



# **Theological Essay**

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## I. INTRODUCTION

This paper, based on the assigned reading according to the syllabus for the sessions on June 12- 13, 2009, presents a general summary of the reading and its significance. The study also expands on the subject of the Holy Spirit: Charismatic and Institution (expanded quote, Kenan Osborne, p. 164) and its implications for the practice of ministry.

## II. READING SUMMARY

### a. A SACRED VOICE IS CALLING BY JOHN NEAFSEY

John Neafsey, a clinical psychologist at Loyola University of Chicago, explores what it means to find and follow a personal calling. In these chapters, he describes vocation centers around the "hearing ear," finding and following our callings requires us to be capable of perception and envision a meaningful future for ourselves. He also addresses the connections between vocation and our capacity for vision and imagination. He explores the potential in our dreams that might help us in discerning our callings. He calls us to develop our capacity for prophetic imagination, to find our own way of making the Dream of God a reality in our world. Neafsey believes that pain and trouble often play a mysterious role in our callings whether it is an experience of personal suffering, or an encounter with the pain of others. We could offer this as a spiritual opportunity to put us in touch with God; he calls this the great mystery of "redemptive suffering." He discusses calling in the context of "conscience" and "heart" with reference to social issues rather than in the context of a particular institution or lifestyle. In his words, this is a "morality of the heart." Neafsey analyzes the social dimensions of conscience in the contemporary world, particularly the problem of needless human suffering caused by unjust poverty and unjust wars: 9/11, the war on terror and the Iraq war. He calls it an "option for the poor." Neafsey concludes the book emphasizing a strong social conscience as a key element in discerning our calls and "death is a sober reminder that the only thing that really matters, in the end, is love" (page 162).

### b. ORDERS AND MINISTRY BY KENAN B. OSBORNE

Franciscan Father Kenan B. Osborne, O.F.M. is a professor Emeritus of Systematic Theology. He earned his doctoral in Theology at Ludwig-Maximilian Universitat and Licentiate in Sacred Theology at the Catholic University of America. In these chapters and the book in general, Osborne reflects a dialogue within the Roman Catholic Church on the nature of ministry - the nature of leadership and the relationship between ordained and other ministries. He discusses the basic issues of order and ministry in the context of globalization. Starting from the ministry of Jesus as the paradigm for Christian leadership, Osborne analyzes ministry the early church and its development from the early church to our own age. His theology in global perspective is intended to face the theological challenges of the modern world – the sign of the times. There are key issues that

directly involve contemporary Roman Catholic theology on church order and ministry that need to be considered as foundational. Osborne advocates the need for a hierarchical church to respond faithfully to differing local cultures.

He examines issues regarding bishops and priests in three scenarios: 1) View of both bishop and priest prevalent today in the media and popular culture. 2) Historical picture of the Roman Catholic bishop and priest. 3) The need for openness to the possibility of diversity in how the leadership is carried out in a globalizing world.

He describes the role of lay leadership in today's Roman Catholic Church: 1) Leadership in human societies exhibits a twofold feature, structural leadership and charismatic, ad hoc, personal leadership. 2) The official, post-Vatican II theological position on lay ministry in the church. 3) Historical presentation of lay ministry in the Roman Catholic Church. The ministry of the whole people of God, with Jesus as its paradigm, and its articulation in official Roman Catholic teaching since Vatican II is central to these chapters.

### **c. THEOLOGY OF MINISTRY BY THOMAS O'MEARA**

Dominican Father Thomas O'Meara, O.P. is the former Professor of Theology at the University of Notre Dame. He currently is a Portman Professor at University of San Diego. He earned his Ph.D. at the University of Munich. O'Meara has contributed numerous articles to learned and popular journals and has written more than a dozen books including *Theology of Ministry under discussion*.

In chapter 7, O'Meara discusses about spirituality of ministry. He affirms that theology drawn from and offered to an individual person is spirituality, and so spirituality for ministry is a bridge between the baptized and their services. Jesus is a supreme example of service; as disciples of Jesus, ministers must be servants of the Reign of God. O'Meara explains spirituality as a source of ministry. In doing ministerial works, O'Meara suggests ministers to have facets and to avoid dangers:

**Generosity:** church office and ministry, because ministers have no ultimate purpose except the service of the unseen God and the seen neighbor (1 Jn 3:14ff.) must presume a spontaneous and cheerful generosity.

**Zeal:** spontaneity, a lack of depression, a positive attitude toward people. Zeal involves nature and grace, psychological content and charisma.

**Control** can take place through words, laws, and bad theological principles. Control is particularly insidious when that vice pretends to be a virtue: then control demands support from claims to be God's will.

**Ambition** is a kind of obsession about a goal, a compelling will to possess that goal and so the pursuit of any means to reach it. Clearly, ambition is such a destructive fault because it strikes directly at the pastoral life of the church, at the dignity of the Christian, and at the power of the Spirit.

Serving God or Money: the ministry of the people of God cannot be limited to the adoration of one elite or another.

Jesus' ministry includes all - the wealthy and the marginalized.

#### **d. CATHOLIC WOMEN DEACONS BY PHYLLIS ZAGANO**

Dr. Zagano is Senior Research Associate-in-Residence at Hofstra University and Adjunct Professor of Religion. She joined Hofstra University in 2002, and teaches "Introduction to Western Religions" and "Mysticism and the Spiritual Quest".

In this article, Zagano reports that in an article published in *Orientalia Christiana Periodica* in 1974 by the Vatican, commission member Cipriano Vagaggini concluded that the ordination of women deacons in the early church was sacramental. What the church had done in the past, he suggested, the church may do again, but the document only refers to the debate and strenuously avoids concluding that women ever received the sacrament of holy orders.

Zagano also reports that Cardinal Jean Danielou, a French Jesuit, noted four ministerial areas of women deacons: 1) evangelization, catechesis and spiritual direction, 2) liturgical roles equivalent to porter, acolyte, lector and deacon, 3) care of the sick, including anointing and 4) liturgical prayer. Danielou actually argued that women sacramentally anointed the sick, citing Epiphanius: "the woman deacon is delegated by the priest to perform his ministry for him." This raises a deeper question and underlies the quandary imbedded in the document: can women be given the power of holy orders?

She reports the majority theological opinion since the 12th century supports the sacramentality of the diaconate and says this finding must be considered in propositions regarding women deacons. The not-so-hidden agenda of the document to prove that the diaconate shares in the sacrament of order in such a way as to exclude women is not magisterial teaching. As the document repeats several times, the deacon is ordained not to the priesthood but to the ministry.

Zagano argues that the clear attempt to define the sacramental order narrowly, at any level, as part of the (male) priesthood of Christ to which women need not apply, makes church teachings about the equality of all persons less credible. She argues that men and women are ontologically equal. The church has given reasons why women, although ontologically equal to men, may not be ordained to the priesthood, but the judgment that women cannot be ordained priests does not apply to the question of whether women can be ordained deacons. Women are now called and have been called in the past to the diaconate. There are stronger arguments from Scripture, history, tradition and theology that women may be ordained deacons than that women may not be ordained deacons. Women have continually served the church in diaconal ministry, whether ordained to such service or not. The ordained ministry of service by women is necessary to the church - that is, to both the people of God and the hierarchy. As a result, the ordination of women to the diaconate is possible. Her argument invites further theological and pastoral exploration of the identity and role of women and their ministry in the Church.

## **e. LITURGY AS SPIRITUAL DISCIPLINE FOR LEADERSHIP IN A MULTICULTURAL COMMUNITY BY ERIC H. LAW**

Being an immigrant from Vietnam, I really appreciate the loving and caring attitude in this article. As in liturgy, Eric Law prescribes format of words and interactions that create a diversified environment - time and space in which multicultural people may experience God's presence. As much as the church prepares for the liturgies, Law advocates the same effort in preparing for meetings, especially meetings involving more than one cultural group. As we devote so much time making sure the Spirit may flow during the liturgy, when it comes to a meeting, we need to also prepare for the working Holy Spirit to do her job – in his words “a sense of co-creation” is present.

In a multicultural situation, according to Law, the leader should possess knowledge of cultural diversification whether he/she function as a volunteer or a directive person. If this person does not have intercultural awareness training, staying with the directive style of group interaction will most likely exclude some people or the leader will be challenged by others in the group. Intercultural sensitivity takes time and training. We cannot assume that all our leaders are interculturally sensitive, nor can we ensure that every leader is trained to be interculturally sensitive. The concept of liturgy may provide a solution to this problem. Law proposes to shift the church's leadership style from person-centered to form-centered - that is, transform the skills needed to manage a multicultural group into liturgies. These liturgies would enable people from different cultural backgrounds to coexist side by side without hurting each other. These liturgies would create a holy mountain on which the Peaceable Realm can be realized. If such liturgies exist, then the only training needed for our church leaders is the implementation of the liturgies.

Law provides a detailed example of multicultural meeting in which he explains how to design workshop or a conference for an intercultural encounter. He list out elements that have to be included in the process of the gathering. This article is a practical framework for ministers who need to design meeting or workshop for an intercultural gathering.

## **f. MULTICULTURAL MINISTRY CLARENCE WILLIAMS**

Rev. Clarence Williams is senior director, Racial Equality and Diversity Initiatives, Catholic Charities USA, and a founder of the Institute for Recovery from Racisms. In this article, Williams praises Pope Benedict XVI for his engagement of the Arab world; the Pope visit to the Blue Mosque in Turkey stunned the world. In the words of Williams, the Pope maximizes the "greatest bridge builder" that took on new meaning. The global migration of people into countries around the world is increasing. Both the global and the local culturally shifting landscape require a ministerial leadership that build bridges and tear down walls. Williams describes “pluricultural ministry is one's awareness of the dynamics of social interaction as our daily journeys intersect many different culturally racialized circles” (page 3). These circles are framed by geography such as urban,

suburban, and rural; framed by race in terms of White, Black, Latino, Asian, and Native; framed by class hierarchy in terms of middle class, blue collar, and underclass; framed by gendered identities of female, male, heterosexual, single; framed by religion such as Catholic, evangelical, Muslim, secular humanist; and ethnicity in terms of Irish, Jewish, German, and Afro-Caribbean.

According to Williams Pastoral leadership across cultural frames has been the lifeline of the church. The globalization challenge to receiving and evangelizing Catholics into the United States Catholic experience have iconic models from our tradition. What most significance to me is the church tradition from cross-cultural evangelists who are among the most honored saints: St. Patrick, St. Anthony of Padua, St. Paul. Contemporary examples of pluricultural evangelization include St. Katharine Drexel, the patroness of United States race relations. All of these pluricultural evangelists had to overcome the issue of cultural supremacy as St. Paul did in Galatia (Gal. 2:1-21). St. Paul, as the patron of pluricultural evangelization, recorded his encounter with Jewish cultural supremacy in the first years of the church, which threatened to limit the Body of Christ to "Jews Only." Also the mutuality in the doctrine of the Trinity of God is a source of deep reflection on reality and grace of diversity in God and humanity. I especially appreciate his inquiry into the Trinitarian spirituality of a pluricultural ministry as a great resource for the bridge-building task for our church and society.

Williams concluded his essay with the words of Pope Benedict spoken to the leader of religious affairs in Turkey, in November 2006, "With the help of God, we must find the way of peace together, for the good of humanity." As disciples of Jesus we are called to be pluricultural ministers and bridges to peace in the part of the world in which we are called into the Lord's service. This article is a valuable resource for ministers who serve the church in a multicultural environment.

### **III. THE HOLY SPIRIT: CHARISMATIC AND INSTITUTION (EXPANDED QUOTE, KENAN OSBORNE)**

"We need to stress at this point that no matter what model predominates, both charismatic and institutional elements are needed. Charismatic individuals can personalize service in highly structured offices, and their absence often means that such offices fail to operate. Dysfunctionality often sets in if charismatic individuals are not present" (page 164).

#### **a. THE HOLY SPIRIT, THE STRUCTURE AND THE HIERARCHY**

The body of Christ grows and is sustained by the presence of the Holy Spirit, which works through "regular ministries", or "ministerial offices" which are charismatic in nature.<sup>1</sup> Charism includes the hierarchical element, but not exclusively. The importance of hierarchy for the being and the unity of the church become evident in the Pastoral Epistles. In the Pastoral Epistles (Timothy and Titus) the question arises: How would the church of the future survive after Paul and the rest of the apostles disappear from the life of the apostolic church, especially since an enormous danger is presented by false teachers who could mislead them (Titus 1:10; 1 Tim. 4:12; 2 Tim. 3:6,4:3)? The response to this significant question is given in terms of the church's structure and church's hierarchy.<sup>2</sup>

The ministry of ecclesial hierarchy - the diaconate, presbyterate, and episcopacy needs to be established in every local church to safeguard the unity and the truth of the Christian community. In pastoral theology, charism becomes the power of the office given "through prophecy along with the laying on of hands for ordination as an elder" (1 Tim. 4:14). In addition the Spirit, through the successors of the apostles, safeguards the heritage of tradition handed on to the church from the past (2 Tim. 1:14). Their responsibility is to keep the faith pure ( 1 Tim. 1:3f. ; 4:6ff. ; 11:6), to order the life and the relationships of the community (1 Tim. 5:1-16; 6:2,17; Titus 2:1-10,15), to exercise discipline and mete out justice not least in the case of elders (1 Tim. 5:19ff.), to lay on hands (1 Tim. 5:22) and to appoint elders (Titus 1:5). The Spirit, here, functions specifically in the organized structure of the church.<sup>3</sup> The exercise of the ministry of episkope presupposes holiness and love, gifts of the Holy Spirit that transform the power of the office<sup>4</sup> to service and martyrdom in solidarity with Jesus Christ who "did not come to be served, but to serve, and to give His life a ransom for many" (Mt. 20:28).

Hierarchical persons, the holders of ecclesial office, are equal to the laity insofar as the clergy themselves are also baptized members of the one Body of Christ, but insofar as clergy exercise hierarchical powers they are superior to those who do not. Hierarchical superiority must be exercised in a mode of servant ministry - undertaken in the spirit of Jesus Christ's humble foot washing of the apostles (John 13:1-17) and His silencing of James and John who desired to sit at his right and left hands (Mark 10:42-5; Matthew 20:25-8). We must not let the Church be "ruined by the spirit of domination" nor mired by the weight of glory, power, and prestige;<sup>5</sup> a hierarchy that dominates rather than serves is not exercising its ministry in fidelity to the intention, teaching, and example of Jesus Christ.

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## V. END NOTES

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<sup>1</sup> Hendrikus Berkhof, *The Doctrine of the Holy Spirit*, (Atlanta, John Knox Press, 1982), 52.

<sup>2</sup> Emmanuel Clapsis, "The Holy Spirit in the Church," *Ecumenical Review* 41 no 3 (1989):341.

<sup>3</sup> John D. Zizioulas, "Episkope and Episkopos in the Early Church: a Brief Survey of the Evidence," (in *Episkope and Episcopate in Ecumenical Perspective*, Faith and Order Paper No. III, Geneva, WCC, 1982), 198.

<sup>4</sup> John H. Wright, "The Church: Community of the Holy Spirit", *Theological Studies*, 48 (1987): 41.

<sup>5</sup> Yves M.J. Congar, *Congar's Power and Poverty in the Church*, trans. Jennifer Nicholson , (Baltimore: Helicon, 1964), 97.