priestly ministry should be able to bring the professions together in collective dialogue, to offer a pastoral and ethical perspective to the evaluation of their own professional work in relationship to the other professions and to give the necessary support to professionals both inside and outside the Church.
4. In order to fulfil this role priests need to be intellectually and pastorally equipped, a process which should begin during formation. In this context the Courses listed in Appendix C acquire a new meaning.

5:1 Historical roots.

It has become clear that, as a result of the work of Vatican II, Ecumenical Theology and its practical manifestation, ecumenical partnerships, stand at the heart both of Roman Catholic self-understanding and of the relationships between Catholicism and other Christian Churches. This position was not always the case as illustrated by the encyclical letter of Pius XI, *Mortalium Animos*, 1928 which forbade ecumenical conversations between Catholics and non-Catholics following the Malines Conversations which took place between 1921 and 1925 (Hastings, 2001: 208 - 211). In fact prior to Vatican II, Catholicism, at least officially, made conscious attempts to stress both superiority and separation from other Churches. The principal document which emerged from Vatican II on this theme was *Unitatis reintegratio*, 21 November 1964, which made a decisive change of attitude to that which was previously the case (Kasper, 2004: 6 - 13, 41 - 49). The document must be studied, however, in conjunction with *Lumen Gentium* concerning the nature of the Church and *Ad Gentes divinitus* which deals with missionary activity. The opening statement of *Lumen Gentium* reveals why the conjunction with other documents is necessary when it maintains that “the Church, in Christ, is in the nature of sacrament—a sign and instrument, that is, of communion with and of unity among all men” (*LG*, 1). The Catholic Church, therefore, is not an inward-looking organism but, on the contrary, is reaching out to others in terms of mission and evangelisation, frequently related to justice and peace, and ecumenism. The three sections of *Unitatis reintegratio* announce clearly this position by stating: I. Catholic principles on Ecumenism (*UR*, 2 - 4); II. the practice of Ecumenism (*UR*, 5 - 12) and III. Churches

and Ecclesial Communities separated from the Roman Apostolic See (*UR*, 13 - 24). As a result the tone of the document is pastoral and accepting of the presence of other ecclesial traditions. Its emphasis is Christological (10); Trinitarian (2) and Scriptural (21). The sacrament of Baptism is perceived as the unifying factor which “constitutes the sacramental bond of unity existing among all who through it are reborn” (22). This rite of Baptism means that, for Catholic theology and ministry, “communion with” the Catholic Church is established. Through the various differences in doctrine, discipline and Church structures, however, this communion is partial (3 and 22). The task of Ecumenical Theology is to face these differences between churches and thereby to progress to full unity ‘in communion’.

This position has been restated in the encyclical letter of John Paul II, *Ut Unum Sint*, 25 May 1995. The letter affirms the Catholic Church’s commitment to Ecumenism as being at the heart of Christianity by echoing the prayer of Jesus offered to the Father before the Passion as recorded in John 17. The argument continues to affirm that, the fostering of the ecumenical quest will in turn further the cause of mission and harmony among diverse peoples given the global and multi-cultural nature of society. The implication from *Ut Unum Sint* is that ecumenical theology ought to be in conjunction with the “missionary outlook” (*UUS*, 98) of the Churches. Disunity hinders the task of mission in terms of the search for the unity of humankind by the Churches which remains unconvincing while Christians are divided amongst themselves (99).

These observations serve to illustrate the difficulties of reaching a consensus of the nature of communion. The tension is revealed by the variety of meaning given to the word itself. On one hand ‘communion’ can be seen as a general term for human and Christian solidarity, on the other it is a precise, technical expression relating to

Catholic ecclesiology (49). As will be revealed from the interviews, it is in this latter sense of the word where difficult ecclesial issues remain. In particular for Anglicans there remains the issue of the Catholic Church's position on the invalidity of Anglican orders which was confirmed by Leo XIII's Apostolic Letter, *Apostolicae Curae*, 13 September 1896 which declared the Anglican rite of ordination "completely null and void" (AC, 36). For Anglicans, as well as for other Christians of the Reformation tradition, there remains the question of receiving Holy Communion in the Catholic Church, an issue confronted by the Catholic Bishops of Great Britain and Ireland in *One Bread One Body*, 1998. This document represents both general teaching on the nature of the Eucharist and also general norms for sacramental sharing between Roman Catholics and those belonging to other Christian traditions. Given the argument that Church and Eucharist are intrinsically linked (*OBOB*, 19 - 20) 'special occasions' are listed by the Catholic Bishops where they believe sacramental sharing is possible (112).

I introduced each session of interviews with a statement similar to the above in order:

1. To produce the right atmosphere for dialogue and to emphasise the real ecumenical achievements which had been made since 1964.

2. To confront the difficult ecclesiological questions regarding 'communion' that remain and to counsel against apathy.

3. To emphasise that ecumenical theology and practice is not merely concerned with Church structures but with social and humanitarian issues, as demonstrated by the concept of 'communion' and to

4. contextualise and focus the dialogue within the local and English scene.

5:2 Methodology.

Inter-activity 2: Ecumenical Partnership encounters took place on four specific occasions: 1 and 2 Meetings with clergy,

3. An occasion of worship during the Week of Prayer for Christian Unity and 4. A meeting with Anglican theologians concerned with theological education and ministerial training.

1 and 2. The Clergy.

The dialogue with the clergy began by the consideration of my introductory statement (5:1, as above) which had been circulated already together with a general synopsis of the purpose of my project. I considered next six topic areas which my students use in their Ecumenical Theology research projects, together with the module description on Ecumenical Theology (Appendix H) which I teach with my colleague, John Harwood, who deals with the theology and practice of the Orthodox Churches. I explained that the basis for this module is provided by the syllabus provided by the Pontifical Council for promoting Christian Unity entitled *The ecumenical dimension in the formation of those engaged in pastoral work*, 1998.

From these sources I selected the following areas for discussion:

- I. Personal journey - vocation, ordination, family, joys and sorrows.
- II. Denomination matters - history, development, vision, organisation, 'internal pluralism'.
- III. The Local Church - history, organisation, vision, 'mix': age, gender, race, culture, 'class'.
- IV. Theology-
Doctrinal position: Trinity, Christology, the Blessed Virgin Mary, Church, Ministry, Sacraments.
Ethical position (e.g., marriage, homosexuality) and

Social position (e.g., poverty and wealth).

V. Liturgy -

Liturgy as a reflection of doctrine?

Disagreements about Liturgy;

Future plans for developing or re-ordering Liturgy.

VI. Mission -

Evangelisation; social and community action;

Ecumenism and Interfaith dialogue.

Clergy meeting 1.

2 clergy from the Church of England;

1 Baptist;

1 United Reform, pastor of a joint Methodist - United Reform Church;

1 International Evangelical Christian pastor and myself.

Clergy meeting 2.

1 Church of England and

1 Baptist, pastor of a United Free Church and myself.

5:3 Recording

I. Personal journey.

All the clergy were very open about their vocation and call to the ordained ministry although there were manifested a variety of ideas as to what ordination meant. All are married. Some discussed issues relating to their children; for example, unemployment and general restlessness. One minister commented:

“I wish I had spent more time with my family when the children were young.”

I concluded that all the clergy were very sincere about their work, anxious, in their

words, "both to follow Jesus Christ and to serve the community through the ministry of the Church in the context of modern society."

II. Denominational matters.

Most clergy were open about 'internal pluralism' within their own churches. For Church of England (the clergy present were either 'Liberal Catholic' or Anglo-Catholic) there were the twin issues of women priests and homosexual clergy. Generally within the local chapter the clergy were 'Liberal Evangelical' but relationships remained good and controversial issues were discussed freely. One parish had opted for alternative Episcopal oversight, the ministry of Bishops who had not ordained women as priests. The proposed ordination of women as Bishops was also controversial, the debate being about entry into the fullness of ministry as opposed to the traditional position.

For Baptists and United Reform clergy there was also the division between 'liberal' and 'conservative'. This division was manifested by differences regarding the interpretation of Scripture and the ordination of practising homosexuals. One Baptist minister commented: "I am a traditional minister of word and sacraments. I am theologically orthodox but open to contemporary interpretations of Scripture. I live in an uneasy tension with brethren who are 'liberal' (more socially minded than theological) and, on occasions, homosexual. I try to respect views and practices different to my own."

I commented that in all churches and, in many different ways, we must live with 'internal pluralism' which, despite its doctrine, also occurs in Roman Catholicism.

III. The Local Church.

Free Church clergy spoke about the authority of the local church meeting.

While generally supportive of the clergy sometimes there were differences of opinion in particular over the extent and range of Interfaith dialogue. Most clergy had a mentor or spiritual director. Church of England clergy were subject to annual ministerial review. All clergy believed that their ministry was broader than merely to their local congregations and some were anxious about the numerical decline in worshippers especially among the young. One participant spoke for the group by saying: "local ecumenical support is vital for clergy morale, in particular for the sharing of problems relating to church congregations and the rise of materialism. Increasing Ecumenical partnership should bring 'fresh eyes' to individual denominational problems. All clergy should work together for the common cause of the Gospel."

IV. Theology.

In discussing theological issues the contribution of the pastor of the International Evangelical Christian fellowship stands apart from other clergy. He maintained that: "1. I am suspicious of Catholicism in particular in relation to the Pope and Mary. 2. I believe that the Bible is the fundamental Word of God and in the 'Baptism of the Holy Spirit'.

3. I believe that entry into Christianity is by conversion to Christ followed by 'believers' Baptism.

4. I maintain that a departure from strict heterosexual norms; for example, sexual encounters outside marriage and homosexuality are sinful.

5. Those within our Christian fellowship who are guilty of these sins must repent.

6. I wish, however, to be involved in Christian dialogue and accept

that some Catholic priests are truly ‘men of God.’”

7. Our fellowship is international and non-denominational.”

Most of the clergy present (demonstrated in part by their body language) dissented from the way some of these views were expressed. When asked for my opinion I commented that whilst also in part disagreeing I respect the ministry of others. I am anxious to learn more about charismatic Evangelicalism and said that, as I thought that Evangelical revivalism was the fastest growing form of Christianity, note should be taken of it. Some clergy had knowledge of the Alpha course based at Holy Trinity Brompton. Again there were differences of opinion between those who believed it a useful foundational and evangelistic tool and those who thought it lacked sound ecclesiology and was over attractive to the ‘middle classes’.

V. Liturgy.

There was also a difference of opinion, particularly amongst Free Church clergy, about the function of Liturgy in worship. One Baptist minister maintained that: “good, well-ordered Liturgy is essential, for Baptists the best resource is *Patterns and Prayers for Christian Worship*. Another minister maintained that, on the contrary, “worship should not be encumbered by too much liturgy, it should be free and renewing.”

The ‘Catholic-minded’ clergy argued that prayerful Liturgy was essential as, among other things, it manifested the public face of the Church.

VI. Mission.

Mission was deemed to be essential for the on-going life of the Church. For clergy it should be a priority. Too much time is spent on ‘maintenance’ the clergy acting as ‘building managers’ and financiers. With the exception of the International Evangelical Christian pastor the majority of clergy believe that mission was not

primarily about conversion to Christianity. Mission concerned social and political action within the whole community. Many clergy were involved in community projects including education. All had expressed opinions about local and international affairs relating to justice, peace and morality. Some clergy said that they were more forward-looking in these areas than some of their congregations.

All the clergy present wanted further ecumenical dialogue in order to foster good working relationships and to understanding more about each others faith and spirituality. "We should be involved in common community projects". All believed that society needed the ethical values which Christianity offers in order to establish harmony and understanding and avoid violence.

In **conclusion** I asked for a summary of ideas relating to **clergy ministry**.

1. Regarding **Priorities**:

- I. Prayer and Spirituality, Preaching and Living the Gospel of Jesus.
- II. Theological reading, further research, in-service training.
- III. Pastoral visiting.

2. Regarding **Clergy Training**:

- I. Theological graduate training, ability to relate to other professions.
- II. Training in an ecumenical context.
- III. Emphasis on life-long calling, encouragement to the young to consider ordained ministry.

3. Regarding **Resolutions**:

- I. More kindness and understanding to be shown to those who leave ordination training and/or professional ministry.
- II. The Roman Catholic Church should give more thought to the sharing of the sacraments, especially among families (*OBOB*, 85).

III. Official Roman Catholicism should not revert to 'pre-Vatican II' views of other churches such as found in *Dominus Iesus* (2000, from the Congregation of the Doctrine of the Faith) that "the ecclesial communities which have not preserved the valid Episcopate...are not Churches in the proper sense;..." (*DI*, 17). I apologised for such insensitive wording in this section of the document (alongside the lines of Kasper, 2004: 2, 34 - 35).

3. An occasion of Worship.

An occasion of Ecumenical Worship took place at Hatch End Free Church on Friday 21 January 2005. Three clergy were present: Church of England, Free Church Baptist and Roman Catholic. The service consisted of hymns, scripture readings, prayer and a sermon. An informal discussion followed the service. Amongst the comments offered by the lay faithful were:

"what a lovely service, the clergy seemed to be very much in tune",

"worship, dialogue and community service ecumenically ought to occur more frequently."

Although the clergy much appreciated the comments made they thought that the difficult ecumenical questions had not been confronted (Kasper, 2004: 47 - 49) and were sorry that more young people were not present at the service. As a result the three clergy meet on a bi-monthly basis for prayer, study and support.

4. A Meeting with Anglican Theologians

This meeting took place at Lambeth Palace on 22 February 2005 in the context of the Lambeth Diploma courses in Theology. All the participants are engaged in theological and ministerial education. The following observations were offered:

1. A plea was made for a more integrated approach between training and

ministry.

2. Some students who enter ministerial training lack the basic theological understanding necessary to embark upon a degree course in theology.

It was argued that a foundation year is in order to give students a basis of theological study upon which they could later build. Theological training should be of graduate standard.

3. On occasions there is an antipathy towards in-service training by some clergy. Every effort should be made to 'change the culture'.

4. Ministerial training should be ecumenical.

There followed an informal discussion of the report produced by the committee chaired by John Hind, Bishop of Chichester where many of these changes, as far as the Church of England is concerned, are recommended. As a result of this discussion, I would suggest that for Catholic priestly formation the following action needs to be taken:

1. Some part of formation should take place in an ecumenical context.

2. During formation the Catholic Church's documents on Ecumenism, beginning with *Unitatis reintegratio*, should be studied by all participant denominations.

3. Whilst on pastoral placement students should take a full part in ecumenical activity.

4. Ecumenical activity should form a part of in-service training.

5. Theological institutions should work ecumenically.

This process is beginning in the Missionary Institute, London (Roman Catholic) and Oak Hill Theological College (Church of England) who are moving towards an ecumenical partnership under the aegis of the Middlesex University. It is hoped that

the London School of Theology at Northwood will also join the process.

6:1 . Recent Studies

The Vatican II decree on the Apostolate of Lay People (*Apostolicam actuositatem*), 18 November, 1965 represented a new era in the concept of collaborative ministry between priests and the lay faithful. This collaboration was explained in terms of Mission (AA, 2), spirituality (4), the renewal of society through works of charity (8) and the importance of the role of the family (11). Through this dynamic a triangular relationship is produced between family, school (30) and church (25) to the mutual benefit of each constituent part. It was recognised that for such expectations to be realised training was necessary (28). This education was to be flexible according to “age, condition and abilities” (29). In addition to spirituality, courses in doctrine were recommended covering “theology, ethics and philosophy” (29). There are, however, a number of activities which are practised by the lay faithful under the heading of ‘ministry’. Where these activities relate directly to the Church’s pastoral mission, for example, catechetics and the sacramental ministry, it is desirable that a “mandate” be received from the Bishop (24). There is a distinction, therefore, between the forms of lay ministry which are pastoral and those which are administrative.

These subtleties were explored further in the Post-Synodal Apostolic Exhortation of Pope John Paul II, *Christifideles Laici: The Vocation and the Mission of the Lay Faithful in the Church and in the World*, 1988. In order to explain the collaborative nature of the various interlocking relationships described in the document the Gospel image of the vine and the branches is utilised. Central to the understanding of these relationships is the ministry of Christ in whose priestly, prophetic and kingly work

(CL, 14) all the baptised share (9 & 10) through the agency of the Holy Spirit (13). This observation means that, as branches of a single vine, all the baptised share with Christ and each other in a communion which is marked by diversity and is complementary (20). This position means that the various ministries, which must be seen as gifts of the Holy Spirit (21), must demonstrate also this inter-relationship. Priests “must always acknowledge that their ministry is fundamentally ordered to the service of the entire People of God” while the lay faithful “must acknowledge that the ministerial priesthood is totally necessary for their participation in the mission of the Church” (22). A fundamental obligation arising from this collaborative principle is co-responsibility for evangelisation (34). This evangelisation is desired to affirm individual dignity within society (37), the right to life and freedom (38 & 39) and participation in public discourse (42). It concerns also socio-economic conditions and the evangelisation of culture and the cultures of humanity (43 & 44).

This co-responsibility between priests and lay faithful for mission leads forward to a discussion of the “labourers”, those who will be engaged actively in the task of evangelisation. As the previous section (32 - 44) describes mission in panoramic terms so the “labourers” section (45 - 56) envisages a role for every baptised Christian for whom a vocation to a particular task is granted by the Holy Spirit. The ministry of women is affirmed (though not as priests), children, young people and the elderly are all to be respected (46 - 49). Particular emphasis is placed upon ministry to the sick and suffering and the poor (53 & 54). The final section concerns lay formation (57 - 63). As with the clergy, “formation” involves self-discovery, growth in the Spirit and the process of the integration of the various elements discussed by the Exhortation into a harmonious whole. In addition to the Church and small church communities and organisations (61), the Christian family, “the domestic Church” (62) schools and

Catholic universities (not found in England) are also environments where formation might occur. For a definition of this formation I refer to that stated in my prolegomenon in which, following St. Paul (e.g., Rom. 6: 3 - 5), Christ's death and resurrection are central. Into this Christological understanding should now be included the notion of "Jesus Christ the Teacher". Through his teaching "God's work in forming his people is revealed and fulfilled". This "forming" reaches "to the depths of every individual's heart as a result of the living presence of the Spirit." (61). Individual formation should not be seen as isolationist but communal. The transformation operates within the context of the Church by means of "mutual communion and collaboration" between all its members: clergy, members of religious orders and the lay faithful (61).

As a result of the general trends set by post-Vatican II documents the Bishops' Conference of England and Wales formed a working party on Collaborative Ministry which resulted in the report, *The Sign we Give*, 1995. It was suggested that parishes form a council in order that corporate methods of decision-making could be practised and as many parishioners as possible be encouraged to participate in parish life (46). At diocesan level it was suggested that a 'culture' of collaborative ministry should be encouraged, the employment of lay pastoral workers be considered and future planning be undertaken to address the possibility of priestly shortage (46).

While many of the ideas contained within *The Sign we Give* are suggestive and worthy of discussion there has been disappointment that in some parishes the recommendations have not been enacted. My problem with the report, however, is somewhat different. I believe that it lacks the profundity and over-arching vision of *Christifideles Laici* and concentrates too heavily on the 'maintenance' of parishes rather than perceiving them as agents of mission and evangelisation according to the

principles which I have outlined in 1:4. The purpose of Mission ought to be the building up of the kingdom of God. The Church should be the symbol and servant of this Mission in which all its members act in mutual communion and collaboration (CL, 61) for a common objective. This vision should avoid unacceptable parochial introspection and the kind of attitude which has been highlighted by Stephen Pedley, the Church of England Bishop of Lancaster, who believes that in the Church of England “the lives of many clergy were being destroyed by obstructive and awkward parishioners” (*The Daily Telegraph*, 21 January, 2005). In order to avoid this situation I would argue that a return to the principles of collaboration and formation along the terms that I have indicated is necessary.

6:2 Methodology

Inter-activity 3: Collaborative Ministry encounters took place on three specific occasions:

1. A Mission Day, held at the Missionary Institute London, on 16 November 2004, on *The role of the laity in Mission* led by Charles Whitehead of Catholic Charismatic Renewal.

I utilised the latter part day for discussion with students and staff on the implications of the theme. The majority of the students came from either Africa or Asia.

- 2 and 3. Two conferences were held between different groups of clergy and the lay faithful on the theme of Collaborative Ministry together with ecumenical participants from the Church of England and the Free Churches. It was my aim to include as many different social and educational groups as possible with an even balance of age and gender. Most participants were of European origin. One lady came

from Malaysia and one family from Sri Lanka. As the findings of these two conferences are remarkably similar I have included them together.

At both the Mission Day and the conferences, participants were given my introductory statement (6:1) and a series of selected topic outlines:

I. Christology - how would you describe your commitment to Jesus Christ?

II. Vision - how do you contemplate the role of the Church in society?

III. Partnership - as lay faithful how do you understand collaboration in ministry with priests?

IV. Formation - how do you perceive your formation in terms of growth in Christ and membership of the Church?

V. Society - what pressures do you encounter in 'every-day' life, how do you think the Church can assist in coping with these pressures?

VI. Ministry - are there any definite ways in which you would like to contribute more actively to the Church's Ministry?

6:3 Recording

1. Recording of the discussion following the talk by Charles Whitehead.

I. It was agreed that any discussion relating to Collaborative Ministry within the Catholic Church should begin with Christology. One student suggested that "we should re-examine our personal relationship with Jesus Christ as it is from him that we are empowered for mission. We should re-read *Novo Millennio Ineunte* 16 - 28 and contemplate the face of Jesus" (see 1:3).

II. It was agreed that Collaborative ministry should be conceived of as part of a comprehensive vision in which all the baptised share. One student argued that

“we must think of the Church in terms of a universal vision, the growth points being Africa and Asia. We must help the First-World Churches as they help us.”

III. The priest-lay faithful relationship was frequently conditioned by culture. Priests should avoid the utilisation of the authoritarian structures of secular societies as an excuse for dominating the lay faithful. Generally the students believed from their experience that the laity wished to avoid formation courses in theology. The students reported that the majority of lay faithful saw it as their place “to offer Father a little help.” One student commented that “we must help to change this attitude. We cannot always blame the priests for it.”

IV. Many students, especially those from overseas, noted the individualism and materialism which they found in English society. Generally overseas students were well received by English Christians. When in discussion with the lay faithful the students perceived that there seemed to be a lack of integration between Church and work and little community spirit in society.

V. It was agreed that Collaborative ministry should be seen in terms of mission and the shared responsibility between priests and the lay faithful. This understanding would produce an effective dialogue in terms of both their shared and particular ministries.

2 and 3 The Conferences

I. All the participants wished to deepen their personal commitment to Jesus Christ. This deepening took a variety of forms. The Catholics present wished to share more fully in the Sacraments, in particular the Mass. In this desire they were joined by many of the Anglican participants. The baptism of children and adults together with the marriage of family and friends were also seen as occasions of renewal of faith. One young man (aged 17) spoke about the death of a young friend,

“funerals make you think, they cut you to the core, but the Church’s message of Easter hope is a great comfort.” Some Catholic participants found strength and spiritual support from pilgrimages to shrines of Our Lady. One group express their Christian service by helping with pilgrimages of handicapped children to Lourdes. Some, but by no means all, found support in small groups devoted to prayer and spirituality. Others wished to pray privately sometimes using the rosary or reading Scripture.

As I reflect upon the wide variety of spiritual and pastoral commitment offered, I believe that the lay faithful should be allowed to ‘find their own level’. It is the task of the priest, as result of his theological formation, to act quietly as a guide and servant to the lay faithful in order to deepen their faith in Christ and as a result advance the total ministry of the Church.

II. All participants were grateful to be reminded of the global and ecumenical nature of Catholicism. The ecumenical partners believed it a way of renewing faith. All believed that racism, prejudice and violence should be confronted at every level of life. One Baptist lady encouraged us to “think of the totality of God’s plan in Jesus as a way of thinking about our ministries.” She believed that for these ideals to become a reality partnerships of joint action were needed.

III. Many participants expressed opinions as to what priests should do in their ministry naming the administration the Sacraments and pastoral care. There was disagreement as to the extent to which the lay faithful should assist in preparation for the Sacraments. In preparing for Confirmation some years ago, one young man (Catholic, aged 16) complained that he saw too little of the priest, “the Catechist didn’t know much and it was too much like school.” Others believed that the lay faithful had much to offer in terms of baptism and marriage preparation in terms of

life experience. Some spoke of priests that had helped them (along the lines of 2:3), others related occasions where they had experienced difficulties in either the attitude or personality of the priest. As I was beginning to think that the discussion was becoming too 'church-centred', one man (Anglican) suggested that we should think of collaboration in terms of "a shared mission based on a shared Gospel shaped by a shared humanity - priests and laity wishing to follow God's way." One lady (Catholic) suggested that "we should look for 'role-models' in the exercising of ministry - Pope John Paul, Mother Teresa, Cardinal Basil Hume and her next-door neighbour who cares for a sick friend by visiting her twice a day."

IV. There was a variety of opinion relating to Formation Courses. While all agreed that these courses might be valuable for them, some desired to attend in order to develop "a better intellectual understanding of the faith especially in relation to ethical issues." Others would like to attend but were prevented from doing so by a multitude of other commitments especially in relation to their children's activities. Others said that "they just wanted to go to Church and help where possible". All said that they expected to learn much from the homilies and were grateful for the numerous educational resources provided by books and videos.

As with I. above I believe that the lay faithful should be given individual encouragement by priests to pursue such formation courses (in the broadest sense of the term) as is appropriate for their intellectual and spiritual development. As will be seen from the next section some are undertaking demanding courses in other spheres of academic activity in order to advance their professional development. In these areas also priests should offer encouragement and support.

V. There was a wide ranging discussion on the pressures encountered in 'every-day' life. Some participants had already offered reflections relating to the earlier

sections dealing with professional inter-activity (4:3 - 4:6) and ecumenical partnership (5:2 - 5:3). Older members believed that “life was more difficult and the stresses of living greater than in a previous generation.” Many spoke about pressures at work: the tasks given, shortage of time and demanding colleagues and managers. Those with children under-18 spoke of the demands of transporting them to numerous activities. One young woman (Catholic, aged 21 - at university) spoke of the “degeneration of society and the lack of clear moral principles” especially manifested by her contemporaries in relation to sex, alcohol and, on occasions, drugs. She commented that “it is all too easy for our generation (ages 16 - 24) to yield to temptation.”

All the participants believed that “faith” strengthened them in ‘every-day’ living. One younger married couple complained that sometimes the Catholic Church placed unrealistic demands upon them. In their former parish both parents were expected to attend a Baptismal preparation course on four evening occasions before the children could be baptised. They believed that this demand was excessive.

I commented that, by its very nature, Christianity is incarnational. Christ offers the possibility of sanctification to every area of human life and work. The Church should assist in helping to form the necessary intellectual and spiritual connections between worship and spirituality, home and family and education and work. There is clearly a longing for these connections to be discussed and activated. While Baptismal preparation is important the overall personal needs of the family need to be considered and the preparation seen in the context of life-long spiritual development.

VI. There were widely differing views offered in relation to the concept of Ministry. One young man (Catholic, aged 16) believed that his coaching of the rugby team and helping younger players was a form of ministry “as it provided at the same

time both leadership and service.” All the nine boys who attended and two of the girls engage in sport seeing it as “an extension of the church - helping people.” All participants wanted to assist the work of the Church wherever possible. A male lawyer (Catholic) stated that up to this point the discussion had concerned “voluntary workers who were at the heart of the Church’s work.” He believed that the recommendation in *The Sign we Give* (46) that dioceses should develop a policy relating to the employment of lay pastoral workers was open to difficulties due to the nature of English employment law. He stated that it is necessary for the Church authorities to understand clearly the nature of the law before embarking upon such a policy and that “the voluntary principle should be paramount.” In this context some participants said that they were prepared to engage in pastoral ministry as Eucharistic ministers, Readers, pastoral visitors or Catechists. While these offers should be accepted gladly the participants recognised that “a vocation from God was needed for these ministries together with adequate training.”

When I asked about entry into Roman Catholic priestly ministry nobody believed that they had a vocation or knew anyone who felt that they were being called to the priesthood. With the exception of a mother from Malaysia and the parents from Sri Lanka the remaining parents hoped that their sons would not take the path to the priesthood and they would discourage them from embarking upon any process of enquiry. When I asked the reasons why they held these views no one was prepared to enter into any discussion. One Anglican participant (male) suggested that the Catholic hierarchy might follow the practice of the Church of England in ordaining priests who retain their secular employment (known as Ministers in Secular employment, MSE). Another Anglican participant (male) claimed that the process of uniting secular employment and priesthood was complex and bureaucratic.

I believe that the discussion and the conferences provide a basis for serious and critical reflection. In this context I would argue that attention needs to be given to three particular issues. First, because the undefined and indiscriminate use of the term Ministry was revealed, a greater awareness is required in relation to the understanding of this concept. Many of the participants did not understand sufficiently the theological and ecclesial nature of the idea. They failed to perceive adequately that its purpose within the Body of Christ is to provide both a unity and legitimate diversities which are joined by the work of the Holy Spirit (1:2). The function of Ministry therefore is to sustain "the good of the whole community...from catechesis...to the widest array of charitable works" (NMI, 46). For some expressions of Pastoral Ministry, formally recognised formation courses are needed in a way similar to those required of the clergy.

Secondly, in the analysis of the inter-activity between clergy and laity it is necessary not merely to consider priest-parishioner relationships but the totality of the inter-locking inter-connections provided by *Christifideles Laici*. These inter-connections ought now to be seen within the totality of the levels of inter-activity which have been discussed in part two of this project. One area relates to the practical involvement of priests in seminar discussions on professional and ethical issues with doctors, teachers and lawyers. The purpose of such discussions is to share expertise based on knowledge and experience, to affirm personal responsibility, compassion and care for humanity together with the building of society for the common good. All the professional participants in these discussions ought to consider the ethical implications of their work. Clergy, with their particular professional expertise, are able to contribute theological and religious perceptions to the process.

Thirdly, it was shown that at all levels priests form an essential part of the

dynamic of inter-activity. Whilst accepting gratefully Anglican perceptions relating to priesthood, Catholic participants believed that “first-world Catholic Church leaders should investigate at the deepest level why there is a shortage of men (in particular under 30) responding to the priestly call.” They also stated that there is “a need for clarification of what the nature of contemporary priestly ministry should encompass.” This clarification is necessary, they believed, because the discussion had revealed “that the commitment to Christ and the Church by its baptised members is often as strong as it had been in previous generations.”

My discussion of these complex levels of inter-activity has formed the basis for a return to the focus of this project (began in 1:2 & 1:3) that the origin of debates about contemporary priestly formation and ministry is to be found in the nature of the relationship between Jesus and his disciples.

PART THREE JESUS AND HIS DISCIPLES AS A PARADIGM MODEL
FOR PRIESTLY FORMATION AND MINISTRY.

Chapter 7. LEVELS OF RECOGNITION

7:1 Introduction

From my research into the various levels of inter-activity involved in the professional priestly ministry which argue for the necessity of partnership and collaboration, it is now necessary to investigate those features which give the clerical ministry its particular identity and focus. In professional terms, both for perceptions and practice, I would argue that it is important to preserve a balance between understanding priestly ministry as 'unique' and merging it too closely with the operation of other similar professional groups. The danger of overstressing 'uniqueness' is to give the clergy a false, 'fortress' like importance while the alternative danger is to dissolve clerical identity thus rendering the profession meaningless in contemporary society. In order to explore clerical identity in this context, I have chosen to research the paradigm model of Jesus' relationship with his disciples. This investigation involves discipleship in general including the role of women disciples, in particular but not exclusively, the role of the Blessed Virgin Mary, the function of the Seventy/seventy two as recorded by Luke (10: 1 - 16) and the function of the Twelve (Mark 3: 13 - 19; 6: 7 - 13 and parallels). While these various patterns of discipleship ought to be seen in terms of a series of inter-locking concentric circles I concentrate on Jesus' relationship with the Twelve (Ratzinger, 1996: 24) out of whom three seem to have had a particular relationship with him (e.g., Mark 9:2). In John's Gospel there is ambiguity relating to the number of the 'intimate' disciples (John 6: 67; 13: 1; 20: 19) while focussing on the respective role

of Peter and the “beloved disciple” (John 20: 2; 21: 15 - 23). Given that the Gospels relate both to the historical Jesus and the early Church, the purpose will be to analyse the dynamic relationships between the various groups of disciples and to make suggestions as to how these relationships might assist contemporary ministry.

7:2 Justification

The foundation for this research is the academic study of the four canonical Gospels. I have chosen this starting point for four reasons. First, since my sixth-form studies (1963 - 5) the Gospels have been my particular area of academic and educational focus, both as a teacher and as a continuing student. Secondly, I would argue that Gospel study is a necessary prerequisite and focus for other areas of theological study: dogmatic theology, which includes the investigation of Christology and Trinity, the nature of Jesus’ person and his function within the Godhead; spiritual theology, which reflects on Jesus as a ‘spiritual model’ within the varieties of the Christian spiritual traditions and moral theology which, among a range of other matters, reflects on Jesus as an ‘ethical model’. Thirdly, the exploration of these various features of Jesus’ ministry, stands at “the very centre”, both of those interested in Christian theology (Stanton, 2004: ix) and, for my particular purpose, the investigation of the nature of priestly formation and ministry. Fourthly, I would argue that the paradigm model which I have chosen gives the clerical profession its particular identity and *raison d’ etre* and, as such, remains the starting point for discussion with other cognate professional groups.

7:3 Purpose

I would argue that it is necessary to perceive three levels of recognition when using this particular paradigm model.

7:3. 1 Holistic recognition

My purpose in presenting Jesus' relationship with his disciples as a paradigm model for priestly ministry is not to offer a 'new course' but rather to understand more precisely the existing courses demanded by the ecclesiastical authorities as necessary for training for the priesthood (see Appendix C) in the light of the relationship between Jesus and his disciples which I have outlined. This approach enables students to perceive their studies holistically; not as a series of individual, even isolated modules, but as a unified, interlocking totality. This understanding emerges from a rigorous study of the Gospels which exposes both a philosophy and an ethic which has been variously and diversely interpreted.

7:3. 2 Hermeneutical recognition

To compare contemporary ministry with ancient 1st century AD texts is to engage in the task of hermeneutical recognition. This area is vast, demanding intellectually a large reservoir knowledge and perception (McKnight and Osborne, eds., 2004: 106 - 117). Although English society, and perhaps English ecclesiastical life, has little in common with the 1st century environment; nevertheless, as Jesus' message and activity have a timeless quality which transcends environment, the characteristics of his ministry and that of the early Church need, in some measure, to be applied to the current situation. For without the ministry of Jesus and the particular forms of it which emerged in the Church any subsequent ministry would be meaningless. It is also important to recognise, however, that the process which I have outlined was already at work in early Christianity. Jesus' original message and

activity concerning the dawning of the reign of God (e.g. Mark 1: 14 - 15) occurred in rural Galilee (27 - 30 AD) while the Gospels in their final form emerged in 65 - 100 AD, by which time Christianity had been a feature of many of the urban cities of the Roman Empire. Beginning in the diaspora synagogues of Judaism the dominant message was the importance for eternal salvation of the death and resurrection of Jesus, God's Messiah. My point here is that, from the beginnings of Christianity, hermeneutical recognition was necessary because of the changing environment in which Christianity was preached and lived. I would argue that modern Christianity shares in the same process but on a larger and more complex scale.

7:3.3 Educational recognition

In the forty years since 1964, education and the philosophy which underlies it have undergone a series of radical changes. In priestly education one of the factors which has contributed to the change is the rise in the average age of those entering the clerical profession. In 1964 many of those offering themselves for ministry were recent school leavers who studied for a degree in theology, engaging in pastoral and spiritual studies in a seminary or theological college. As a result many were ordained in their mid 20s. The Anglican Bishop of Southwark, Mervyn Stockwood, realised that this trend would not continue and initiated in the Church of England the Southwark Ordination Course for the training of older candidates. In 2004 the majority of candidates are over 30 and, for the Church of England, a proportion are women. I would argue that these changes demand serious recognition and action in three educational areas.

I. Current ministerial education demands that students be taught as adults and perceive their studies in the context of life-long learning for life-long ministry. In the general area of education these areas have been searchingly analysed by Peter Jarvis

(1995). It is only possible to consider a limited number of issues which he raises. First, it is necessary for teachers in seminaries and theological colleges to realise that a variety of teaching methods are necessary not merely traditional lecturing (142). It is to be recommended that teachers attend courses in order to familiarise themselves in the new methodology (Ramsden, 1992: 89). Secondly, adult learners bring to ministerial study a wealth of past experience. This experience should be affirmed and utilised. Given that ministerial work is a subtle combination of research, theory and practice, it is necessary that a balanced interaction between these areas be acquired on the understanding that ministerial education is primarily vocational education (257 - 64). Thirdly, adult education implies a high degree of self-understanding on the part of both student and teacher. The personal journey of each student must be analysed carefully. Some students arrive disillusioned with the education they have received previously, others have battled with dyslexia, all students must now interact with each other irregardless of social or educational background. In this context Peter Jarvis' excellent diagram representing the taxonomy of human needs (14, figure 1.4) is all important. It is only when the theory of self-acceptance and understanding portrayed by the diagram is both internalised and shared that the task of ministerial education can begin. Jarvis' justification for adult and continuing education is also significant as it relates to "the nature of contemporary society and the nature of humanity" and the "inter-relationship" between them (15).

II. Couched in theological terms this inter-relationship affects the perceptions gained already about the changing theological and social context in which the Church finds herself in modern society. It is at the point where the individual student inter-reacts with the corporate life of the Church that education can begin and where the collecting of information turns into knowledge and knowledge turns into wisdom.

The vital prerequisite for this process, however, is the understanding of the paradigm model of Jesus' relationship with his disciples which, for ministerial students, places their educational journey in its proper context. In my experience it is where this criteria has been accepted and the teacher is prepared to enter into the patient task of continued affirmation and demonstration that dyslexic students, for example, find theological study a blessing rather than a battle. To illustrate this point I enclose, by way of an appendix (D), an outline course in Biblical Greek which can be completed successfully by all students. Jarvis' educational perceptions, therefore, can be transferred easily to the four categories of priestly formation: human, spiritual, pastoral and intellectual, outlined in *Pastores Dabo Vobis*, and, in doing so, provides a total vision for priestly formation.

III. One area not explored by Jarvis, although vital for my project, is the ambience in which priestly formation occurs. The Church of England is engaged currently in reassessing its theological training provision in terms of residential colleges, part-time and work-based courses. The debate centres around the importance of 'residence' for ministerial formation. For the Roman Catholic Church the seminary remains the norm for priestly formation. Vincent Nichols argues for the continued importance of the seminary in the training process (2003: II: 3) while Ewan Ingleby has submitted the seminary model to vigorous criticism (2002, in particular conclusions, 179 - 182). Two particular points need to be noted in this context. First, seminaries vary greatly in terms of student numbers, the understanding and practice of authority and in context and attitudes. Secondly, whatever combination is finally agreed concerning residential institution or parish, the appropriate environment must be recognised as an all important feature of the learning process in all its aspects.

7:4 Personal Journey

Peter Jarvis has argued rightly for the process of “reflexivity” in the adult learning process (Jarvis, 1995: 161). I maintain that this exercise is also vital for theological teachers who must portray the value of personal reflection and in-service training and use the process as a means of producing an effective dialogue with students in addition to demonstrating to them a ‘model’ which might be followed (Moon, 1999: 214). It must be understood, however, that “reflexivity” is not ‘day-dreaming’ but ordered reflection on specific issues with specific aims in mind. As an example of this procedure I presented, as a lecture, ‘The Recognition and Accreditation of Learning in the context of work-based Learning Partnerships and its application to the Clerical Profession.’ (10th Feb. 2004). My purpose was to contextualise and analyse my three degrees in Theology at Masters’ level, not merely in terms of academic development, but within the totality of my training for, and my exercise of, the clerical profession (2). I highlight in this context my research paper for the Leuven STL, ‘Soul and Method in the Gospels: historical and theological aspects of Anglican, Free Church and Roman Catholic interpretation in the light of the challenges raised by the historical-critical method’. My initial purpose was personal. I was attempting to understand the changes in perspective from studying the Gospels in preparation for Anglican ministry (from January 1967) to studying them again in preparation for Roman Catholic priesthood in 1997 (12). This task led me to study the history of Roman Catholic Biblical scholarship since the 19th century in particular the changes which emerged as a result of the Second Vatican Council enshrined in the Dogmatic Constitution on Divine Revelation, *Dei verbum*, 18 November 1965. In terms of professional application I have used this research to offer different kinds of lecture and seminar courses to seminarians, for the purpose of

adult, lay education, parochial gatherings and academic audiences and other professional groups. The changes which occurred at Vatican II mean that Catholic Biblical study can be set within an ecumenical context thus allowing students and teachers from different Christian traditions to share their perceptions. In terms of educational methodology I was able to list ten ways (14 - 15) in which I believed that my understanding and communication of the material had improved pedagogically. Following Jarvis' point about "reflexivity" I was able to offer three ways in which my project provided innovation because (i) it assisted in the development of new methods of understanding the text; (ii) it helped in perceiving how Gospel study could be applied to changes in contemporary patterns of ministry and (iii) it illuminated the complex issues relating to hermeneutic: the ways in which the texts are able to dialogue with contemporary issues. In all project work, however, the role of the teacher/supervisor/promoter is vital. In this respect I have been fortunate: Christopher Evans and Morna Hooker, 1967; Adelbert Denaux, 1998, who provided excellent working 'models' for my own attempts at project and thesis supervision (Phillips & Pugh, 1994: 169 - 70).

Chapter 8. HISTORICAL CRITICISM

8: 1 The importance of the historical-critical method in Gospel study.

The Pontifical Biblical Commission document, *The Interpretation of the Bible in the Church*, 21 September 1993, argues that “the historical-critical method is the indispensable method for the scientific study of the meaning of ancient texts” (in Bechard, ed., 2001: 249). It follows, therefore, that the entry-point into the study of the Gospels is through the scholarly tradition which the historical-critical method represents. This term has been subject to scrutiny by Biblical scholars (e.g., Barr, 2000: 32 - 58). There is considerable disagreement amongst them as to how the method should be perceived and applied in particular in relation to other methods of Biblical interpretation such as narrative criticism (see *OBC*, 1 - 4). Given the scope of this project it is impossible here for me to evaluate this debate (see Ford and Stanton, eds., 2003: 227 - 8). My purpose is rather to offer suggestions as to how ministerial students might enter into the complexity of the Gospel material. I remain convinced that the historical-critical method is “indispensable” and I understand it (a meaning which I believe accords with that conceived in *The Interpretation of the Bible in the Church*) as the collection of material under such headings as context, source, background and relationships. The application of the method obviously varies between the Testaments and Biblical books. I offer in Appendix F a method of collection which I find is relatively effective with students. This collection should then lead, as Morna Hooker has shown, to the asking of “Who? When? Why? What?” questions about the text (in Ford and Stanton, eds., 2003: 116). It is tempting to short-circuit this intellectual study in favour of some general ‘spiritualising’ approach to Gospel study. This temptation should be resisted at all costs. If students are not taught the Gospels according to scholarly norms their preaching and teaching will be

a mere retelling of the Gospel stories rather than an entry into the profundity of the text. Such an approach will give the clerical profession very limited credence in the eyes of other professions since they perceive that the clerical profession carries with it a body of intellectual knowledge similar to their own. The exercise that is necessary in the light of life-long learning is the hermeneutical recognition to which I have referred already: the application of Gospel texts to the modern environment, an exercise which presupposes the historical-critical method, together with new methods of literary analysis (in Bechard, ed., 2001: 254 - 60).

Of equal importance is for the student to be able to place Gospel research, and scripture study in general, within the wider doctrinal framework of the Church. This process is made both more interesting and more complex as a result of the ecumenical movement. My Leuven research paper was an attempt to engage in ecumenical dialogue by comparing, within my own experience, Anglican, Free Church, Lutheran and Roman Catholic approaches. While Catholicism has no specific Biblical research methodology of its own, nevertheless, the placing of scripture within a wider ecclesiological framework reveals contrasts between the Catholic approach and other faith communities. In this context it is essential to understand the injunction of *Dei verbum* that "Sacred Tradition and sacred Scripture make up a single deposit of the Word of God, which is entrusted to the Church" (*DV*, 10). In my experience Roman Catholic students have an inadequate knowledge of the history and development of Biblical exegesis and interpretation, both within their own Church and in relationship to other Churches. This lack of knowledge has meant that I have formed a special seminar to consider the subject. Although more acute in the United States as illustrated by the historical survey of Joseph Prior (1999) and the statement of exegetical principles by Peter Williamson (2003) and, given that the English are less

doctrinally conscious, nevertheless, this inter-relationship between doctrine and scripture must be perceived if the role of scripture within formation and ministry is to be correctly understood and practised. In terms of the clerical profession the understanding of the particular 'belief-system' is essential if the priest is to perform correctly his professional role.

8:2 The task of the Student

Given that in the library catalogue of King's College, London there are 917 entries relating to Gospel study, the question is raised as to how the student is to be helped into and through this complex accumulation of knowledge (Light & Cox, 2001: 45). The first task of the teacher is to encourage the student to read the Gospels, rather than read what is said about them, and to study a Synopsis in order to perceive the Gospels as parallel texts. This task will help the student to return to the beginnings of Christianity, an essential task for the understanding of contemporary ministry. In order to review this process I now review courses on the Gospels, including my own, to reveal their aims and learning outcomes.

It is necessary first, to outline some methodological issues relating to the teaching of the Four Gospels.

I. The Gospels are usually taught on the assumption that the student has already attended courses on Old and New Testament Methodology and Exegesis. Given that generally in English schools and colleges Biblical study is not now afforded that priority that it was given in the past, it is essential for the student to acquire a general background relating to the formation of the Biblical texts, focussing on the history of the developing traditions and historical changes experienced by Israel and the early Church. In this context a sound chronological understanding is vital together with an

appreciation of the compilation of individual books. Of the numerous text books which cover this material the teacher will be able to suggest those books most suitable for the needs of the group or individual. It must also be perceived that the New Testament authors were steeped in the Jewish Biblical tradition and that “Christianity is unique among the world religions in being born with a Bible in its cradle” (*CHB*, 1: 232).

II. Within the general teaching of the New Testament that relating to the Four Gospels is not easy to organise. This position occurs because of the nature of the New Testament in its canonical form. Although the four-fold Gospel canon was generally accepted from the time of Irenaeus (c.180 AD) and its acceptance “was one of the most momentous ones taken with early Christianity” (Stanton, 2004: 64) nevertheless, its implications for teaching methodologies need to be explored. Luke wrote two volumes: Luke-Acts. For teaching purposes the question arises as to whether Acts should be included within a module concerned with the Four Gospels or placed alongside the Pauline material. With regard to John’s Gospel, and given the structural and Christological tension between John and the synoptic Gospels, the question arises as to whether John should be taught with the synoptics or within a module concerned with the Johannine literature. Having taught the New Testament material in all the various combinations possible I maintain that no perfect solution can be found to the issues. The prerequisite is that the teacher ensures that the student has understood the complexities relating to Scriptural study and is able to follow clearly the various lines of argument revealed and the reasoning behind the issues discussed.

III. The teacher should be aware of not overloading the student with an unacceptable amount of information and detail. From a general basis the student

should perceive that in terms of ministerial formation, Gospel study in all aspects, is part of life-long learning both in terms of academic development and ministerial professionalism. The perceptions and knowledge gained from each module should equip the student for a life time of teaching and preaching. I have chosen deliberately to focus upon institutions in which ministerial formation forms the major part of the educational programme. Equally important is the need to recognise and respond to new developments in the subject matter.

8:3 Courses Review

I include now a review of courses from various colleges which teach the Four Gospels, in order to evaluate and assess these courses in terms of the theme under discussion. Full details of the courses are to be found in Appendix I.

A. Katholieke Universiteit Leuven.

I consider first Leuven courses as it is to this university that Allen Hall, London, the Missionary Institute, Mill Hill and St. Mary's College, Oscott, Birmingham are affiliated. In addition the Missionary Institute is affiliated to Middlesex University and St. Mary's College to Birmingham University through which institutions these courses are also validated.

B. St. Mary's College.

I consider the courses from this College as it is the Diocesan seminary for the Roman Catholic archdiocese of Birmingham.

C. My courses.

I have taught my courses at a variety of institutions including the Westminster Diocesan seminary at Allen Hall, Chelsea. I teach them now at the Missionary Institute, London at Mill Hill. They are taught both to priests and seminarians and to the lay faithful, including those wishing to share in the Church's pastoral ministry.

D. Heythrop College.

I include the courses from Heythrop College as it is a constituent college of the University of London. Amongst its students are those training for priesthood, in particular for the Jesuit Order, and for various forms of lay ministry. The College has also an ecumenical ambiance.

E. Oak Hill College.

I have included reference to Oak Hill which, as a Church of England Theological college, shares with the Missionary Institute in the delivery of ministerial education under the aegis of Middlesex University, a partnership which will be developing as indicated at 5:3. It is important, in my judgement, for students to appreciate the similarities and differences in the teaching of the Gospels within the different ecclesial traditions.

8:4 Comments on Courses Review.

A. The courses offered by Katholieke Universiteit Leuven are designed to ensure that the student is enabled to use the "scientific tools" and "exegetical methods" relevant to the study of the Synoptic Gospels. Building on the earlier courses concerned with Old and New Testament Methodology and Exegesis and with

the use of the Synopsis, grammar books, lexicons and concordances, the student is able to construct sufficient data in order to offer a reasonable exegesis and interpretation of a Gospel passage along the lines indicated in my appendix F. Through the use of textual criticism, synchronic approaches and the historical-critical method, the student is led to the important issue of the relevance of Synoptic criticism for contemporary hermeneutical concerns. The Synoptic Gospels course in turn provides the basis for the study of the Johannine literature which concentrates on the themes of Theology and Christology and their place within the Johannine tradition. Wisely, the Leuven courses concentrate on the exegetical unit, small areas of the text which the student is able to consider in detail. In the Synoptic Gospels course the application of the methodologies learnt is concentrated on the different forms of the text: infancy stories; the Sermon on the Mount/Plain (Matt. 5 - 7; Luke 6: 17 - 49); a parable, miracle and controversy story and a section of the passion and resurrection narratives.

B. As stated in 3:5 the starting point for my course on the Synoptic Gospels is to place them within the context of the history of Roman Catholic Biblical exegesis and interpretation. This method ensures that Catholic students, in particular seminarians, are able to contextualise this study within the general development of Catholic history. It also enables them to engage in an inter-disciplinary exercise combining historical, doctrinal and scriptural studies. In this process it is essential to understand the work and changing role of the Pontifical Biblical Commission (*ODCC, s.v., Biblical Commission*). Originating in 1902 its task was to produce *responsa* or declarations on current Biblical questions of the day. These declarations were 'conservative' in nature (Bechard, 2001: 187 - 211) providing 'answers' to the perceived crisis within the Catholic Church caused by the Modernist movement

(*ODCC, s.v., Modernism*) and, in particular, by its principal Biblical scholar, A.F. Loisy, 1857 - 1940 (*ODCC, s.v., Loisy, Alfred Firmin*). Following Vatican II, Pope Paul VI reorganised the Commission to be part of the Congregation for the Doctrine of the Faith, to advise the Congregation and the Pope on matters of Biblical interpretation as they relate to theology. During the Council the Commission produced *Sancta Mater Ecclesia: an Instruction on the Historical Truth of the Gospels*, 21 April, 1964 (text, Bechard, 2001: 227 - 235). The substance of this document was later enshrined within the Dogmatic Constitution on Divine Revelation, *Dei verbum*, (text, Bechard, 19 - 33). With its references to the form-critical method, the three stages of tradition by which the Gospels were formed and the theological perspectives of the Evangelists, *Sancta Mater Ecclesia* remains a key document for understanding the Roman Catholic position both in relation to the history of Biblical interpretation and of the place of the Gospels within the wider context of ecclesial doctrine. For these reasons I ensure that students have studied fully the Instruction. From this basis the student is able to move to the study of the “scientific tools” and “exegetical methods” taught in the Leuven courses, tools and methods which developed outside Catholicism and, until Vatican II, to which Catholicism was opposed. It is within this dynamic that an ecumenical perspective emerges and explains why reference to the Oak Hill course is important for both Gospel scholarship and attitudes to the Bible which differ in some aspects from Catholicism.

Both Leuven and Oscott courses apply other “hermeneutical approaches” to the Gospel text. Oscott refers to “liberation, feminist and political” approaches while Leuven adds “their exegetical study for contemporary Christians/persons”. I add a reference to narrative criticism and refer the student to the relevant sections in the

Pontifical Biblical Commission document on *The Interpretation of the Bible in the Church*, 21 September, 1993 (text, Bechard, 244 - 317). The idea of adding information relating to recent “hermeneutical approaches” is a fine and necessary one in view of the students’ future pastoral role. The danger is that confusion could develop in the students’ minds between historical and contemporary approaches. The teacher, by emphasizing the life-long and vocational context of the study as well as its intellectual basis, should ensure that the students are reasonably clear about the aims and learning outcomes of the courses and of the expectations required of them in relation to the courses.

C. Heythrop students spend part of the course considering the Christology of each Evangelist. This study is of great importance as the student needs to perceive how different aspects of Jesus’ ministry and mission are pursued in each Gospel. I also take various scenes from the Gospels, for example, the crucifixion, and ask the students what portrait of Jesus they believe each writer is wishing to illustrate. The object is to show that, in the Church’s transmission of the Gospel material, there was a certain latitude of approach and how that it is a mistake to attempt to harmonize the material. Of equal importance is to demonstrate how Jesus is to be focussed within Judaism and how Christianity emerged out of Judaism. This approach is particularly topical and the subject of the latest document from the Pontifical Biblical Commission, *The Jewish People and their Sacred Scriptures in the Christian Bible*, 2001.

D. My conclusion from this review is that all the courses surveyed are of great value in providing the student with the sufficient intellectual basis needed for the study of the Gospels. The references to new approaches, Christology and hermeneutics enable the student to research beyond the confines of the particular

courses to the wider issues relating to contemporary theology and ministry. Students, however, must not expect 'easy answers' from the text, rather they must wrestle with the material in the context of formation and life-long learning.

Chapter 9. THE TEACHER

9:1 The task of the Teacher

A. General observations

In chapter 3 'The Reflective Professional in Academic Practice', Greg Light and Roy Cox examine "the opposing models of teaching and research reflected" in the academic environment (2001: 28). For the teacher involved in ministerial formation however, no such opposition exists. In addition to academic teaching, the teacher also performs the pastoral task of 'role-model' to the students in spiritual, personal and professional matters. The document, *Directives concerning the preparation of Seminary Educators* published in 1993 by the Congregation for Catholic Education, reveals clearly the high expectations required of teachers, not merely in the areas of theological competence and faith (26 - 7), but also pastorally (28) and psychologically (33 - 4). It is in this context that "research" ought to be placed. Given that the care of the students in all areas remains the teachers' top priority students' continuing formation (66 - 9) in the relevant theological discipline, in contemporary adult teaching methods research and in developments in ministerial understanding, are fundamental. The teacher, in company with others and perhaps with the assistance of external agencies should undergo regular periods of reflective review and assessment (70 - 1). The teacher will be helped in this task by student assessment forms and the comments of colleagues. The affiliation to universities of theological colleges, courses and seminaries have led both to 'quality control' awareness and to increased 'professionalism' in terms of accountability and current educational practice. To perceive "research" in terms of life-long ministerial formation should encourage students to understand their studies within a similar

framework.

B. Observations with specific reference to the teaching of the Gospels

Given the widely differing views amongst scholars on the various aspects of Gospel study, it is important for teachers, first, to list their particular presuppositions about the Gospel material. I list mine as follows:

I. Mark was the first Gospel to be composed (c. 65 - 70 AD) and that Matthew and Luke utilised Mark as their primary source, but in different ways, in the composition of their subsequent (c. 75 - 85 AD) Gospels.

II. The source 'Q', in both a written and oral form, exists. 'Q' should not be designated as a Gospel as it lacks both the passion and resurrection narratives but rather as a 'sayings source'.

III. Matthew and Luke supplemented their sources with material of their own ('M' and 'L'). This material cannot stand by itself having meaning only when combined with other sources and integrated into the final forms of the respective Gospels.

IV. In the composition of his Gospel, John utilised the Synoptic Gospels, Mark and Luke and possibly Matthew. John's use of independent traditions together with his own redactional, editorial activity does not eliminate his use of synoptic traditions (Kieffer, *OBC*, 960).

V. In terms of Gospel *genre* I do not believe that they should be classified as *Bioi* (with Hooker, 2003: 5; against Burridge, 1992 and Stanton, 2002: 14) but stand in a literary and theological category of their own. There are, however, differences of *genre* between the Gospels themselves which adds to my argument that the Gospels cannot be seen simply in terms of ancient biography especially as their beginnings and endings are *sui generis*.

VI. I believe that the form-critical method remains a valuable tool for both categorising and registering the historical and theological development of the material. The method is, however, imperfect for determining the historicity of the material (*SME*, V).

VII. Redaction, Composition or Tendency criticism is a valuable method for assessing the Gospels in their final form and for seeing the Evangelists as narrators, pastors, historians and theologians.

VIII. Narrative criticism is a valuable means of viewing the literary structure in the material in terms of plot and characterisation. This method should not be used as a way of avoiding historical or theological questions.

IX. I believe that the Gospels were addressed originally to individual, local communities for a variety of pastoral, catechetical and theological reasons. By the time of Irenaeus (c 180 AD) they emerged as orthodox, apostolic, faith documents for the universal Church, a tendency which probably originated with Papias in the early second century AD. In this context the student should be encouraged to understand Gospel study in the framework of the history of the early Church and of the canonical development of the New Testament.

C. Reflections to offer the Teacher

I. Once personal presuppositions are listed the issue then arises as to the extent to which these presuppositions should be communicated to the student. Two points, I maintain, ought to be made in this context. First, many of the scholarly arguments relating to Gospel study are speculative and proportional in their likelihood. I should estimate, for example, that it is c.85% certain that Mark was the first Gospel to be composed while, on the other hand, unlike the attempt of B. H. Streeter in his classic study, *The Four Gospels*, 1924, I should maintain that it is

almost impossible to locate with certainty the earliest destinations of the Gospels, although it is possible to argue for the Roman, Petrine origin of Mark and the Ephesian origin of John from traditional sources. Secondly, teachers should indicate clearly to students the speculative nature of many of the arguments and be honest about the information that can be known and proved.

II. Given that much of the study of the Gospels undertaken by the student both presupposes and raises questions relating to the 'quests of the historical Jesus' a subject which is studied in dogmatic theology modules, especially Christology and Trinity, it is important that, at least towards the conclusion of under-graduate study, the student is assisted by teachers in bringing the various areas of theological study into a coherent, holistic framework. This exercise should not produce a forced unity but rather should offer a generalised pattern to which the student might relate in the future, in particular with regard to in-service training programmes. Such an exercise means that theological teachers from the various areas of the subject should meet frequently in order to discuss methods of practice which will assist both student and teacher in recognising the totality and inter-relationships which exist both with regard to intellectual formation and also to future ministry. Another layer of perception relates to the relationship between theology and other disciplines. In Gospel research, for example, the awareness of developments within Classical studies is important. Unless the student has studied the Classical world before embarking on the study of theology and given the complexity of the Classical background and environment (including the history of Judaism), only general perceptions rather than detailed knowledge can be expected of the student. I find that general outline chronology charts, together with an awareness of some of the primary sources contained within C.K. Barrett's *The New Testament Background*, provides sufficient foundation.

Above all teachers should be able to demonstrate their zeal for the subject; not merely new developments in academic research, but how the subject matter can be interpreted and applied professionally in the context of life-long ministry and learning.

III. The question arises finally as to the mode of communication of the material to the student. In this context the teacher should be aware of the various backgrounds from which the students emerge, in particular those with little previous academic training. For students over 40 especially, to be faced with complex and in their eyes, with faith-challenging material, can be traumatic. Greg Light and Roy Cox conclude their study with *Descriptions of Teaching Skills Areas* (A - J, 256 - 8). For my argument their category I is of importance. They maintain rightly that the student should be stimulated to think and learn more about the subject and that the teacher should be “positive with respect to student contributions and interactions...” (258). In terms of formation the student should perceive the learning process as an essential element in ministerial development. To this end the teacher and student should work together closely in order that the material should be understood and interpreted clearly. In this area I offer the following suggestions:

A. the material surrounding the Gospels should be contextualised clearly by means of a chronological chart;

B. the student should be offered a basic set of critical issues, such as I have outlined above, in particular in connection with the relationship between history and theology.

C. I find that the basic text-books relating to the Gospels; for example, Stanton, Wenham and Walton and Fitzmyer, together with Morna Hooker’s two books relating to the beginnings and endings of the Gospels, are excellent, helping the

student to appreciate to a large extent the nature of the issues involved in study of the Gospels.

D. Students should be made aware of the presuppositions of scholars (for example Rudolf Bultmann) when dealing with their views and be helped to follow the pattern of their arguments especially as many students might be ignorant of Germanic scholarly history and methods of argumentation.

E. Also of importance for the teacher are the educational issues relating to the engagement of the students' interest; of providing sufficient opportunities for interaction; of the use of modern technical resources and of providing time for reflection upon the ideas and concepts discussed (Greg and Light, 2001: 257 - 8, D - G).

F. Fundamental to the whole exercise is for the teacher to ensure that the students relate frequently to the aims and learning outcomes of the modules, both in terms of the immediate academic purpose but also in the context of ministerial formation. The students should be made fully aware of the **Two-stage approach**:

- 1. Studying the Synopsis (essential for future preaching and teaching) and**
- 2. Studying the Four Gospels, with the view of inter-relating the two exercises.**

9:2 Gospel Interpretation: a particular thematic study

A. General Introduction

My purpose at this stage in my argument is to subtract one theme from the mass of the Gospel material: that of Jesus and his disciples and to enquire about the utilisation of this image for the researching of contemporary priestly formation and ministry. In terms of methodology this theme should be studied alongside the other theological topics found in the Four Gospels; for example, Christology; the kingdom

of God; the Spirit; prayer; soteriology; resurrection and eschatology, together with concepts like blessedness, life, glory and truth. One of Luke's important themes, for example, is that of hospitality (also found in Acts). This theme is multi-dimensional focussing both on the life of Jesus and on what Luke considers to be a necessary feature of the Church. As a result it can be viewed from a Christological, missionary-ecclesial, eschatological and ethical dimension. The same is true of discipleship which can be researched also from these various angles. Without overloading the student with numerous conceptual issues it is necessary that these themes be studied within the total framework of the Gospel material and perceived as parts of an interlocking whole. It must be appreciated that thematic study is a modern educational invention and would not have been in the minds of the original Evangelists. For them, their particular accounts of the ministry of Jesus, written to particular churches in order to meet particular theological and pastoral needs, would have been perceived within a total framework narrative which reported Jesus' activity.

B. Contextual Introduction

In my judgement, the theme of discipleship should also be contextualized against the background of the Church. This task, however, raises issues far beyond the scope of this study but at the same time ecclesial awareness is vital for all ministerial students and practitioners as, in spite of numerous often justifiable criticisms, we are all members of, and function within, ecclesial communions. The volume, *The Christian Church: An Introduction to the Major Traditions*, edited by Paul Avis, 2002, outlines clearly the various approaches to ecclesiology taken by the major Christian churches. The Roman Catholic position is enunciated with precision by Cecily Boulding (77 - 106) who outlines the changes in ecclesial understanding

initiated by Vatican II (79) which can be summarised by a sentence from *Lumen Gentium*, "Rising from the dead (cf. Rom. 6:9) he sent his life-giving Spirit upon his disciples and through him set up his Body which is the Church as the universal sacrament of salvation" (LG, 48). From this ecclesiology it should be understood that the Risen Christ by sending the Spirit upon his disciples, initiated the Church for the purpose of bringing all peoples into a saving relationship with God through the continuation of Christ's missionary work on earth. "Body" is one of a number of metaphors ('Bride' and 'People' being others) used to describe the relationship of believers to Christ. "Body" has a two-fold inter-related purpose, of referring to the body of believers who partake of the body of Christ in the Eucharist.

The question arises as to whether the historical Jesus intended to establish such an institution. The Catholic Modernist theologian, A.F. Loisy maintained that "Jesus foretold the kingdom, and it was the Church that came" (quoted by Barrett, 1985: 23). While appreciating the difference between the pre-Easter and post-Easter interpretations of Jesus' ministry, I believe that the issue as construed by Loisy overstresses the difference between "kingdom" and "Church" given that the Church is commissioned to reflect 'kingdom values'. The Evangelists, however, writing within the ecclesial context, emphasise the continuity between the pre-Easter and post-Easter communities, a continuity provided by Jesus himself and realised through the ministry of the first disciples (e.g. Peter and John) who became leaders within the apostolic Church and whose authority lay behind the authorship of the Gospels. To argue for continuity does not mean that change did not take place as the post-Easter community was empowered by the Spirit of the Risen Christ for universal mission in a way not wholly envisaged by the pre-Easter disciples.

In this context it is important to ask how the Gospel writers understood

community and leadership. I use 'community' rather than 'church' as this latter term occurs only three times within the Gospel tradition and then only in Matthew (16: 18; 18: 17, twice) to mean both, the universal Church (16: 18), and the local churches (18: 17) linked with Matthew. Despite this proviso it is clear that the Evangelists were connected with 'communities' who professed their belief in Jesus as God's long-awaited Messiah; who regarded themselves in continuity with, but different from the contemporary manifestation of the community of Israel and whose mode of discipleship meant that they aimed to follow the ethical precepts set by Jesus. The most useful volume in this regard within modern scholarship in my judgement is that edited by Markus Bockmuehl and Michael Thompson, *A Vision for the Church: Studies in Early Christian Ecclesiology in Honour of J.P.M. Sweet*, 1997. From these studies (although variable in quality) five points can be made:

1. With regard both to Christology and ecclesiology each Evangelist views the general picture from his own standpoint and with his own nuances (Hooker, 1997: 75). For Matthew, the object of the Church is to provide the way of perfection (Bockmuehl and Thompson, 1997: 31); for Mark, the community must manifest the reign of God under the shadow of the Cross (42 - 3); for Luke, the community should demonstrate inclusiveness, the sharing of possessions and the acceptance of Gentiles on equal terms with the Jews under the power of the Holy Spirit (61) and for John, the community must demonstrate the ministry of service and love manifested by Jesus (91 - 2, note, John 13: 34 - 5). On occasions these characteristics emerge from disagreements within the communities themselves.

2. This situation of diversity is determined in part by the particular context in which each Evangelist was writing. The newly-established Christian communities, for example, found themselves in disagreement with the Jewish synagogues from

which they emerged (e.g., Matt. 10: 17; 23: 34; John 9:22; 16:2). This disagreement marked the gradual separation of Christianity from its parent-body, Judaism. Churches also developed in the Graeco-Roman cities of the Empire (Rome might form the background for Mark; Ephesus for John) in which Gentile converts became the majority. In this context the Hellenistic theology and ethical practice of the converts had to be reshaped by Judaeo-Christian theology and ethics.

3. As William Horbury has shown (15) many of the Christian images of 'Church' have emerged from the Jewish tradition (in particular the notion of 'holy people'). These images have been reinterpreted as a result of Christ's mission and ministry and thereby are given new meaning in terms of his Messianic status and the universalisation emerging from it, being focussed in the new community.

4. It is clear that each Evangelist had a vision for the Christian community seen in terms of the potential with regard to what Christians might become corporately in terms of mission and ethics if they followed fully the way of Christ.

5. In my judgement one of the clearest essays in the volume is by Morna Hooker on Mark. Dealing with the themes of Christology, Mission, Community and the way of the Cross she demonstrates how the disciples reveal frequently their vulnerability and lack of faith nevertheless, still typifying "ordinary believers", ... "they do follow Jesus in the way" (41). Paradoxically it is the followers of Jesus "without status" who perform "what the gospel demands, and so typify what the Church might be" (41). This analysis has a curiously contemporary ring and illustrates the importance of understanding priestly ministry both within the orbit of the Gospel and of the Church, whose duty it is to "follow faithfully in the footsteps of its Lord" (43) by accepting God's reign, being obedient to the love commandment (Mark 12: 29 - 31) and by proclaiming Jesus as Messiah and Son of God.

9:3 The theme of discipleship.

Arising from the theme of the Church, and the Evangelists' particular visions for its development, emerges the theme of discipleship. In this development the order is of vital importance. From the ministry of Jesus develops the Church, from the Church develops discipleship, from discipleship develops the priestly ministry. Its formation then emerges as a particular vocation within discipleship which in turn is related back to the ministry of Jesus in terms of his manifestation of God's reign, character and will, as portrayed by the Gospel writers. The heart of my argument is that priestly ministry and formation must be analysed within the complexity of this series of interlocking relationships.

9:4 Recent Studies

There have been four recent studies on the theme of discipleship:

1. Gerhard Lohfink, *Jesus and Community: The Social Dimension of Christian Faith*, E.T., 1985, from the German original, 1982.
2. Fernando F. Segovia, ed., *Discipleship in the New Testament*, 1985.
3. James D.G. Dunn, *Jesus' Call to Discipleship*, 1992.
4. Richard N. Longenecker, ed., *Patterns of Discipleship in the New Testament*, 1996.

9:5 Comments on Recent Studies

Given the impossibility of reviewing here each of these studies in detail I select four themes which I believe to be of importance.

1. Students sometimes find it difficult to understand the various theories relating to the preliterary history of John's Gospel and to relate these theories to developments within the Johannine community (Perkins, *NJBC*, 61: 9 - 11; Brown,

1997: 373 - 6). Within this approach there has been, on occasions, decisions made by scholars as to which sections of the Fourth Gospel are appropriate to be discussed under a particular theme (Segovia in Segovia, ed., 1985 and O'Neill in Bockmuehl and Thompson, eds., 1997). Segovia, for example, in his discussion of *Discipleship in the Fourth Gospel* omits consideration of chapters 15 - 17, which include the important image of the disciples as branches of the vine (John 15: 1 - 11), as "there is growing scholarly consensus that a large part of the present farewell discourse of Jesus in the Gospel (John 15 - 17) also presents a later addition or series of additions to the original farewell discourse (13:31 - 14:31)" (79). This omission, for the reasons stated above, I believe is unwarranted. Discussion should begin with the canonical Gospel of John in its entirety as it was in this form that it was accepted by the Church. On this ground the only possible verses to be excluded are those not found in the original text: 4: 9b; 5: 3b - 4; 7:53 - 8:11 (the adulteress woman story, Barrett, *NP*: 845). Although some scholars have dismissed chapter 21 as not being part of the original Gospel (wrongly in my view) it is contained in all the major manuscripts. Melvyn Hillmer is correct therefore, in my judgement, in not accepting the Segovia approach. Hillmer begins rightly with Christology. Thomas' role as a disciple, for example, is affirmed by his confession of the risen Christ as "My Lord and my God" (John 20: 28, Hillmer in Longenecker, ed., 1996: 77). Hillmer understands this confession, and its context within the Fourth Gospel as a whole in bifocal terms, both "portraying the story of Jesus and his immediate disciples" and "reflecting issues and concerns within the community" to which John's Gospel was addressed (78). This observation is of crucial importance for our theme, as contemporary disciples who hear John's message within community are brought into his frame of reference and are thus allied to his portrait of the person of Jesus. The three points which arise from

Hillmer's bifocal vision are also of vital significance for contemporary issues relating to formation. Dealing with the disciples' identity (78 - 84); discipleship as relational (84 - 89, including the vine - branches image, 86) and discipleship as action (89 - 93), including the operation of the love commandment in terms of service (91), are precisely the themes which must be discussed in relation to contemporary ministry. Although the demarcation between 'general' discipleship and Church leadership within the Johannine literature is complex, nevertheless a study of the Johannine concept of discipleship is of major importance in priestly formation and ministry.

2. In his chapter on *Would Jesus Have Been Disappointed with the Church?* James Dunn makes the following comment about role of the 12 disciples: "There is no suggestion of the twelve functioning as "priests" to others' "laity". Discipleship depends directly on Jesus, rather than on others" (Dunn, 1992: 106). While it is true that any concept of discipleship must affirm the centrality and following of Jesus (105) and the "directness of the relationship" with him in the context of the believing community (108), nevertheless I would maintain that Dunn's attempt to express an anti hierarchical view in the above terms is misplaced. First, the concept of the priest and laity division had not developed in the first century AD. The theology and practice of 'ordained' ministry was the result of a complex and uneven development with its roots in the New Testament and in the Epistles of Ignatius of Antioch (e.g., Magn. 6 - 7; Trall. 2) where in embryo there is a differentiation between 'general' disciples and those called into positions of Christian leadership. Dunn therefore imposes a later ideology onto an earlier text. Secondly, the difference between 'general' disciples and Church leaders was and is not a matter of hierarchy but of vocation and calling which manifests itself in service (e.g., Gal. 1: 15 - 16; Mark 10: 42 - 45; 1 Peter 5: 1 - 5). Thirdly, the differentiation between

priests and laity must not be ignored under the umbrella of general maxims about discipleship but, through the light of early Christian experience which has numerous insights into the matter, must be faced and wrestled with in the contemporary context.

3. Gerhard Lohfink's study concerns the relationship between Jesus and the various perspectives of the communities of disciples: those who shared with the earthly Jesus in the proclamation of the reign of God and those in the post-resurrection era who believed in him as Messiah as a result of his death and resurrection. Lohfink believes that "Jesus' constitution of the Twelve was a symbolic prophetic act" (89) based on the renewal of Israel in a new context. This context was designed to incorporate into the renewed community both Jews and Gentiles, men and women, slaves and freemen (Gal 3: 28 - 29) thus producing an all-embracing framework for Christian life and discipleship. This ecclesial community, therefore, had to form itself in relation to these maxims (106- 111) and in relation to the society in which it was situated (123 - 132). Priests, therefore, become part of this 'symbolic prophetic act'. The result of which should be a continual analysis of the Church's prophetic function within society to declare God's moral truth and the ethical action which emerges from such declaration. There is, however, one caveat in Lohfink's 'community' approach: the care of the individual (Matt. 10:30). Priests should try to ensure that the individual is not submerged or overwhelmed by 'community' but to allow sufficient time and space for individual ministry with the ecclesial understanding of community.

4. The variable patterns of discipleship which emerge through the consideration of the perspectives of the Evangelists can be paralleled to their particular visions for the Church. The volume the *Patterns of Discipleship in the New Testament*, 1996 has four fine essays on aspects of discipleship portrayed by each Gospel writer. I have

considered already Hillmer's essay on John in which he parallels the disciples' relationship with Jesus to that of Jesus' relationship with Father. The disciples commissioning by Jesus to love and service are to be modelled on Jesus' total and perfect revelation of the Father's love (93).

Larry Hurtado's essay on Mark deals with both the "prominent and positive" and the "negative criticism" of the Twelve (18 - 19), illustrating a dilemma for all priestly ministry: manifesting both the greatness of the Gospel in mission and service but also living with weakness and frailty (27). It was Mark's intention to present Jesus as "the true model of Christian discipleship" and to portray him as "the blueprint for the lives and ministry of all his disciples...the source, ground, first cause, or foundation from which the mission and preaching of the Christian church proceeds...." (27). This observation in relation to contemporary priestly ministry cannot be over-stressed.

Terence Donaldson's essay on Matthew reveals discipleship as following the way of righteousness. It is the presentation of a Christianised radical Jewish ethic (45 - 46). This ethical righteousness is to be manifested finally to all nations (Matt. 2: 1 - 12; 28: 16 - 20; cf., 10: 5 - 6). A pattern of training is presented (e.g., 5 - 7) and the abiding presence of Christ is assured (1: 23; 28: 20) through disciples and humble leaders (23: 8 - 12) who see themselves as a church community who are manifested by the metaphors of salt and light (5: 13 - 16). Donaldson's interpretation is correct when he argues that contemporary church and ministry "needs to see itself as Matthew saw it: as a distinct and appealing counterculture; a city set on a hill, making visible the reality of God's reign in the midst of the old order" (48).

Richard Longenecker's essay on Luke-Acts reveals clearly Luke's particular emphases of discipleship as Jesus' injunctions to help others (Luke 10: 25 - 37), to engage in prayer (11: 1 - 4), to practice humility (18: 9 - 14), to seek and forgive the

lost (15: 11 - 32) and to acknowledge the dangers and the necessity of indifference to riches (16: 19 - 31; Longenecker, ed., 66 - 67). This vision of discipleship is shaped by Luke's vision of the Christian community (Acts 2: 37 - 47). Both in the Gospel and in Acts, Luke is concerned to present both the community and the disciples as manifesting the power of the Spirit (Acts 2: 1 - 13), the same Spirit which rested upon and empowered Jesus (Luke 4: 14 - 30), and as an evangelistic community proclaiming the Gospel of God's redemptive activity in Jesus. This Spirit offers "the universality of God's grace" (71). Longenecker concludes with a helpful list of categories which should be manifested by the disciples in their everyday lives (75). This list demonstrates the importance of Luke's writings for any contemporary consideration of discipleship given that his purpose was to present Christianity as effective and reasonable to the Roman official, Theophilus. Although hinted at by Longenecker (72) Luke is also an important reference point for the discussion concerning the relationship between 'general' disciples and Church leadership. This discussion is related to Luke's use of the term 'apostle' which, on the majority of occasions, is limited to the Twelve. In Acts, although not called an 'apostle' (unlike how he views himself), Paul emerges as a major Church leader. The question arises for Luke, therefore, as to how the Twelve, Paul, perhaps James, the Lord's brother, and even the Seven 'deacons' (Acts 6: 3 - 6) are to be understood in relationship to 'general' disciples. I would argue that any discussion of the contemporary priest-lay faithful relationship should begin with "biblical rootage" (ix).

The discussion relating to the different patterns of discipleship found in the Four Gospels illustrates that around the general theme of following Jesus there are numerous perspectives and subtle nuances. For the contemporary discussion of priestly formation and ministry it is important that these perspectives and nuances be

understood, not merely in terms of the interpretation of the Gospels, but how their insights assist the consideration of the identity and function of modern ministry. These insights include: the capacity to follow Jesus Christologically (e.g., Luke 9: 57 - 62); to be Jesus' agent in mission (e.g., Luke 9: 2) and to reflect the ideals and ethical values of the reign of God (e.g., Mark 3: 13 - 19; Matt. 7: 15 - 19).

In this context, and in light of the above, the following perceptions need to be understood and the following action needs to be taken:

1. To understand that this intellectual formation is to be focussed in the ministry of Jesus as portrayed in the Four Gospels.
2. To appreciate that this study be undertaken in terms of a rigorous critical understanding of the Gospels and to ensure that the student is familiar with the scholarly and ecclesial traditions concerning the Gospels.
3. To understand that this study includes the development of Roman Catholic Biblical scholarship in the context of ecumenical dialogue. This context ought to reveal the subtleties regarding the various approaches to the subject matter.
4. To understand that, in terms of Gospel study, links with other university departments including those of Classical and Jewish studies are important. This process is necessary in order that the Gospels might be seen in their proper historical context.
5. To appreciate that the model of Jesus and his disciples forms the focus for other theological studies, for example Christology and Trinity, and for the understanding of contemporary priestly ministry in all aspects: intellectual, pastoral, human and spiritual.
6. To appreciate that Gospel study should be undertaken in the context of life-long learning and professional priestly development. To understand that the use of the

Synopsis, for example, is a necessary tool for sermon preparation and teaching the faith. The realisation that the Gospels represent part of the sacred text of scripture is also important.

7. To appreciate that the understanding of Christology is the fountain-head and guiding force for formation and ministry in all aspects (John Paul II, 1997: 74 - 76; 84 - 85).

8. To appreciate that the courses reviewed in this project are under-graduate and foundational. The communication and reception of their contents is of the utmost importance. They form the necessary basis for future study and practice; for example, a more detailed exegesis and interpretation of one Gospel or a section of it, the development of the Gospels as canonical scripture and an understanding of the Gospels in their historical setting within Judaism and the Graeco-Roman world. In terms of professional studies another valuable aspect for Gospel research is the question of the utilisation of the Gospels in relation to the teaching and pastoral ministry of the Church.

As I have made proposals for action throughout the project it is now necessary to make some concluding reflections as to how I believe my research contributes to propositional knowledge. In this context I would argue that the innovative nature of the project is to be found in both the proposals for action and in the way in which theological perceptions are utilised in contemporary priestly practice. This process should be seen in conjunction with that which is being made between theology and praxis. My rationale has been to present a series of ideas and attitudes which can be conceived of and acted upon within a panoramic framework of Catholic theology and ethics.

This position has implications for the practice of theological education. My rationale here, I believe, has been innovative in that it has attempted to offer a holistic educational pattern both in regard to initial formation and in terms of work-based, life-long learning. This process ensures that pastoral practice is subjected to the same critical rigorous standards as academic study. In the formulation of this innovation I have endeavoured to take account of the changing nature of the ministerial student body and their previous experience of learning in all aspects.

From these perceptions two questions emerge with regard to educational practice. First, given the innovative framework, how is the teacher (9:1) to deliver the material as specified in the theological curriculum? Secondly, what attitudes, perceptions and knowledge is the student (8:2) expected to learn and practice from this new learning environment? In these areas I have not attempted to

design new courses but to offer ideas and proposals as to how traditional courses might be delivered in a renewed way in terms of the rationale which I have described.

Given these observations the following points can be listed:

1. I have argued for the continuing importance of the priestly ministry within the terms of the clerical profession in English society. This premise is based on the respect and trust still given to the clergy within society as a whole not merely within the churches, a proposition affirmed by the evidence demonstrated in 4:7, 5:3 and 6:3.
2. For this priestly ministry to be effective in contemporary English society it must be contextualised against the changing theological and social situations in which it operates (1:5 and 3:6). In this local context a universal understanding must not be ignored, as evidenced by student reactions in 6:3.
3. In constructing a sound theological basis for priestly ministry the reality of the difficulties which confront it in the modern context ought not be ignored (2:4). I have made recommendations as to how priests might be helped to confront these issues by suggesting the necessity of properly structured on-going formation, in-service training in which the Ministerial Review should be a constituent part (2:4).
4. The hallmarks of contemporary priestly ministry should be collaboration and shared responsibility. I have examined in depth, three levels of inter-activity (part two). These inter-relationships, I argue, are necessary for effective priestly mission and ministry and paradoxically will strengthen its identity.
5. This proposition means that studies for priestly ministry should be interdisciplinary and inter-professional (John Paul II, 1997: 95) and both in formation and ministry links should be made “with the whole university world” (2004: 89) in terms of both academic study and professional practice. In this exercise the concept of *communio* might be utilised: the multi-level relationships on which priestly ministry

operates through the work of the Holy Spirit (CCC, 687, 737 - 741 and 1:2, 1:4, 3:6, 4:7, 5:3, 9:3).

6. In order to focus on this dimension I constructed, for priests and seminarians (Appendix A), a series of issues and questions which would reveal attitudes and perceptions in this area, relating to collaborative ministry (6:2), ecumenical partnership (5:2) and cognate professional groups (4:2). This methodology, in my judgement, has been effective in illustrating the major issues at stake. I attempted to allow the participants to 'speak for themselves' and was impressed by their honesty and clarity of approach. The emerging picture from 4:2 is that modern professionalism and the institutions represented are complex and the difficulties highlighted subjects for projects in their own right. I argue that clergy have a variety of functional roles to play in this context (4:7) which can best be achieved by ecumenical partnership (5:3).

7. In order that a proper identity be maintained I have argued for a continual evaluation of priestly ministry in Christological terms (Ratzinger, 1996: 111) transformation into the 'form' of Christ (1:3). This transformation ought to be based on a thorough intellectual understanding of the relationship between Jesus and his disciples portrayed in the Four Canonical Gospels (part three). I illustrate this phenomenon by reference to Gospel teaching in which insights from modern adult educational techniques must be employed (9:1). This teaching must take place in an effective learning environment in which the intellectual aspiration of each student might be maximised (8:2)

8. It follows, therefore, that students undergoing priestly teaching should receive the highest intellectual formation both for the sake of their own ministry (John Paul II, 1997: 92 and Appendix C) and in order for the necessary dialogue with

contemporary thought to occur (John Paul II, 1997, 94 and points 4 & 5 above). My proposition is that this broadened perspective is vital for contemporary priestly ministry.

9. As a result I argue that initial formation and on-going formation ought to be conceived in terms of a holistic unity whereby numerous inter-relationships and inter-connections might be established (Appendix G). In this process I argue that the discussion should begin (agreeing with Nichols, 2003: I: 1) with the 'being' and the 'doing' of priestly ministry (A) which should then be related directly to initial formation and ordination (B). This exercise ought to enable the seminarian and the priest to acquire confidence in synthesis and to be able to use the Christian tradition creatively.

10. These perceptions then ought to be utilised to determine the attitudes, character and vocation of those seeking priestly ordination (Appendix G, C 2 1). Amongst the numerous items which might be used in selection criteria, I maintain that the Church should recommend for priestly formation those men who have the ability to work collaboratively. They should be open to the guidance of the Holy Spirit (1:2 and 5 above), by perceiving correctly the nature of ministry (6:3) and having the humility to listen to the concerns of the lay faithful in the midst of contemporary experience (Appendix G, C 2 2).

11. In a society where Church-going practices have become more infrequent it is necessary for priests to capture every opportunity, without sacrificing the fundamentals, to offer the ministry to those who have lapsed from, or have never been a part of, the ecclesial community. Priests should be able to cope with these changing pastoral patterns in particular with reference to mission and community involvement as these represent subtle paradigm movements within the Church. Given these

changes a renewed emphasis upon the Christocentric nature of priestly ministry is necessary (part three and 7. above).

12. It is the expectation that this project will provide the basis for further research. Two areas might be considered. First, the role of the religious and missionary orders in the complex of the ministry (following the Post-Synodal Apostolic Exhortation, *Vita Consecrata*, 25 March, 1996) and secondly, the professional connections between the priestly ministry and counselling and psychotherapy. Thirdly, following 4.7, I propose to explore how the categories of Fundamental Moral theology might act as a guide to professional ethics, including those of the clergy, categories which deal with the dignity of the human person, freedom and responsibility, the place of conscience and the exercise of virtue (*CCC*, 1700 - 1803).

13. Entry into the priestly order is by the rite of ordination performed by a Bishop (1:5). As a result of the vows taken the men being ordained accept obligations and responsibilities particularly relating to the upholding of the highest ethical and professional standards (2:3 and Appendix B). More importantly, we priests ought to recognise that we are bound to portray theologically in all aspects, through the working of the Holy Spirit, the revelation of God (1:2) and his mission to humanity (1:4). In this context we should recognise that, in the words of Pope John Paul II, our “greatest task is each day to discover (our) own priestly “today” in the “today” of Christ” (1997: 84).

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Abbreviations

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<i>DBI</i>	<i>A Dictionary of Biblical Interpretation,</i> eds. R.J. Coggins and J.L. Houlden, London, SCM Press (1990, reissue 2003)
<i>DJG</i>	<i>Dictionary of the Jesus and the Gospels,</i> eds. J.B. Green and S. McKnight, Leicester, Intervarsity Press (1992)
<i>ET</i>	English Translation
<i>NJBC</i>	<i>The New Jerome Biblical Commentary,</i> eds. R.E. Brown, J.A. Fitzmyer, R.E. Murphy, London, Chapman (1989)
<i>OBC</i>	<i>The Oxford Bible Commentary,</i> eds. J. Barton and J. Muddiman, Oxford, Oxford University Press (2001)
<i>ODCC</i>	<i>The Oxford Dictionary of the Christian Church,</i> eds. F.L. Cross and E. Livingstone, Oxford, Oxford University Press, 3 rd edition (1997)
<i>PC</i>	<i>Peake's Commentary on the Bible,</i> eds. M. Black and H.H. Rowley, London and Edinburgh (1962)
<i>PP</i>	<i>Priests and People</i>
<i>Theo</i>	<i>Theology</i>

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Appendices

- Appendix A Questions addressed to Roman Catholic seminarians and priests.
- Appendix B Professional guidelines for the clergy.
- Appendix C Courses required for seminarians by the Roman authorities and by the University of Leuven for Canonical degrees.
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- Appendix E Gospel perspectives.
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Appendix A

Questions addressed to Roman Catholic seminarians and priests.

The methodological procedure outlined in 4:2 was always used as seminarians and priests often had other professional experience.

1. During formation for priestly ministry what credence do you give to the idea of entering the clerical profession? In what terms do you understand professionalism within the pastoral ministry?

2. How do you conceive of formation in terms of the holistic conception of selection, training and 'life-long' ministry? If so, how do you conceive in-service training?

3. Do you believe that seminary training is preparing you for 'life-long' ministry?
Do any contemporary difficulties within the priestly ministry concern you?

4. What changes would you consider ought to be made during the formation period in order to equip you more fully for "life-long' ministry? Is the four-fold division of formation envisaged by *Pastores Dabo Vobis*: intellectual, pastoral, human and spiritual being sufficiently related holistically?

5. May we consider the particular area of the Gospels as an example? Do/Did the courses help you to understand priestly formation and ministry holistically?

Appendix B

Professional guidelines for the clergy.

A. Roman Catholic

1. *The Code of Canon Law*, in particular, The obligations and rights of Clerics, sections 273 - 289.
sections 273 - 289 with regard to professional practice note:
sect. 983 "The sacrament seal is inviolable"
sect. 984 "The Confessor is wholly forbidden to use knowledge acquired in confession to the detriment of the penitent even when all danger of disclosure is excluded."
2. *Rites*, vol. 2, 3 - 86, provides details of the ordination rites.
3. 'Clergy Employment: Employees in the Lord's Vineyard' *Briefing*, 33, 15 January 2003, 30 - 35. The article is a response to the document from the Department of Trade and Industry on employment status in relation to statutory employment rights. Although the article argues against any change in the existing it contains useful information with regard to the nature of Roman Catholic priestly ministry and details concerning appointment to and loss of office.

B. The Church of England The Ordination rites are found within:

The Book of Common Prayer (1550/1662) and

The Alternative Service Book (1980)

Common Worship The Ordination rites in this volume have not been finally approved.

The Canons of the Church of England contain regulations concerning the clergy, in particular section C (details in Kuhrt, 2000: 40-52).

Appendix C

Courses required for seminarians by the Roman authorities and by the University of Leuven for Canonical degrees.

The Code of Canon Law (252 - 3) lists Scripture, Dogmatic Theology, Moral Theology, Pastoral Theology, Canon Law, Liturgy, Church History, Philosophy and other auxiliary and special disciplines.

The Theological Formation of Future Priests adds Spiritual Theology, the Social Teaching of the Church, Ecumenism, Missiology and specifies particular modules within Scripture, Dogmatic Theology and Moral Theology.

Courses for Priesthood are:

Philosophy: Introduction to Philosophy (Method, Logic and Cosmology) Epistemology, Metaphysics, Natural Theology, Ethics, History of Philosophy, Anthropology (rational psychology).

Scripture: Old Testament: Pentateuch, Historical Books, Prophets, Psalms, Wisdom, Apocalyptic literature.

New Testament: Synoptic Gospels and Acts, Paul and the Pauline tradition, the Johannine tradition, Hebrews and the Catholic Epistles, Bible and Church (the History of Biblical Exegesis and Interpretation).

Dogmatic Theology: Fundamental Theology, Christology, Trinity, Mariology. Original Sin), Soteriology I (Theological Anthropology, Grace and Soteriology II (Creation and Eschatology), Ecclesiology, Sacraments - Initiation (Baptism, Confirmation, Eucharist), Penance and Anointing, Orders and Ministry, Spiritual Theology, Liturgy, Ecumenical Theology, Interfaith Dialogue, Church History: (Early, Medieval, Modern). Patristic Theology.

Moral Theory: Fundamental Moral Theology, Theological Virtues, the Social and Political Teaching of the Church, Medical Ethics, Marriage and the family.

Canon Law: In particular, History and General Norms (Book I), The People of God (Book II); The Teaching (Book III) and Sanctifying Office of the Church (Book IV).

Pastoral Theology: Pastoral formation; Evangelisation and Missiology, Catechetics.

Languages: Latin (Canon 249), Greek, Hebrew.

Formation Courses: The Mystery of Christ, Human Development, Sexuality and Celibacy, Homiletics, Spiritual Direction, Liturgy Presidency, Practical Liturgy, including Music, Confessional Practice.

Other foundation Courses: Humanities and Methodology, Catholic History in Context.

Appendix D.

The Study of the Greek Language of the New Testament.

INTRODUCTION

The recent publication of *Exploring New Testament Greek* by Peter Kevern and Paula Gooder (London, SCM Press, 2004) indicates the importance of the study of the Greek language for the understanding of the theology, culture and society which produced the various documents which make up the New Testament Canon.

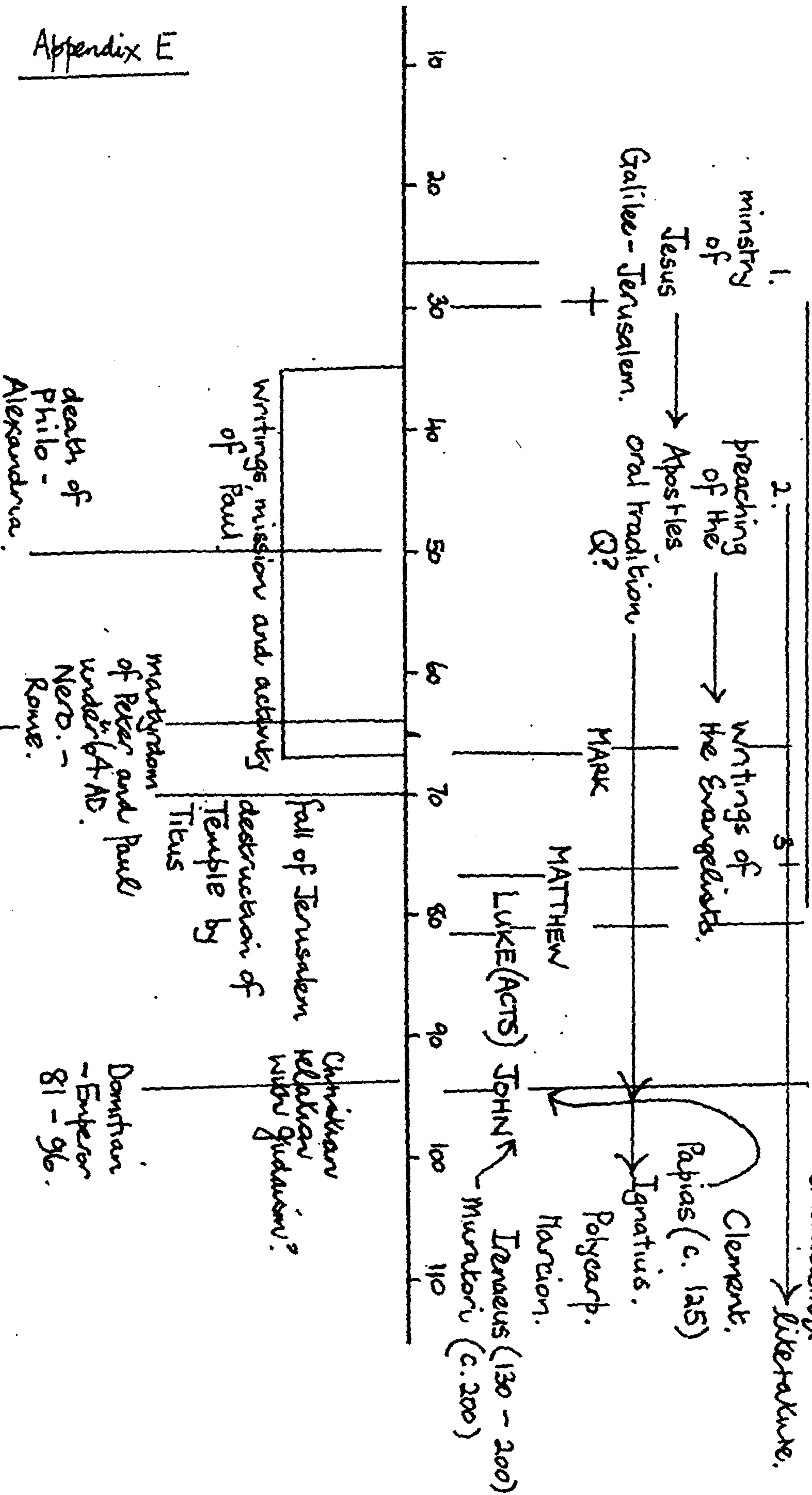
While any interested student will gain many insights from this study, I would argue that it is particularly important for ministerial students who are entrusted with the preaching and teaching of the Christian Gospel within the Church and society.

It is important, however, that certain observations are accepted immediately:

1. It was the Christian culture, relying heavily on its Jewish background, that produced the various categories of literature which later came to comprise the New Testament.
2. The language in which these books were written was the common or koine Greek language spoken at the time.
3. Jesus and his contemporaries, living in Galilee in the early part of the first century AD, spoke a dialect of Hebrew, Aramaic. It is likely that in both Galilee and Jerusalem both Aramaic and Greek were spoken. Latin was used in official state documents and the 'classical' Latin literature linked with Caesar Augustus (27 BC -14 AD). When Christianity moved into the wider Graeco-Roman world the writing and speaking of Greek in Christian circles became almost universal.
4. It is often presumed that the learning of classical languages is only for the academic elite. It is my argument, on the contrary, which maintains that every student is capable of learning at least the foundation structure of the koine Greek language and some relevant vocabulary in order to understand the New Testament message more effectively.
5. In former years Greek was taught by rote learning from a Greek grammar text book.
My method, following the *Joint Association of Classical Teachers' Greek Course*, Cambridge, 1986, is to: (a) high-light those sentences, clauses, phrases or words in the New Testament text which illustrate the grammatical points to be stressed and (b) to teach only the grammatical points relevant to a particular section.
6. While English grammar forms the immediate background to the learning of Greek grammar, I am conscious that, for many students, English is not their first language. It is necessary, therefore, to consider how each native language operates grammatically, how it was communicated both by the spoken and written word.

GOSPEL PERSPECTIVES.

Gnosticism & literature.



Appendix E

Roman Imperialism

Appendix F

How to deal with Scripture passages according to the Historical-Critical Method.

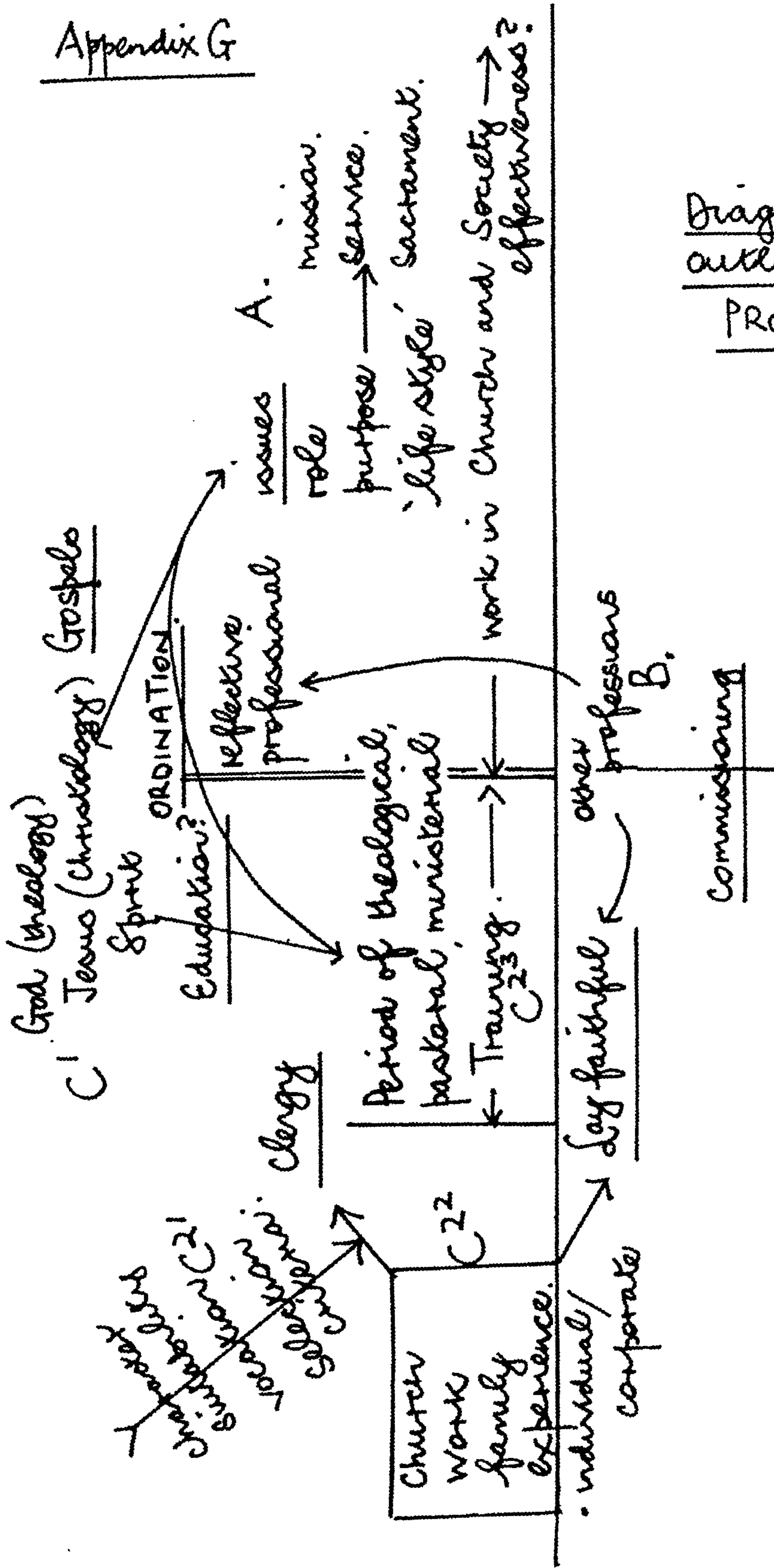
Follow the method according to the following 8 points:

1. CONTEXT - the passage to be anchored first, in its immediate context, and then in the overall context of the author's argument.
2. TEXT- if any problems within the text occur these should be discussed next.
3. SOURCES and STYLE - from where did the author gain his material? Form critical liturgical, catechetical and credal sources should then be discussed. Also, how these sources are used - as, for example, statements, stories, questions?
4. WORDS - any major words used by the author should now be discussed. Use of a concordance, lexicon and wordbook. Most ideas are conveyed, however, by viewing the particular word within the context of the sentence as a particular whole.
5. BACKGROUND IN THE JEWISH SCRIPTURES - N.T. writers quote liberally from both Hebrew and Greek forms of the Jewish Scriptures - what was there purpose in so doing? Notice how the Scriptures are quoted (a) directly and (b) by allusion, or (c) Biblical characters: Abraham, Moses, David, and the prophets being used, for example, as 'models'.
6. BACKGROUND OUTSIDE SCRIPTURES - the thought world in which the N.T. was formed was intensely rich - not the possible background in Jewish material such as Qumran or the Rabbis, Josephus and Jewish-Hellenistic background such as Philo, and that of the Hellenistic world. C. K Barrett, *The New Testament Background: Selected Documents*, Revised Edition, SPCK, 1987 provides a splendid introduction. Be careful though to make sure that the parallels are 'reasonable' and avoid the temptation of straying too far from the text. Be aware of dates! Reference should be made to Church documents such as the Apostolic Fathers. The Penguin Classics series *Early Christian Writers*, 1987 edition contains many of them as does J. Stevenson: *A New Eusebius*, London, SPCK, revised edition, 1987, especially sections 1-19, 26, 71, 97, 103.
7. RELATIONSHIPS - for the Gospels, use a synopsis; for Paul, use Pauline Parallels.
8. CONCLUDING IMPLICATIONS - both for the particular author, and for scriptural study as a whole, theological and historical. Assess the material you have assembled CRITICALLY and CLEARLY.

Do not worry if you cannot find all the points in every passage. The above scheme merely offers a way of collecting and interpreting the material systematically.

For further study, G.D.Fee, *New Testament Exegesis*, 3rd edit., John Knox Press.

Appendix G



Diagrammatic outline of the PROJECT.

Appendix H.

Code: MIL 4513 **Credit Points:** 20 **Sem. 1**
Title: Ecumenical Theology
This is a designated module.

Exam -weight: 50% **Coursework - weight:** 50%
Detail 20 minutes Oral **Detail** 3000 word Essay

- Aims:**
- To introduce the student to the traditions and teachings of Orthodox, Anglican and Reform Churches and to some key church documents on ecumenism.
 - To teach the issues which have divided the churches: theology, ecclesiology ministry and ethics.
 - To acquire an appreciation of how these issues are being resolved historically, internationally and locally

Learning outcomes:

By the end of the course, students will be able to:

- Understand how history affected a divided Christendom.
- Identify and contrast some of the liturgical, theological and spiritual treasures of other Christian churches so as to participate in ecumenical activities.
- Demonstrate familiarity with problems other Christians have with the claims of Roman Catholicism and to analyse the necessity for an ecumenical dimension to evangelisation.

Previous knowledge:

A Church History course is essential.

Content:

The course follows the broad outline proposed by the Pontifical Council for Christian Unity (1998) The history of the Ecumenical Movement from the Edinburgh Conference (1910), the influence of Vatican II and subsequent Ecumenical discussion; The role of the International Ecumenical bodies and, in Britain, the work of 'Churches Together'. The history of the British Churches and the analysis of contemporary issues that divide them; The faith, worship, history, spirituality and identity of the Orthodox Churches. Ecumenical discussions in terms of sociology and nationalism; Ecumenical theology within the contemporary churches: successes and disappointments. Global mission and ecumenism: possibilities and problems. Ecumenical discussions within local settings: tensions with centralisation.

Essential Texts:

Avis P (ed), *The Christian Church: Introduction to Its Major Traditions*, London: 2002
Clendenin D.B (ed), *Eastern Orthodox Theology: A Contemporary Reader*, Grand Rapids: 1995
Fries H & Rahner K, *Unity of the Churches: An Actual Possibility*, New York: 1985
Hastings A, *A History of English Christianity 1920-2000*, London: 2001 pp. XV-LXI & chps 5, 18, 30, 31, 34-37, 39-40
Ware K.T, *The Orthodox Church*, London: 1993
Ecumenical Documents (e.g. WCC BEM ARCIC) as appropriate
Magisterial Documents: *Lumen Gentium*, *Unitatis Redintegratio*

Recommended Texts:

Evans G.R & Weight J.R, *The Anglican Tradition*, London: 1991
Meyendorff J, *Byzantine - Theology Historical Trends, Doctrinal Themes*, London: 1975
Oleska M, *Orthodox Alaska – a theology of Mission*, New York: 1992
Sykes S & Booty J, *The Study of Anglicanism*, London: 1988

Teaching and Learning Strategies

Lectures with the use of Power Point, accompanied by lecture notes; class presentations; seminars; formal tutorials and supervision of written work. Individual class presentations on key texts by students who will use their own research to generate an exploration and discussion on the subject. Notes will be produced by individual students to support the session.

Appendix I

Courses Review

A. Katholieke Universiteit Leuven.

A705 New Testament Exegesis Synoptic Gospels

Course holder: Adelbert Denaux

Aims:

To develop an exegetical strategy to enable students to read and to interpret the Synoptic Gospels in the original language, on the basis of a representative selection of central texts.

Practical exercises on the use of scientific tools and of exegetical methods (diachronic and synchronic) to enable students to engage in the exegesis of a text unit of the Synoptic Gospels in a personal and scientific way.

To obtain insight into the question of the hermeneutical relevance of the Synoptic Gospels and their exegetical study for contemporary Christians/persons.

Contents:

1. Introduction: aims of the course, use of scientific tools and practice of a method in four steps (text, synchronic approaches, historical-critical methods, hermeneutics).

2. Application based on a pericope from the Infancy Stories, a part of the Sermon on the Mount, a parable, a miracle story, a controversy, a fragment from the passion story and from the resurrection narratives.

Teaching activities: Lectures and practical work; active participation during the hours of contact; a personal paper dealing with a pericope chosen in agreement with the course holder.

Exam: Oral exam with written preparation, possibly based on a personal paper or personal reading.

Course Material: K. ALAND, Synopsis; F. NEIRYNCK, Q-Synopsis; LXX (RAHLFS); M.T. (Stuttgart); Lexicons (BAUER-ALAND-GINGRICH; LOUW-NIDA); Grammars (ZERWICK; PORTER; BLASS-DEBRUNNER-FUNK); N. T. Concordance (MOULTON-GEDEN or ALAND); reader's notes.

A706 New Testament Exegesis: Johannine Literature

Course holder: Reimund Bieringer

Aims:

'To become more familiar with the application of exegetical methods.

To become more familiar with the use of exegetical handbooks and tools.

'To learn how to analyse the Greek text of the Johannine literature.

To learn how to read Johannine literature critically and independently with the help of historical-critical and literary methods.

To introduce students to the theology of the Johannine literature.

'To confront students with the question of the relevance of Johannine literature for contemporary thought.

Contents: Theme 1998-1999: The Father-Son relationship in the Johannine literature. The

Johannine image of God as Father will be studied in the context of the Roman and Hellenistic culture and of the Hebrew Scriptures. The Synoptic and the Pauline traditions will likewise be investigated. Our interest will focus primarily on the place of power and authority in the Father-Son relationship. This will require a study of passages pertaining to sending terminology, "placing/giving all things into his hands" (3:35; 13:3) and to "doing the will of the Father". The images of authority and power in Rev 2:28 and 3:21 will also be considered.

Teaching activities: Lectures and seminar-type working sessions based on assignments.
Recommended reading: The Gospel of John, the Johannine epistles and the book of Revelation in the New Revised Standard Version.

Prerequisites: This course builds on the foundations which were offered in part 2b of the course A601 Old and New Testament Methodology and Exegesis. The course presupposes a basic familiarity with the Greek of the New Testament (see the courses Biblical Greek Ia and Ib) as well as with methods and tools of exegetical research. Knowledge of one international language besides English is highly recommended.

Exam: Students have the choice between oral and written exams.

Course Material:

>NESTLE-ALAND (eds.), *Novum Testamentum Graece*, Stuttgart, Bibelgesellschaft, 271993. Johannine Literature. Greek-English Diglot in Colometric Presentation (notes service Katechetica, revised edition 1998).

>K. ALAND (ed.), *Synopsis of the Four Gospels*. Greek-English edition of the *Synopsis Quatuor Evangeliorum*, Stuttgart, German Bible Society, 1984, 7th edit.

> Greek Tutor, Multimedia CD-Rom. Parsons Technology.

> Gramcord, The Gramcord Institute, 1979, 1995.

One commentary on the Gospel of John.

>D.A. LEE, 'Beyond Suspicion? The Fatherhood of God in the Fourth Gospel', in *Pacifica* 8 (1995) 140- 154.

>P.W. MEYER, "The Father": The Presentation of God in the Fourth Gospel, in R.A. CULPEPPER & C.C. BLACK (eds.), *Exploring the Gospel of John*. FS D.M.

Smith, Louisville KY, Westminster-John Knox, 1996, 255-273.

B. St. Mary's College.

OS 1.1 NT Synoptics

School and Department		St. Mary's College Oscott			
Module Number and Title		OS 1.1 NT Synoptics			
Module Replaces		n/a			
Date of Introduction of new module		n/a			
Level	1	Credit Value	20	Semester	1 + 2
Programme(s) in which module is available		Oscott Formation Programme Level One. CATS. BA.			
Additional Restrictions on Enrolment		n/a			
Related Modules	Pre-requisites				
	Co-requisites				
	Prohibited Combinations				
Total Student Effort (per semester)		66 hours			
Teaching and Learning Methods		Lectures; Tutorials; Written assignments.			
Delivery					
In Oscott College					
Module Description					
<p>1. The demonstration that all four gospels are the end-product of a process. An introduction to an evaluation of form criticism and allied methods of approach provides an essential element in this section. Parables, miracle stories, stories about Jesus etc are examined in this connection, as are the liturgical, kerygmatic and didactic factors which affect their transmission.</p> <p>2. The manner in which oral material is crystallised into written forms, with particular attention being paid to the Passion and Resurrection accounts.</p> <p>3. The "Synoptic Problem" - general inter-relationship of the gospels and attempts at a solution.</p> <p>4. An outline study of Luke to exemplify the methodology already covered and as an exercise in redaction criticism.</p> <p>5. The possibility and value of establishing the "ipsissima verba" and access to the "Palestinian Jesus."</p> <p>6. A study of different hermeneutical approaches to the text - liberation, feminist, political etc.</p>					
Learning Outcomes (By the end of the module the student should be able to...)				Demonstrated or Assessed By	
				One 20 minute oral examination (40%) in Semester One and one 2 hour written examination (60%) in Semester Two	
Summary of Method of Assessment					
Assessment (written/oral) of ability to deal with a synoptic text - i.e. understanding based on relevant literary, historical and theological factors involved.					
Involvement of Other Schools		NONE			
Resource Split		n/a			

OS 3.11 NT: Johannine Studies

School and Department		St. Mary's College Oscott			
Module Number and Title		OS 3.11 NT: Johannine Studies			
Module Replaces		n/a			
Date of introduction of new module		n/a			
Level	3 + 5 (taught as combined course)	Credit Value	20	Semester	1 + 2
Programme(s) in which module is available		Oscott Formation Programme Level Three and Level Five. BA (Level 3) and STB (Level 5): taught alternately with OS 3.12 NT: Pauline Studies			
Additional Restrictions on Enrolment		n/a			
Related Modules	Pre-requisites	Basic introduction to NT development			
	Co-requisites	n/a			
	Prohibited Combinations	n/a			
Total Student Effort (per semester)		66 hours			
Teaching and Learning Methods		2 one hour lectures per week + individual tutorials as appropriate together with written work			
Delivery					
In Oscott College					
Module Description					
<p>The following areas are studied in detail:</p> <ol style="list-style-type: none"> 1. The general evolution and expression of religious thought as a statement of a developing community's self-awareness. The position of "author" in such a context. 2. Introductory questions: (i) authorship: tradition and redaction; literary style; time and place of composition. (ii) Possible background of thought: OT, Gnosticism, Hellenistic Judaism etc (iii) Present state of text and possible solutions. 3. Exegesis of specific chapters in detail: 1-6, 18-19 provide the core area of investigation. Other material may be added as opportunity allows. The procedure is such that the student experiences an exact and rigorous approach to the text which will enable him/her to recognise the developing theological insight of the author in his recasting of earlier tradition against the background of the developing life-situation of the community. 					
Learning Outcomes (By the end of the module the student should be able to...)			Demonstrated or Assessed By		
<ul style="list-style-type: none"> * Approach the text with a critical awareness of the many factors which have contributed both to its original composition and to its re-reading within the developing Christian community. * attempt a "translation" for people within contemporary culture. 			<p>After Semester One: one 20 minute oral examination (40%) After Semester Two: one written 2 hour examination (60%)</p>		
Summary of Method of Assessment					
one oral and one written examination					

C. My courses.

An Introduction to the Synoptic Gospels

Course Outline

Welcome to:

AN INTRODUCTION TO THE SYNOPTIC GOSPELS

1. **The Gospels – the Catholic perspective.**
2. **The Gospels – where to start, the Synopsis and source criticism.**
3. **The Gospels – From Letter to Gospel, why were the Gospels written?**
4. **The Gospels - What kind of book is a Gospel? Why 4? Genre and narrative criticism.**
5. **The Gospels – the development of their paragraphs. Form Criticism.**
6. **Four Elements of the Synoptic Tradition**
 - (i) John the Baptist as forerunner, Jesus' preaching of the Kingdom.
7.
 - (ii) Jesus' mighty works and parables.
8.
 - (iii) Jesus' teaching – the quest for wisdom.
9.
 - (iv) What the writers of the Synoptic Gospels believed about Jesus – the passion and resurrection narratives.
10. **The Gospel writers and redaction criticism**
 - (i) MARK
11.
 - (ii) MATTHEW
12.
 - (iii) LUKE (and ACTS)

Given the injunction in Dei Verbum 24 that Biblical study is *the soul of theology*, I hope that you will profit from the course!

Purpose

The aim of this module is to enable the student to place the contemporary study of the Gospels within the context of Roman Catholic Biblical scholarship. The module will introduce the student to a variety of methodologies in relation to Gospel study: source, form, redaction, genre and narrative criticism. Four elements from the Synoptic tradition will be discussed: the role of John the Baptist and Jesus' preaching of the kingdom of God, his mighty works and parables, his teaching and the passion and resurrection narratives. Each Synoptic Gospel will then be considered from the standpoints of introduction, structure and Christology.

Learning outcomes

< a knowledge of the three stage approach of Gospel formation as found in *Sancta Mater Ecclesia*

< the ability to use and interpret a Synopsis

< to understand the different methodologies of Synoptic Gospel study: their background and usefulness

< to understand the historical and theological interpretation of the Gospels, together with their Christology

< to explain the meaning of important terms and themes in the Synoptic Gospels
Essential Texts Throckmorton, 1992; Fitzmyer, 1991; Stanton, 2002.

Assessment to include a general essay and detailed exegesis of a section of the text

The Johannine Tradition

Course outline

1.	THE FOURTH GOSPEL:	Introduction, scholarship,
2.	“ “ “ :	Context within the Christian tradition, relationship to the
3.	“ “ “ :	The portrayal of the ministry
4.	“ “ “ :	The discourses.
5.	“ “ “ :	The theological themes.
6.	“ “ “ :	The Upper Room discourses.
7.	“ “ “ :	The Passion and

8.	THE JOHANNINE EPISTLES:	Context and
9.	“ “ “ :	Theology
10.	THE APOCALYPSE of JOHN:	Genre, composition, purpose, structure
11.	“ “ “ “ :	and theology.
12.	THE JOHANNINE TRADITION: Assessed.	Christianity within the Roman Empire.

Purpose

This module will consider the main aspects of the Johannine tradition. With regard to the Fourth Gospel; its structure, the relation between history and theology, the relationship to the Synoptic tradition and the major theological and Christology themes: symbolism, glory, suffering, discipleship and eternal life, for example, will be discussed. This study will be extended to include the three Johannine epistles: their form, purpose and theological and ecclesial ideas. The work from the first semester on Apocalyptic will be used to discuss the Apocalypse of John and, in particular, its author's perception of the relationship of Christianity with the Roman State.

Learning outcomes

- < to develop the study of the Gospels by relating John to the Synoptics
- < to understand the overall structure of John and to be aware of the debates within modern scholarship relating to sources, the organisation of material, background and speculation regarding the nature of the Johannine community
- < to explain the major themes of John: their background, purpose and interpretation
- < to understand Johannine Christology: its background and purpose (I have not included outcomes relating to the Johannine epistles or the Apocalypse as these do not have direct bearing on this section of the project).

Essential Texts

Barrett, 1962, *PC*; Brown, 1997, 333 - 82; Kieffer, 2001, *OBC*; Perkins, 1989, *NJBC*; Smith,

1995.

Assessment to include a general essay and a detailed exegesis of a section of the text

D: Heythrop College

Introduction to the New Testament: Gospels

Week

1. (a) Brief Introduction: - Reading a Gospel - Mark
(b) Who is Mark's Jesus?
2. (a) Matthew's Gospel...
(b)...and his portrait of Jesus
3. (a) Luke, and what about Acts?
(b) How does Luke see Jesus?
4. (a) How are the Synoptic Gospels related? The Synoptic Problem
(b) Approaches to Gospel criticism: what methods do we use?
5. (a) John's Gospel
6. (b) The Johannine Jesus

Recommended texts	Throckmorton, B.H <u>Gospel Parallels: a Comparison of the Synoptic Gospels</u> (Nashville: Thomas Nelson Inc 5 th ed 1992) Stanton, G.N <u>The Gospels and Jesus</u> (Oxford: Oxford University Press 1989; 2 nd expanded edition 2002) Rowland, C.R <u>Christian Origins</u> (London SPCK 1985) Hooker, M.D <u>Pauline Pieces</u> (London: Epworth 1979) Sanders, E.P <u>Paul</u> (Oxford: Oxford University Press 1991) Ziesler, J <u>Pauline Christianity</u> (Oxford; Oxford University Press 1990 - revised edition)
(Background reading)	Detailed reading lists distributed during module
In-course feedback	End of module feedback forms Informal conversations during course
Assessment	Coursework (40%) : 2 tasks, of which one contributes 40% of the module mark <i>and</i> End of year (60%): examination (1.5-hour)

Module aims	<p>To enable students to understand:</p> <ul style="list-style-type: none"> • the purpose(s) of each of the selected New Testament writings (currently Paul's epistles, the Synoptic Gospels, and the Fourth Gospel) • a sense of the historical, cultural and conceptual background of each of these writings • some major theories concerning the Gospel writers' use of sources and methods of composition • main general problems involved in the interpretation of these writings and the principal issues of contemporary scholarly debate concerning them • the principal aspects and purposes of the writers' theologies, in general terms
Learning outcomes	<p>By the end of the module, students will be able to:</p> <ul style="list-style-type: none"> • expound selected areas of Paul's theology and explain his main theological concerns • understand the 'Synoptic problem' and evaluate the main proposed solutions to it • assess the Gospels as narrative texts, and have a sound idea of their different Christologies • outline, and assess the usefulness of, various methods of Gospel interpretation • recognize and discuss some distinctive theological concerns of each of the Gospels • explain the meaning of important terms or themes in each Gospel
Module content	<p>Approaches to the critical study of Pauline and Gospel texts Introductory lectures on important Pauline material and selected letters Main themes of Pauline theology Introductory lectures on Gospels Christology of each of the Gospels</p>
Learning and teaching methods	<p>Lectures, some interactive Class discussion Essays clearly directed using task sheets and bibliography One to one tutorials</p>
Essential texts	<p>NRSV</p>

E. Oak Hill College.

MODULE DESCRIPTION

Module Code: NT 1.1 Status: Required Credit Points: 15

lectures and workshops.

Module Title: Introduction to Jesus & the Gospels

Prior Study: None

Co-requisites: None

Aims & Objectives:

To give students an understanding of the Gospels within their first century context. To enable students to have a good grasp of the contents of the four Gospels and the distinctive themes and emphases of each evangelist, with a more detailed understanding of Mark. To enable students to be aware of and engage with scholarly debates concerning gospel criticism; to help them to understand the context of such debates and be able to evaluate their usefulness for a fuller understanding of the Gospels.

Threshold Learning Outcomes:

The student will be able to survey the contents of the Gospels and highlight themes and major emphases of each of the four Gospels, with special emphasis on Mark as set book address issues relating to the historical situations in which Jesus' ministry was located and in which the Gospels were written have an appreciation of the scholarly study of the four Gospels. understand Gospel criticism

Brief Module Content:

First-Century Context: geography, history, literature. Gospel Criticism: methods, history, genre, setting etc. Study of Mark as Set Book. Jesus' Proclamation of the Kingdom: OT background, present/future, parables, miracles. Son of Man, death. Matthew: structure, main themes, use of OT, setting and purpose. Luke: main themes, Acts. John: contents, purpose, Christology, historicity. Virgin birth, resurrection.

Assessment Package:

Assignment(s)	20%
Essay (max 1500 words)	40%

Unseen exam. (V/i hours) 40%

Study Hours per Week:

Total class contact hours: 3 Total other study hours: 6 TOTAL STUDY HOURS: 9

Method of Delivery:

Topical lectures building on set reading (with discussion);

Indicative Bibliography:

Burridge, R.A., *Four Gospels, One Jesus? A Symbolic Reading* (SPCK, 1994)

Green, J.B., McKnight, S. & Marshall, I.H. (eds). *Dictionary of Jesus and the Gospels* IVP, 1992)

Hooker, M.D., *The Gospel According to Mark* (A&C Black, 1991)

Lane, W.L., *The Gospel According to Mark* (Eerdmans, 1974)

Stanton, G.N., *The Gospels and Jesus* (Oxford UP, 1989)

Name: P. Woodbridge & C. Green Ext.: 249 & 254 Date: 07.05.04

Appendix J

Theological Education in the light of a contemporary Proposals for action. A Presentation.

Introduction. I. Why is this project necessary? The role of the clergy in English society - a particular kind of professionalism - sacred and secular.

II. 'Insider' knowledge and experience -
valuable but must be objective.

Tripartite structure of Project - Part One: The Changing Context,
Part Two: Interactivity,
Part Three: The Four Gospels -
as an example & pattern.

1. **The Issues.** diagrams 1a and 1b.
 - 1a. A parody to make the necessary points.
 - 1b. Elements for change within the older paradigm.

2. **The Changing Context within theological education.**
diagram 2.
 - the nature of theology,
 - Christology,
 - Mission and Ministry = stability, flexibility and service.

3. **An example - the Four Gospels.**
diagram 3.
 - ancient teaching presented in a new way for changing circumstances.

4. **Inter- Activity.** the clergy and other professions.
diagram 4.
 - ministry and governance,
 - attitudes,

- tensions & complexity,
- values and virtues.

5. **Inter- Activity.** the combination.

diagram 5.

- the combination of the inter-activity paradigm,
- the implications of the inter-relationships,
- the nature of professional values for the social & moral

development in terms of service within the community.

6. **Implications...** **Proposals for Action.**

- the provision for a new intellectual understanding of theology in relation to other areas of knowledge and professional practice,

- the provision for a new understanding relating to the necessity and complexity of the nature of collaboration and shared responsibility given the form of the priestly vocation and identity,

- the exploration of the attitudes, character, values and practice needed in seminarians and priests given the new educational emphasis on 'life-long' learning,

- the provision of the highest intellectual formation in theological education together with an understanding of its holistic framework: intellectual, spiritual, human and pastoral,

- the recognition that pastoral work ought to be subject to the same rigorous critical analysis as that which should occur in academic study,

- the implications of the above for selection,

- the understanding of ethics in relation to society and professional practice,

- the recognition of the operation of the Trinitarian theology of grace in the contemporary age.

Richard Parsons,

27th June 2005.

For DPS 5160 - Theological Education.

This project is necessary for two reasons:

1. for the renewal of the understanding of Roman Catholic priesthood and, by implication with its ecumenical partners, especially Church of England.
2. Because of the general respect offered to clergy in English society.

The concentration is on England in order to prevent the project from being too broad. No personal insider knowledge outside England. Even if British, recognition of different religious settlements. Such concentration should not minimise the global nature of the ministry. England itself is becoming increasingly international and multi-cultural.

Part one. Changing context, priestly ministry cannot be understood without it. If it is ministry becomes irrelevant to society. The nature of the Church is to proclaim and live the Gospel.

Part two. On interactivity becomes necessary because of the issues of justice, ethics and education relating to the caring professions. Clergy are NOT becoming irrelevant because of

- A. smaller congregations or
- B. previous functions of clergy taken over by other professionals.

Priests are not merely to function for the Church institutions but to minister to a wider society. As a result there is the need for reorganisation and reinterpretation of the priestly ministry in these new contexts.

Part three. My academic area. Priestly ministry impossible without reference to the historical and theological origins of Jesus and the Christian movement (latest R. Morgan in Dunn volume).

1. Issues. parody. Not an actual situation,
Attitude of mind of some Catholic priests,
Represents a failure to perceive inter-relationships is disastrous,
representing the failure of the Church's mission.

Within the traditional pattern there is movement,

St. Thomas Aquinas (ST II II 188 a b) "so it is a greater thing to pass on to others those things which have been contemplated than just to contemplate."

In theory Vat. II (1962 - 5) sees the Catholic Church as "missionary, pilgrim, pastoral and evangelising by nature" (Basil Hume, *In Praise of Benedict*, 74), ought to ensure that this model of Church operates.

2. Theology. God's movement towards his created order - Christologically
Stability - without the Christological pattern.
Flexibility - as portrayed in the Mission charges of the Gospels:
Matt. 10; Mark 6; Luke 9 and 10.

Purpose to serve the community but 'in the movement' - Jesus Christ - apostles

(sending) disciples (learning) also personal relationship with Jesus renewed aspect of Catholic theology together with the concept of the New Evangelisation. Justice and Peace in the context of the saving message of Jesus.

3. Gospels. Explain diagram in a circular fashion.

Without the historical manifestation of Christology, theology and ministry lose their meaning. G. Dunstan 'Learned Profession' - body of knowledge God in Christ. Priestly Ministry must have theological, 'theory' basis. Failure to combine Perceptions and Practice weakness in most contemporary studies.

New educational element (see, Jarvis, Light & Cox) undergraduate courses in context of life-long learning, application to link study and work.

Adapting to changing context (1966 cf. 2005).

Different educational pattern of student: older, less background, adult education, 'university of life'.

Knowledge - Complexity of ministry in society, uncertainty and complexity of ethics.

Clergy must be able to say: what they believe, why they believe and they propose to apply their knowledge. If not, they will be dismissed as irrelevant to society.

4. Diagram 4 emerges from diagram 2 and part two. Difficulties with each profession- identity and function. How they should understand themselves and operate in terms of power and control (Keith MacDonald). Also difficulties with how Institutions should be analysed and interpreted in the modern context. Projects in their own right. Present concern with inter-activity. Clerical profession different in terms of voluntary nature and professional fees.

Service - legal position,

Priestly ministry - format for dialogue and respect,

Each profession different identity, function, legal redress and ethical framework. Ethics Committees (Law, Medicine) do they deal with fundamental questions?

Through Inter-Activity - Priests ask 'why' questions - values: human dignity, virtues: character and actions. Benefit to all professions.

5. For some Catholic priests (in opposition to Church teaching) there is a failure to understand the

necessity for ecumenical partnerships (e.g., Seminary remark re. Theological Colleges). This project takes the opposite view that collaboration between the churches (on all levels) can produce the integration of society.

This idea overlaps with the priests and lay faithful relationship and the nature of lay ministry. This ministry is NOT 'how you get on with Father' or to preserve church structures but to re-create the integrated relationship of work, family and Church (model of *Christifideles Laici*). The diagram suggests movement manifested in a circular pattern. The purpose of this corporate activity is to produce a better living environment.

6. Theology essential for priestly formation should not be understood as a sealed unit but as dialogue, on its own terms, with other areas of knowledge. Theology presupposes, and inter-relates with, ethics. Teaching - numerous subjects, Law and Medicine single subjects but with ethical implications.

Priestly ministry equally not a sealed unit but inter-activity. Priestly identity is not diminished but enhanced through dialogue.

Revisiting of training institutions, seminaries, theological colleges and courses (Ewan Ingleby, the Hind Report).

Priests should undertake dialogue with other academic disciplines and professions. The purpose is to improve the service offered to the community. Shared responsibility skills should be acquired. Priests should be of the highest standard in relation to other professions or they will be seen as irrelevant to any corporate dialogue. Holistic integration of various elements of formation (*Pastores Dabo Vobis*) is necessary in training for the ministry.

If not, pastoral work will become subjective and unfocussed. Pastoral work demands theological under-girding in the same way as Doctors making home visits demands medical under-girding.

Priests, selection- of character, psychological strength, open to learning in a new way, positive attitudes towards dialogue.

Ethics -- moral development and reinterpretation of virtues ethics (P. Foot, *Natural Goodness*) in the context of professional accountability.

The process outlined does work-- received invitations SACRE return, seminar for lawyers.

Finally, *raison d'etre*, return to Theology operation of the tri-personal God (G. O'Collins) Grace - God's redemptive favour towards humanity operated through the Spirit. The Spirit assists Church and Ministry to move towards society. The movement is not merely about believers but about the common values we share with all others of good will.

1a.

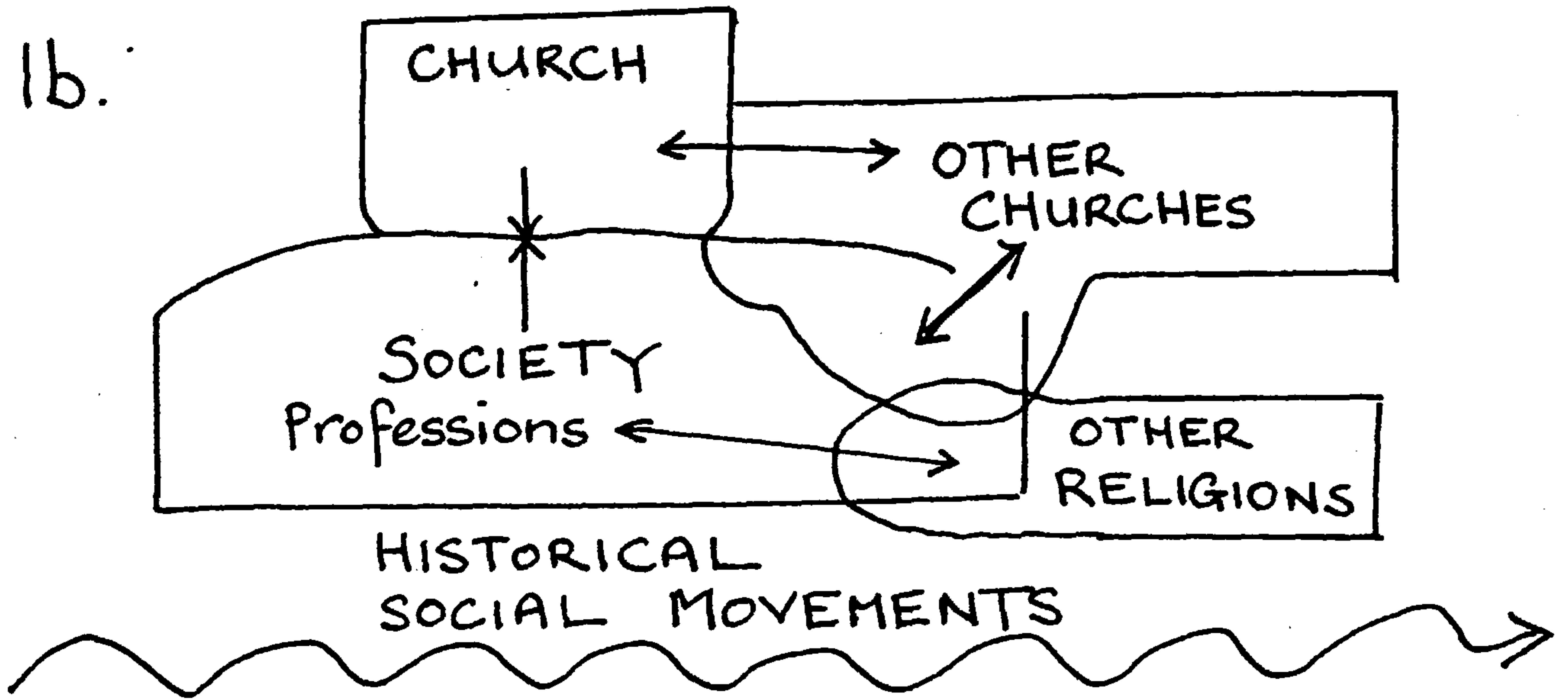
CATHOLIC
CHURCH
Pope, Bishops,
Priests.

OTHER
CHURCHES

SOCIETY
Professions - Knowledge
identity

OTHER
RELIGIONS

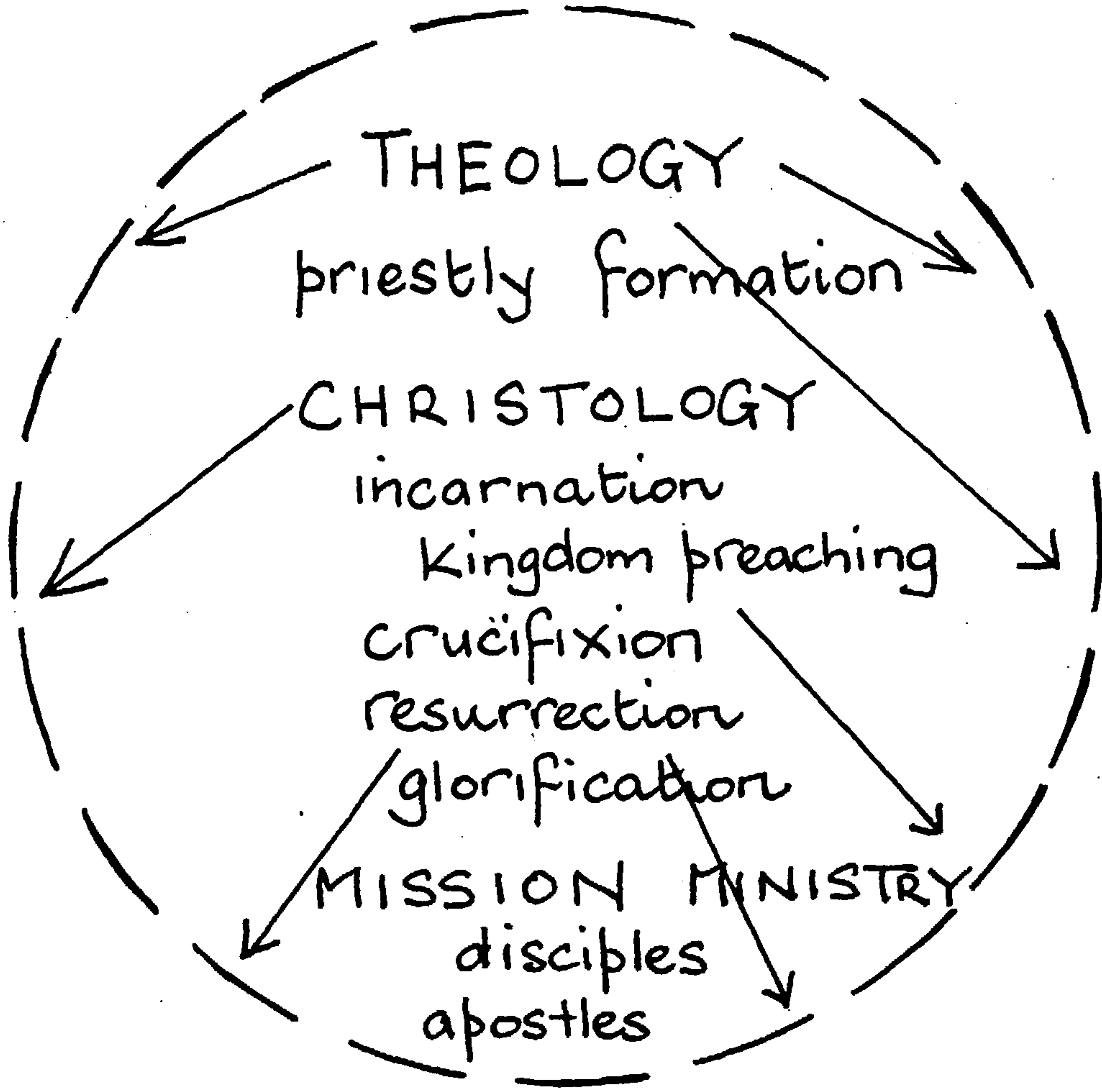
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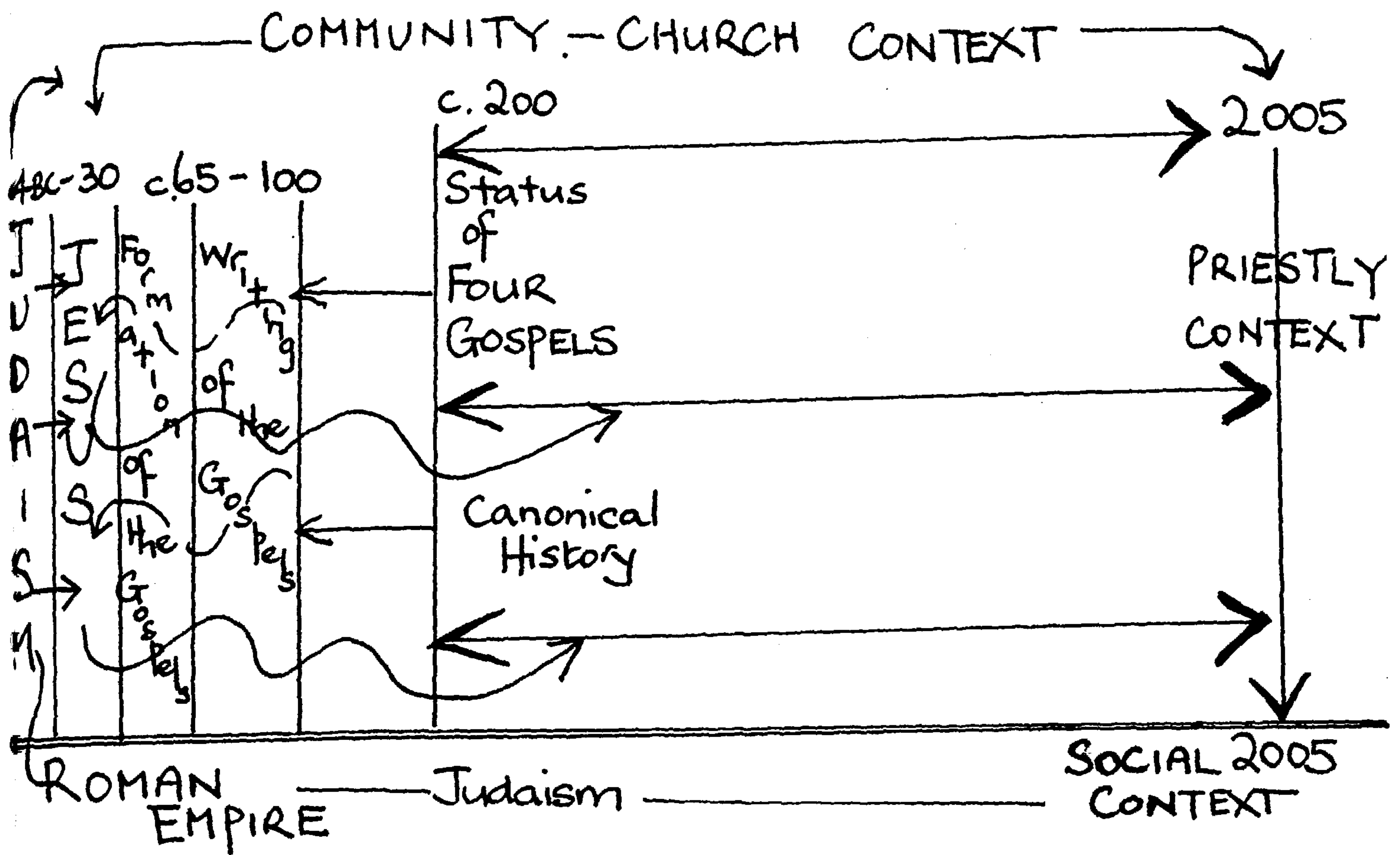
Vatican II, mission, theology.

Social historical changes, regional variations,
educational changes - life-long learning.

2.

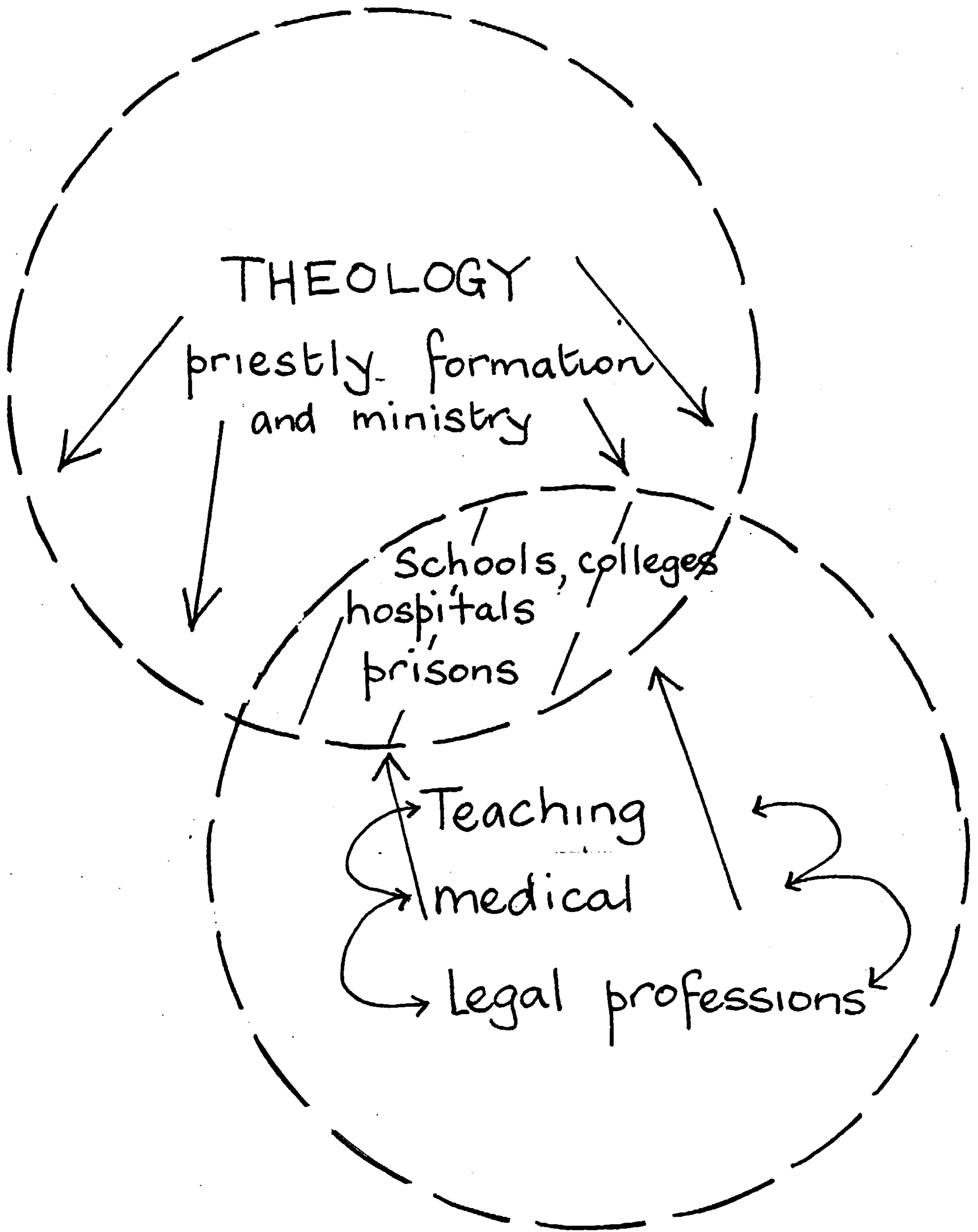


3.

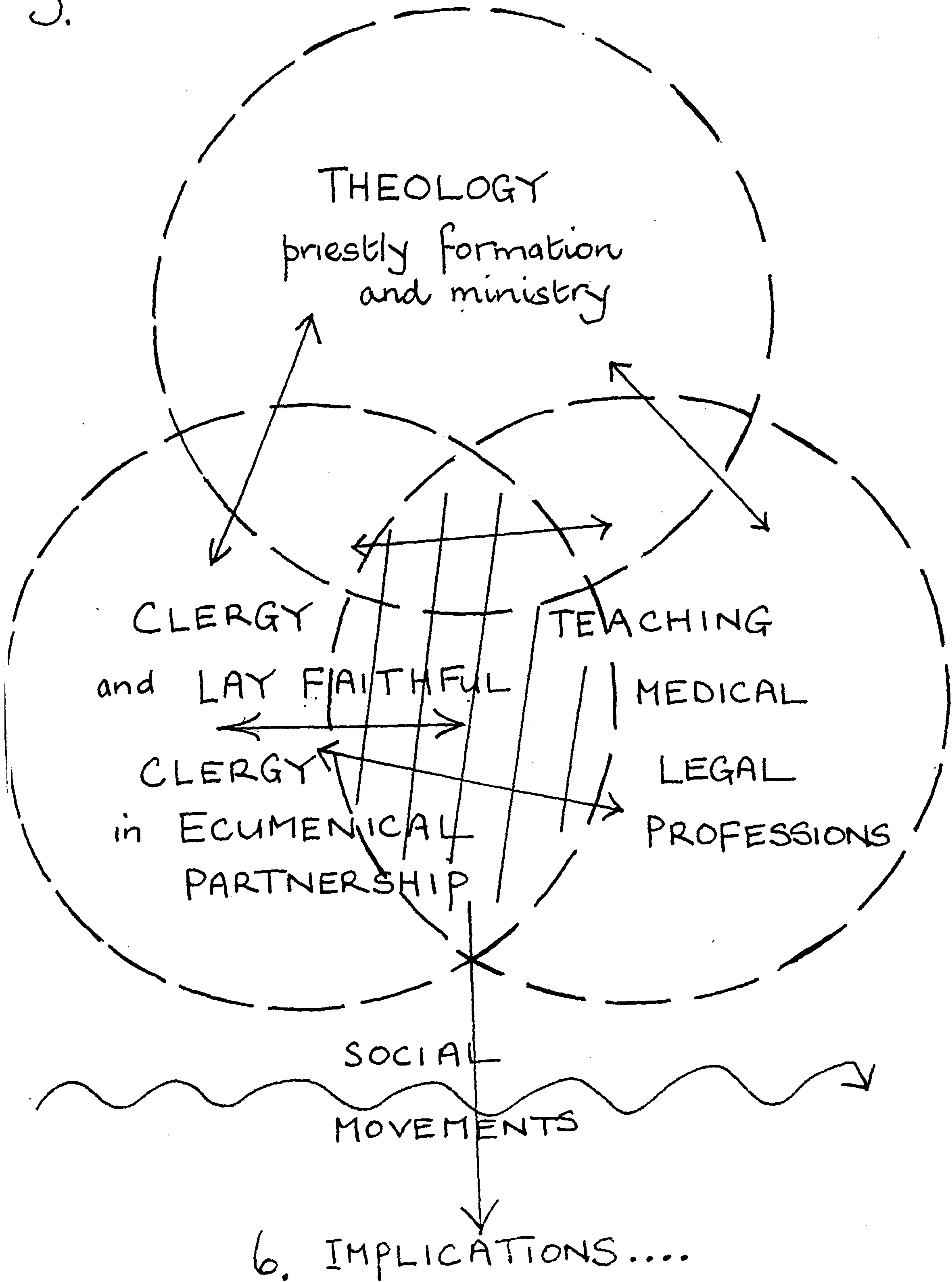


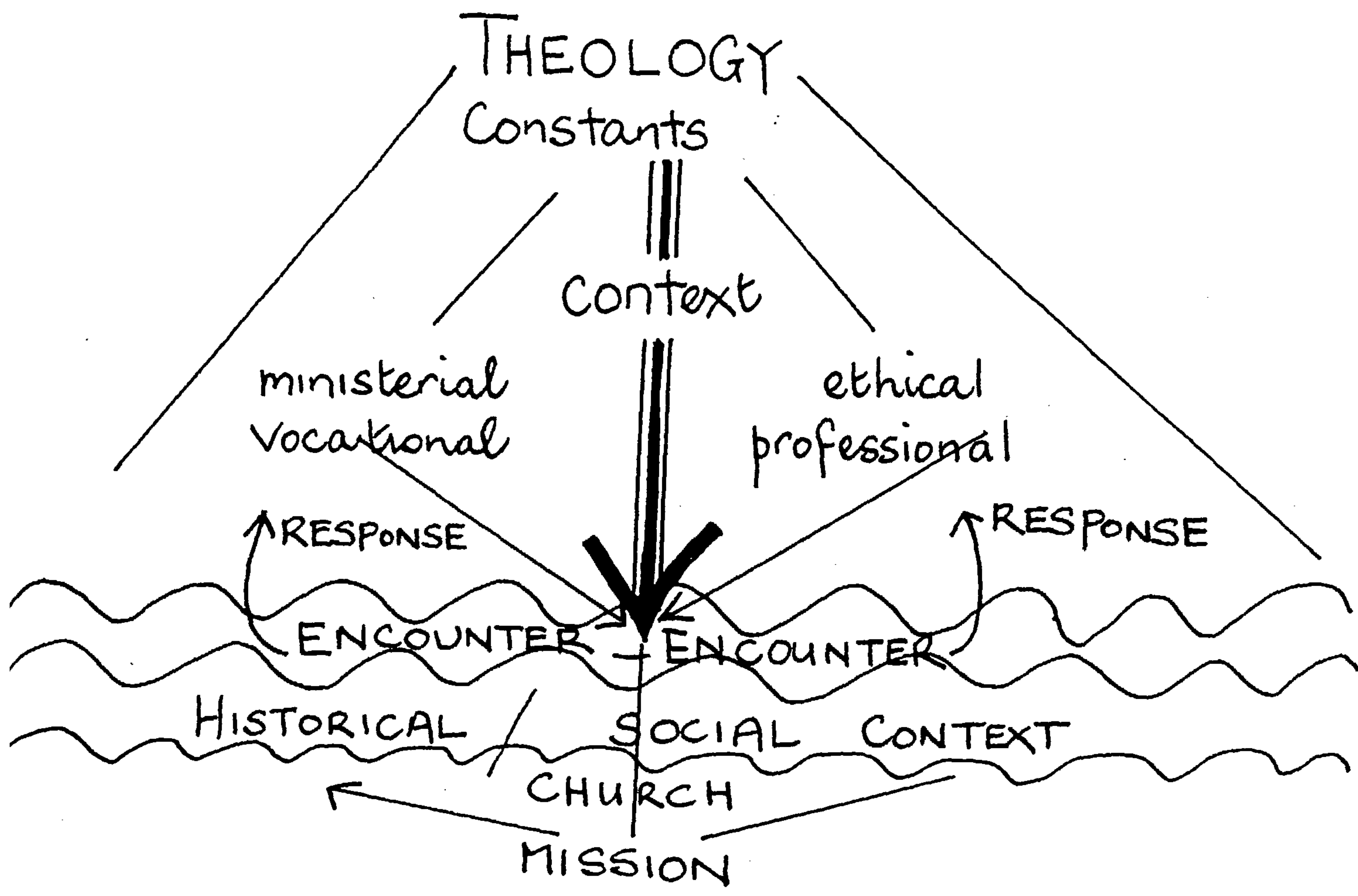
- foundational theological knowledge,
- the scholarly tradition,
- application: life-long learning,
- older candidates: experience,
- ministerial and ethical values.

4.



5.





PART ONE