



Newsletter

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Easter



Road to Emmaus ó Robert Zünd 1877



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The road to Emmaus. Social distancing issues aside, this is surely one of the ðeasiestö episodes in which we might visualise ourseelves as present. And what an experience it would have been! First to have been in the presence of someone who clearly knew how that the Old Testament ó the ðScripturesö as we are to understand the term right through the New Testament ó how that the Scriptures pointed forward to this very situation where Cleopas and his companion found themselves.

Of course, none of the disciples, nor the Apostles, yet understood the crucial distinction, or should we say the *relationship* between resuscitation and resurrection. Perhaps we should not be so quick to draw a rigid line between the two terms as regards our Lord; after all, the marks of His Crucifixion were as much part of Him as was the change to the appearance of at least His face. Still, the constant reference is to His Resurrected Body, altered in key aspects so much so that Cleopas and companion did not recognise this stranger as the transformed, the transfigured, the Resurrected Jesus. As we read in Luke, they clearly began, mightily, to wonder, ðDid not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?ö And yet, neither they, nor we, knew definitely Who He was.

Neither did the profoundly instructive encounter end ðjustö with the Scripture lesson. Again, we might wonder if Cleopas and companion understood the significance of the meal that ended up being hosted by the Resurrected Lord, ðWhen he was at table with them, he took the bread and blessed, and broke it, and gave it to them.ö Unless the unidentified companion of Cleopas was one of the Twelve (and we know that he wasn't as Luke records that they ðreturned to Jerusalem; and they found the Eleven gatheredö), and in that the Last Supper had been only four days prior, they would not have made that connection; although, had they been at either of the feeding of the multitudes, their memories might have been jogged. And here they were at the climactic moment when, in the breaking of bread, they *saw* the Real Presence.

If any of us is in the practice of Mental Prayer, and especially the varieties that encourage one to visualise being present in a Scriptural episode; or, equally if we practise *Lectio Divina*, might we all resolve to spend some time during this Eastertide with this and other of the Resurrection passages? In so doing, perhaps we can think back to the Sixth Word from the Cross. From my Good Friday sermon and commenting on how far too many today, even those in positions of high authority in the Church are presuming to suggest that



our Lord's teaching and instructions are somehow now open to revision, "When our Lord, speaking for the sixth time from the cross, said, "It is finished," He used these words in a sense in which none other than He could use them. Everything which He had come into this world to do was accomplished--perfectly, entirely, thoroughly, completely, finished--so that there was nothing lacking, nothing that could be added, nothing that could be further done. He had fulfilled all that the prophets had foretold; He had realized every type of the Old Testament Scriptures; He had wrought every miracle that He came to perform; spoken every word that He was to speak; set up and established the New Kingdom, His Church; instituted the Sacraments; and made, by His now dying on the Cross, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. He had done all that was to be done, or that could be done, and had done all in such a way that in regard of every single detail thereof, as His eyes were now closing in death, He could say, "It is finished." It could not be better, more perfectly, more entirely accomplished than it is. It could not have been brought to a more thorough and complete end than it has been: "It is finished."

The Right Reverend Monsignor Carl Reid, PA
Ordinary



I Tell You a Mystery

[Fr. Peter M. Stravinskas](#)



The Resurrection - Sebastiano Ricci 1715-16

*"Behold! I tell you a mystery." —
Corinthians 15:51*

How many of us have been energized by that line from Handel's "Messiah," which leads into the magnificent trumpet flourish and aria, announcing the resurrection of the dead? But what is a mystery? Let us say what it is *not*: it is not a story akin to the who-dun-its of Agatha Christie or Perry Mason or Columbo. Theologically and even sociologically speaking, a mystery refers to the whole plan by which God saves us in Christ.

And so, it is proper to speak of the two fundamental doctrines of Christianity, the Incarnation and the Resurrection of the Lord, as

mysteries. When presented for belief, both call for a response of humility. Is it mere happenstance that to enter the Basilica of the Nativity in Bethlehem, one must bow low, in order to enter (the original door being partially blocked, so that the invading Muslim horsemen could not defame the holy site); likewise, entering the *edicule*, or burial site of Our Lord in the Church of the Holy Sepulchre requires the pilgrim to bow low to enter?

It is interesting to observe that not a few of the Fathers of the Church conjectured that Lucifer's revolt was occasioned by God the Father's declaration that He intended His Son to take on flesh. That God would become man was so repugnant to Lucifer that he shouted out his *Non*

serviam. The enfleshment of divinity was too much for that brilliant and proud angel of light.

Similarly, for two thousand years brilliant men have declared the notion that a dead Man could be raised was just too much, a lovely fairy tale perhaps, but certainly nothing that a modern person could swallow. I vividly recall getting a call from CNN on Spy Wednesday of 1994, informing me that the radical Episcopal Bishop of Newark, John Shelby Spong, had just published a new barn-burner: *Resurrection: Myth or Reality?* Needless to say, the point of his book was to assert that all the empty tomb stories were nothing more than charming myths, in the sense of fables. Would I (they asked) be willing to debate him on Holy Thursday? I agreed.

The experience was most unpleasant but ultimately successful. Spong declared that my idea of a real, bodily resurrection was absurd and untenable for contemporary men. I replied with the line of St. Paul: "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14). He smiled condescendingly and proceeded to say, "Father Stravinskis represents a point of view that no serious Catholic scholar would hold to today." He proceeded to hold up Father Raymond Brown as an example of such scholarship. I knew Father Brown personally and, it should be noted, Brown had been appointed to serve on the Pontifical Biblical Commission by none other than Cardinal Joseph Ratzinger; in fact, on Ratzinger's American lecture tour of 1988, at Dunwoodie Seminary here in the Archdiocese, he cited Brown as an exemplary Catholic biblicist.

Interestingly, Brown had written a small work on both the virginal conception of Jesus and His bodily resurrection, called *The Birth of the Messiah*, affirming both scripturally and dogmatically, a work Spong either did not know or chose to ignore. Short of divine inspiration, I pulled a line out of Brown's commentary on the infancy narratives, in which he mentions Spong: "Spong is complimentary in what he writes of me as a New Testament scholar; I hope I am not ungracious if in return I remark that I do not think that a single New Testament author would recognize Spong's Jesus as the figure being proclaimed or written about." The would-be bishop was reduced to silence.

Spong's position is that it doesn't really matter if Jesus rose from the dead in a physical body. What matters is that He is risen in our hearts. If that's the case, then why not follow Socrates, who was surely a good man and who likewise died an unjust death? Can't we remember Socrates as effectively as Jesus? There's only one problem with that approach: Socrates never even remotely suggested that he would rise from the dead, and not a single one of his disciples ever hinted at such a prospect. Jesus Christ makes that declaration numerous times, and His disciples took it very seriously as did the Jewish religious authorities, so seriously that they prevailed on Pilate to put a guard at the entrance to His tomb! If He didn't rise from dead, as He prophesied, then He is a fraud and we should have nothing more to do with Him.

As you undoubtedly know, a few years back, a restoration project was embarked upon in the Basilica of the Holy Sepulchre in Jerusalem, with particular attention given to the edicule or place of the Lord's entombment. As scientists, archaeologists and other workmen reached the slab of anointing, Geiger counters went berserk and other instruments died, affected by strong electromagnetic disturbances. This led some scientists to connect this phenomenon with the commonly accepted hypothesis on how the bodily image was transmitted onto the Shroud of Turin.

Someone might ask why I am spending so much time on technical, even scientific, evidence for the Lord's Resurrection. Isn't it enough just to believe? To be sure, belief is essential, but it is the final step, not the first. The act of faith must always be the act of the whole person, intellect and will. Therefore, what we believe can never be irrational. *Suprarational*, yes, but never *irrational*. That is why the Evangelists go to such great lengths to highlight the reality of Christ's true bodily resurrection: He eats, He speaks in a familiar voice, He can be touched, He bears the wounds of His saving Passion and Death.



A priest, recently returning from a Holy Land pilgrimage, recounts the excitement and anticipation of his group as they waited in line to enter the edicule. What would it be like to enter

the place where Christ the Morning Star, ðcoming back from deathðs domainí shed his peaceful light on humanity,ð as the incomparable *Exsultet* has us sing? The priest says that he bowed low to enter, knelt and was overcome by the emptiness of the space. ðThere was nothing there,ð he exclaimed. And then it dawned on him, ðOf course, there is nothing there. He is risen!ð Wasn't that the message of the angels on Easter morning?

Now, how does this saving truth apply to us? How does it ðsaveð us? Knowing of G.K. Chesterton's firm belief in Christ's bodily resurrection, a sceptical reporter asked him what he would do if he found the Risen Christ standing right behind him. To the amazement of the reporter, Chesterton retorted, ðBut He is!ð He is with us, not merely in some kind of ðspiritual,ð ethereal way; He is with us in a real and substantial way in the Holy Eucharist. Hence, St. John Chrysostom urges his congregationð and usð ðWhat does it matter if you do not hear His voice? You contemplate Him on the altar.ð He goes on:

ðBelieve with living faith that this is even now the same supper in which Christ took part with the Apostles. Indeed, there is no difference between the Last Supper and the Supper of the Altar. Nor can it be said that this supper is celebrated by a man and the other by Christ, because Jesus Himself performs them both. Well, then, when you see the priest present this sacred food to you, do not think that it is the priest who gives it to you, but know that it is the hand of Christ outstretched toward you.ð

Chrysostom was merely putting into elegant language the equally elegant scene portrayed by St. Luke in that most charming and moving of Resurrection appearances, the Emmaus story. You remember it well, I am sure.

It's Easter night, and two disheartened (seemingly former!) followers of Jesus are hightailing it out of town, lest they endure the same fate as their former Master. They are approached by a Stranger, who inquires about their distress and who eventually leads them through the Sacred Scriptures, so as to revive their hope in Jesus. So buoyed up by Him are they that they invite Him to have dinner with

them, during the course of which, the Guest becomes the Host, as He ðbreaks breadð for them and, in that characteristic gesture, they finally recognize ðthe Strangerð as none other than the Risen Christ. At which point, He vanishes from their sight!

How bizarre, until we realize that St. Luke wants to teach his readers and us today that having the Eucharistic Christ, one has the very same Lord who travelled the roads of Galilee. We are not at all disadvantaged; in fact, we can say that we are even more highly blessed than the Apostles because Jesus's presence to us constitutes an indwelling, whereas their experience of Him during His earthly life was external. Permit me to suggest a way of prolonging this liturgical celebration: as your grace before your festive meal today, read out Luke 24. Invite the Stranger of Emmaus to dine with you and you with Him. Thus, fulfill the petition of that lovely hymn, *Draw Us in the Spirit's Tether*, which asks ðmay all our meals be sacraments of Thee.ð

We have now come full circle. The *mysteries* of the Incarnation and Resurrection are re-presented in every celebration of ðthe sacred mysteriesðð Holy Massð as Jesus is born in us, dies in us, and rises in us. There is nothing in the edicule because Christ is in His Church, most especially in the Holy Eucharist. At the Communion Antiphon, Mother Church will have us echo St. Paul: *Pascha nostrum immolatus est Christus: itaque epulemur in azymis sinceritatis et veritatis, alleluia* (Christ our Passover has been sacrificed; therefore, let us keep the feast with the unleavened bread of sincerity and truth, alleluia).

In that haunting and venerable *Victimae Paschali*, in a play of holy paradoxes, the Church gave us the reason for our boundless joy. *Agnus redemit oves*: "The Lamb has redeemed the sheep.ð *Christus innocens Patri reconciliavit peccatores*: ðThe innocent Christ has reconciled sinners to the Father.ð *Dux vitae mortuus regnat vivus*: ðThe Prince of Life who died now reigns alive.ð

With believers across the ages, we asked the Magdalen, *Quid vidisti, Maria?*ð ðWhat did you see, Mary?ðð to which she gleefully replied: *Sepulcrum Christi viventis*: ðI saw the tomb of the Christ who lives.ð Her proclamation of the

empty tomb caused us to shout out with all the fervour and faith we could muster, *Scimus Christum surrexisse a mortuis vere*: ðWe know that Christ has risen from the dead.ö Therefore,

with eminently good reason, we plead, *Tu nobis, victor Rex, miserere*: ðHave mercy on us, Victor King.ö Amen. Alleluia.



By Fr. Peter M. Stravinskas

Fr. Peter M. Stravinskas is the founder and superior of the Priestly Society of Blessed John Henry Cardinal Newman. He is also president of the Catholic Education Foundation and editor of *The Catholic Response*.



Easter



Resurrection - Caravaggio 1619-20

*Most glorious Lord of Lyfe! that, on this day,
Didst make Thy triumph over death and sin;
And, having harrowd hell, didst bring away
Captivity thence captive, us to win:
This joyous day, deare Lord, with joy begin;
And grant that we, for whom thou diddest dye,
Being with Thy deare blood clene washt from sin,
May live for ever in felicity!*

*And that Thy love we weighing worthily,
May likewise love Thee for the same againe;
And for Thy sake, that all lyke deare didst buy,
With love may one another entertayne!
So let us love, deare Love, lyke as we ought,
—Love is the lesson which the Lord us taught.*

Edmund Spenser



Sine Dominico Non Possumus

During Easter Week, Fr John Hunwicke of the Ordinariate of Our Lady of Walsingham in England, in his blog *Mutual Enrichment* presented a three-part topic, ðWrong Priorities.ö The second of the three was entitled, ðSine Dominico Non Possumusö ó ðWe cannot live without Sunday.ö Fr Hunwicke poses the following question, and then offers a profound explanation from Dom Gregory Dixø (flawed according to some) masterpiece *The Shape of the Liturgy*.

Why does it matter whether or not the adherents of some fading religion worship over Easter? I venture to remind readers of the explanation so powerfully given by Dom Gregory Dix:



The Last Supper - Juan de Juanes 1560s

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ōTo secure [the Sunday Eucharist] a whole congregation of obscure provincials at Abilinitina in Africa took the risk of almost certain detection by assembling at the height of the Diocletian persecution in their own town, where the authorities were on the watch for them, because, as they said in court, the Eucharist had been lacking a long while through the apostasy of their bishop Fundanus, and they could no longer bear the lack of it. And so they called on a presbyter to celebrate - and paid the penalty of their faith to a man. ... Even when a church had been scattered by long persecution, the duty was never forgotten, -At first they drove us out and ... we kept our festival even then, pursued and put to death by all, and every single spot where we were afflicted became to us a place of assembly for the feast -- field, desert, ship, inn, prison, writes S Denys, bishop of Alexandria, of one terrible Easter day c. A.D. 250, when a raging civil war, famine and pestilence were added to the woes of his persecuted church.

ōThe Christian came to the Eucharist, not indeed -to learn something, for faith was presupposed, but certainly not to seek a psychological thrill. He came simply to do something, which he conceived he had an overwhelming personal duty to do, come what may.

ōWhat brought him to the Eucharist week by week, despite all dangers and inconveniences, was no thrill provoked by the service itself, which was bare and unimpressive to the point of dullness, and would soon lose any attraction of novelty. Nor yet was it a longing for personal communion with God, which he could and did fulfil otherwise in his daily communion from the reserved sacrament at home. What brought him was an intense belief that in the Eucharistic action of the Body of Christ, as in no other way, he himself took part in that act of sacrificial obedience to the will of God which was consummated on Calvary and which had redeemed the world, including himself. **What brought him was the conviction that there rested on each of the redeemed an absolute necessity to take his own part in the self-offering of Christ, a necessity more binding even than the instinct of self-preservation.**

ōSimply as members of Christ's body, the church, all Christians must do this, and they can do it in no other way than that which was the last command of Jesus to his own. That rule of the absolute obligation upon each of the faithful of presence at Sunday mass under pain of mortal sin, which seems so mechanical and formal to the protestant, is something which was burned into the corporate mind of historic Christendom in the centuries between Nero and Diocletian, but it rests upon something more evangelical and more profound than historical memories. It expresses as nothing else can the whole new testament doctrine of redemption; of Jesus, God and Man, as the only saviour of mankind, who intends to draw all men to him by his sacrificial and atoning death; and of the church as the communion of redeemed sinners, the body of Christ, corporately invested with his own mission of salvation to the world.ö



Plenary 2020: the creeping clericalisation of the laity

By [Archbishop Julian Porteous](#) - April 1, 2020



Pope Francis celebrates Mass in the chapel of his Vatican residence, the Domus Sanctae Marthae, on 26 March. Although lay 'ministry' has proliferated in the Church since Vatican II, it is not necessarily the lay vocation in the Church and broader society that the Council Fathers conceived of or taught in the Council's final documents. Yet many Catholics assume greater involvement in Church ministry rather than Baptismal witness in the family, the workplace and the world is the answer to re-energising the Church. But is it? Photo: CNS, Vatican Media.

The listening process preparing for the Plenary Council revealed repeated demands for greater lay participation in the Church. A number of the submissions insisted that lay people be able to assume roles that have traditionally been the domain of priests and deacons. The expectation that lay people should be given a greater role in the life and ministry of the Church is considered to be a fulfilment of the teachings of the Second Vatican Council. The Second Vatican Council, some say, ushered in the age of the laity.

The age of the laity?

There is no doubt that the post-conciliar period has seen an increase in lay ministry in the Church. Such ministries include Extraordinary Ministers of the Eucharist, Readers at Mass, catechists in State Schools and in sacramental preparation, pastoral council members, visitors of the sick and needy, youth ministers, and participants in a wide range of charity and justice programs. Also lay people have assumed roles of leadership in key Catholic organisations like education, hospitals, aged care services and social services.

Ministry but what kind did Vatican II foresee?

The application of word ministry to roles that the laity have undertaken does raise questions about the relationship between the ordained ministry and that performed by lay members of the Church.

In a passage on the role of the laity in the Vatican Council document on the Church, *Lumen Gentium*, the document states: 'What specifically characterises the laity is their secular nature. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven.' (LG 31)

Witnesses in the world

The Council Fathers understood that the primary role of the lay person was in fact to be a witness of faith and an instrument of evangelisation in the world. The Second Vatican Council document on the mission of the Church, *Ad Gentes*, taught that all the baptised have a missionary responsibility. It said, 'Every disciple of Christ, as far in him lies, has the duty of spreading the Faith.' (AG 23)

<https://youtu.be/3cZJ5vLC0iw> (A video with Bishop Robert Barron on Vatican II and the Power of the Laity)

The Council document on the apostolate of the laity, *Apostolicam Actuositatem*, confirms this perspective on the role of the lay person in the Church: 'The laity must take up the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in the temporal sphere.' (AA 7)

While lay ecclesial ministry may be the product of developments in the Church following the Council, it was not the primary focus for the Council.

Certain roles but never substitutes

The Council did acknowledge the role of lay ecclesial ministry and its contribution to the life and mission of the Church. In *Apostolicam Actuositatem* the Council states, 'Finally, the hierarchy entrusts to the laity certain functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls. By virtue of this mission, the laity are fully subject to higher ecclesiastical control in the performance of this work.' (AA 24)

This is explained in the Dogmatic Constitution on the Church (*Lumen Gentium*) as assistance to the pastoral responsibilities of the priest: 'Besides this apostolate which certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the Hierarchy.' (LG 33)



A manager works with colleagues. Vatican II saw the role of the laity as being in the world, living our their faith and witnessing to its reality as the key witness of Christians, rather than liturgical or pseudo-liturgical roles. Photo: 123rf.com

The clericalised layman

The Council considers that the primary role of the lay person is to be found in the world, rather than within the ecclesial environment. The experience since the Council has been a profusion of new roles for the laity within the Church which run the risk of viewing the role of the lay person in the Church chiefly within ecclesial structures and not out in the world. It is important to note that when a lay person takes on an ecclesial role, it is in union with and under the direction of the ordained ministry. An ecclesial role for the lay person does not exist in its own right.

What has in fact occurred within the Church especially over the past 50 years has been referred to as the clericalisation of the laity. This attitude continues to drive current attitudes among some that lay people should assume more roles of ministry and governance within the Church. Focus on this goal blurs the fundamental role of the lay person in the mission of the Church.



A grandmother helps her granddaughter prepare for Advent. Laity can – and do – fill many roles in the Church, yet the sacramental and ministerial priesthood is an entirely unique and distinctive vocation. Sometimes the royal priesthood of the Christian people which St Peter proclaimed can be confused with the sacramental role of the priest. One of the problems: a muddying of the concept of the lay role as leaven for society and its sphere of action. Photo: CNS

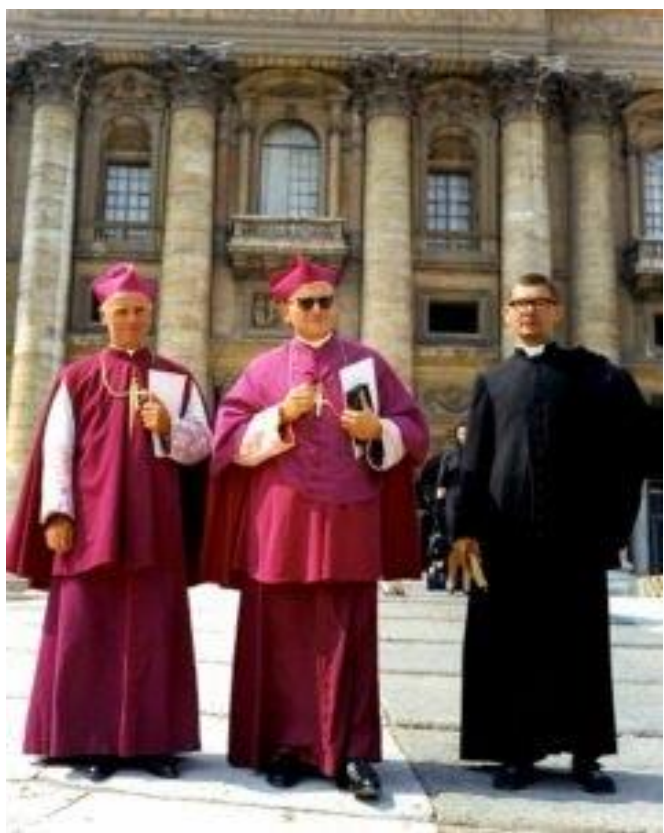
Confusion about the priesthood

The emphasis on the lay person being more involved directly within Church structures can easily lead to confusion about the role of the priest. While the priest has as his first role the mission to evangelise, he is also to be a pastor overseeing and animating the Christian community. He has the unique role of being a minister of the sacraments. His task is to enable lay people to be nourished and formed in the Christian life so that they can be effective witnesses to Christ in the world.

The dangers of a creeping clericalisation of the laity has been highlighted by recent popes. In 2002 Pope St John Paul II emphasised that the relationship between priests and the faithful is one of complementarity. Speaking to some bishops he said that the Second Vatican Council resulted in 'the awakening of the lay faithful in the Church,' but that this does not signal an alteration in the laity's role in the evangelising mission of the Church in the world.

In the name of the Council – but not of it

Polish Bishop Karol Wojtyla of Krakow, wearing sunglasses, is pictured in St Peter's Square in 1963 during the Second Vatican Council. The future Pope John Paul II helped draft council documents on religious liberty and the church in the modern world. As pope, he warned against the loss of the identity of the lay vocation when laity assume roles properly belonging to the priesthood. Photo: CNS photo/Giancarlo Giuliani, Catholic Press Photo



He commented that there were people who believed that 'the decrease in the number of priests is the work of the Holy Spirit, and that God himself will lead the Church, making it so that the government of the lay faithful will take the place of the government of priests.' He then said, 'Such a statement certainly does not take account of what the Council Fathers said when they sought to promote a greater involvement of the lay faithful in the Church.'

The Pope went on to say: 'In their teachings, the Council Fathers simply underscored the deep complementarity between priests and the laity that the symphonic nature of the Church implies. A poor understanding of this complementarity has sometimes led to a crisis of identity and confidence among priests, and also to forms of commitment by the laity that are too clerical or too politicised.'

Usurping a sacramental role?

Pope St John Paul II warned that the involvement 'by the laity becomes a form of clericalism when the sacramental or liturgical roles that belong to the priest are assumed by the lay faithful, or when the latter set out to accomplish tasks of pastoral governing that properly belong to the priest'. While recognising that lay people do assist the priest in the local parish community he stressed that 'It is the priest who, as an ordained minister and in the name of Christ, presides over the Christian community on liturgical and pastoral levels.'

He said that 'The commitment of lay persons is politicised when the laity is absorbed by the exercise of power within the Church. That happens when the Church is not seen in terms of the

mystery of grace that characterises her, but rather in sociological or even political terms.ö The clericalisation of the laity and laicisation of the clergy occurs when öit is not service but power that shapes all forms of government in the Church, be it in the clergy or the laity.ö

Confusing power with the working of grace



A photo of Blessed Franz Jagerstatter, an Austrian farmer executed by the Nazis for refusing to serve in the German war effort of World War II. Jagerstatter's Catholic conscience, which concluded the Nazis were evil, was the basis of his decision – even when clergy urged him to accept some role in the German armed services to save his life. In a very real sense he is an example of the lay vocation in its finest moment.

This point was also expressed by Pope Francis in *Querida Amazonia* when he said, öThere are those who think that what distinguishes the priest is power, the fact that he is the highest authority in the communityö and then makes reference to the teaching of Pope St John Paul II about the role is actually about the functioning of grace.

At this time it is important that a distinction is made as to what constitutes the specific role of the priest (for example, the celebration of the Mass and Sacraments); what ecclesial ministries are appropriate for a lay person to assist the priest (for example, taking Holy Communion to the sick); and what roles within the Christian community are specifically their own (for example, providing music at the Mass).

Clarifying and distinguishing the lay vocation and ministerial priesthood

As the Church prepares for the Plenary Council such considerations should assist us in ensuring that a clear distinction is made between the role of the clergy and that of the laity is retained. On this basis a sound understanding of how lay people can contribute to the mission of the Church in Australia can be articulated.

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