



<https://theses.gla.ac.uk/>

Theses Digitisation:

<https://www.gla.ac.uk/myglasgow/research/enlighten/theses/digitisation/>

This is a digitised version of the original print thesis.

Copyright and moral rights for this work are retained by the author

A copy can be downloaded for personal non-commercial research or study, without prior permission or charge

This work cannot be reproduced or quoted extensively from without first obtaining permission in writing from the author

The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the author

When referring to this work, full bibliographic details including the author, title, awarding institution and date of the thesis must be given

Enlighten: Theses

<https://theses.gla.ac.uk/>
research-enlighten@glasgow.ac.uk

Submission for the degree of

Master of Theology,

University of Glasgow

by

Anna Rae-Kelly

Empowering the People of God for the Challenge of
the Kingdom

May 1996



ProQuest Number: 10390927

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 10390927

Published by ProQuest LLC (2017). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code
Microform Edition © ProQuest LLC.

ProQuest LLC.
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 – 1346



11870 · (copy 2)

ACKNOWLEDGEMENTS

This work could not have been completed without the support and expertise of many people and it is to them that I wish to record my gratitude.

I would like to acknowledge in particular the following people for their generosity of time and wisdom: Cardinal Thomas J Winning, Reverend David Goodbourne of St Colm's, Professor Bart McGetterick of St Andrew's College, Bishop Joe Devine of Motherwell Diocese, Reverend David Hamilton of Milngavie, Doctor Doreen Grant of the Notre Dame Sisters Glasgow, the late Canon Hugh McEwan of Glasgow St. Andrew's Cathedral, Reverend Michael Paul Gallagher of Rome and Dublin and Reverend Allan Cameron of Castlemilk.

To the Reverend David Hamilton of Glasgow University my gratitude is due for his direction and supervision and an additional thank you is also extended to Professor Bob Carroll. Doctor Jamie MacNeill of Glasgow University is also due thanks for his guidance, encouragement and sense of humour in the latter period of this study.

My final and most extensive debt is to my husband John and my children Anna, Christopher and Georgia. Their constant support and encouragement were undoubtedly the major motivating factor in my completion of this task. I dedicate this thesis to them, my father George and especially to my mother Anna who inspired in me a love of theology which has become a major focus of my life.



SUMMARY

It is the intention of this research to examine current spiritual resources which attempt to empower the people of God. It will examine the need or otherwise for worship in the search for spirituality. It will investigate the impact of secularisation and explore the possibility of disempowerment of the people of God which could result from specific practices such as celibacy and restricted roles for women. It will examine the terms "marginalised" and "unchurched" in relation to the institutionalised church. It will present a critical assessment of recent surveys which highlight figures detailing the growing number of distanced, unchurched and marginalised. Finally, it will set forth clearly and concisely the needs of these groups and show how meeting their needs allows them greater and more meaningful participation in the realisation of the kingdom of God.

This study will endeavour to analyse the role of adult christian formation/education , terms which will be defined, in servicing the needs of these groups. It will examine these areas as resources which might then serve to enhance the formation of the whole people of God including those unchurched and marginalised.

Some of the theological topics highlighted herein, such subjects as the Trinity and the Kingdom of God, without doubt merit complete and independent theses in their own right. Nonetheless, in order to investigate the main themes of this study more fully, it has been necessary, albeit in summary form, that they be encompassed in order to contextualise fully the needs of the focus groups of this thesis.

In conclusion, and in light of its assessment of how religious belief and practice now stands, this research will attempt to acknowledge specifically efforts currently being made to resource the focus groups of the study; to comment on the effectiveness or otherwise of these resources; and finally to propose an added solution by offering sample material, including a limited evaluation thereof, as a further resource to empower the people of God in the work of the Spirit towards the Kingdom.

CONTENTS

CHAPTER 1	Spirituality	Page 3
CHAPTER 2	Kingdom of God	Page 15
CHAPTER 3	Worship	Page 24
CHAPTER 4	Current Attitudes	Page 35
CHAPTER 5	Secularisation	Page 61
CHAPTER 6	The Ordained Ministry	Page 69
CHAPTER 7	Marginalised Christians	Page 86
CHAPTER 8	Women in ministry	Page 99
CHAPTER 9	Pastoral Structures	Page 108
CHAPTER 10	Empowerment through education	Page 132
CHAPTER 11	The role of the Holy Spirit	Page 147
CHAPTER 12	Educational resources	Page 154
	BIBLIOGRAPHY	Page 175
APPENDICES	HNC Pastoral Care	
	Maranatha programme	

CHAPTER 1

SPIRITUALITY

**An Investigation into Spirituality as an
essential component for life.**

Focus groups of thesis

This chapter will identify the main focus groups of this thesis and it will investigate the question of whether or not spirituality is necessary in contemporary society. If spirituality is not an essential component in modern life, then efforts to provide resources to empower that spirituality of the people of God are unnecessary. However, this thesis will propose the view that spirituality is an inherent feature of human nature (Rahner 1981) and as a result efforts must be made to meet the resultant need within the people of God. This study will deal with three groups within the major community which is encompassed by the generic term of 'church'. These will be the unchurched; women ;and the ordained ministry.

The existence of discernible groups, called variously the "unchurched" and the "marginalized", who inhabit the "fringe" of the institutional church, have been the subject of recent research by a variety of theologians and Christian educationalists. This research by, for example, Groome 1980, Freire 1983, Durka 1991 and the European Values Study 1992 indicate that the numbers of unchurched are growing world-wide. Groups in a similar situation have been traced back to the Old Testament where the image of the unnamed woman in Judges 19 may be interpreted as symbolic of these fringe people (Durka 1991, Religious Education, Volume 86, page 344). This biblical analogy recognises rejection and oppression of specific social groups - a major thematic strand of this thesis. It is the contention of this research that the spiritual needs of such groups are bring largely ignored by institutional churches.

Another strand will relate to the argument that the needs of certain Christian groups, for example women, seem to be infrequently acknowledged along with groups who could be described as being on the fringe (Judges 19, Durka 1991): the marginalized, the unchurched or the distanced. These terms will be discussed and examined in greater detail at the relevant point of this thesis.

Before discussing how or if the spiritual needs of these groups are being met by the church-going community, it is first of all necessary to examine the theological reasons, if indeed there should be any, of the necessity at all for the provision of those accepted tools of Spirituality - prayer, worship. The question arises whether they are essential components for contemporary society.

The balance achieved by recognition of Spirituality, overtly demonstrated by religious practice

Christian sociologists and theologians alike express the belief that humankind needs the practice of religion and an inner awareness of God for the fulfilment of his/her humanity. The Brazilian Rubem Alves (1969) claims that a false person can be created by technology, one who is striving to find happiness in the things given by the system. It would therefore follow that according to Alves' (1969) view, any happiness achieved solely through the accumulation of material possessions is false. An equally false state could occur, however, when an individual denies the possibility of the presence of God in the necessary pursuit of anything material. It is

the process of the achievement of a balanced position that is now examined and whether or not such a position is necessary or possible in contemporary society. Galatians suggests a method of achieving a balanced position and lists the ensuing benefits:

The fruit of the Spirit is love, joy, peace, patience,
kindness, goodness, trustfulness, gentleness
and self-control. (1)

The theologian H H Price (1969) in his book Belief argues that an individual who is a religious being, motivated by her/his spirituality, is beneficial to society. This is not to suggest that non-religious persons cannot display similar qualities of love, joy, patience. Rahner (1981) maintains in his notion of anonymous Christianity that there is

faith that, by Christian conviction, really exists in
the minds of Christians and is known to non-Christians. (2)

While Rahner's contention indicates that all people have the potential for faith, and therefore for a spiritual life, Price (1969) maintains that it is the manifestation of the outward signs of that spirituality which are beneficial to society. This thesis will propose that it is the responsibility of all Christians to make available spiritual resources to those non-Christians who are nevertheless people of faith in order that such programmes may encourage the development of those outward signs of spirituality which are beneficial to society and subsequently assist in the realisation of the Kingdom of God.

Spirituality and Religiosity

The capacity for faith belongs to all people (Rahner 1981), including those who are

outwardly non-religious or non-church attenders. Such people frequently display behaviour and practices which are inchoate versions of developed forms of spirituality. Something of that serenity and inward peace which Price highlights as specifically characteristic of those committed to a religious world outlook is thus exhibited. If parallels can be found between specifically Christian practices and specific behaviour within secular practices for example caring for the elderly in state establishments, then the absence of defined religiosity does not necessarily imply a lack of spirituality. The religious dimension has been described as a natural human development , as argued by the theologian William James (1902) at the turn of the century. This is supported by more recent theologians, such as Michael Paul Gallagher (1995), who uphold the notion that :

theologically the desire for God is natural in that
all are drawn toward God whether they know it or not. (3)

Spirituality might be seen as the vehicle for the perfection of personal being, part of life and action through a relationship with the Divine. The function and purpose of this quest for spirituality draws together in harmony the Christian life with the requirements necessary to live in contemporary society. The absence of such a balance could result in a consumer mentality where fulfilment is found in the acquisition of things, in spending, in the desire to have and to consume. The pressures of modern living seem to have encouraged a pragmatist temperament which demands a concentration on the present, the tasks to be completed, the physical needs to be filled.

Imbalance examined

Minimising God's role in the daily life of humankind is not symptomatic only of contemporary society. Historically, Ignatius of Loyola attempted to call people of his time to a deeper spirituality through spiritual exercises which were, as described by Rahner (1967):

chosen with a view to lead man to conquer himself, to disengage himself from the fatal influence of evil affections and, with his heart thus set free, to trace out for himself the plan of a truly Christian life. (4)

In the Ignatian view a believer is expected to strive for God in this life by changing the self. Efforts have been made to understand why humankind's awareness of God has been minimised. In John Macquarrie's (1990) view, a possible exaggeration of the transcendence of God occurred, so much so that God became initially distant then totally removed from humankind's reality.

Another view which attempts to explain the imbalance is to be found in the traditions of the Roman Catholic Church when the Mass came to be said in Latin, when the priest held the prominently active role and the laity a passive one, when there was a slow decline into the silent pronunciation of the words of the Canon because of their sanctity. Although the celebration of the Mass has altered since then in that it now lays a focus again on the participation of the community as the people of God, it could be claimed that such traditions so long adhered to, served to distance people from God. One result of this might be that this distanced God of mystery and awe would have little relevance in daily life events so in the course of time many came to believe it is by personal effort that success is born. Since the proclamations of the

Second Vatican Council (1962-1965), the twenty-first ecumenical council in the church's history, the Roman Catholic community has been urged to recognise their role of discipleship to priest, prophet, king, with God as the pivotal force.

Attempts to correct the imbalance

To redress this imbalance further, many Christians today are attempting to find spiritual cures, to find ways to change the self, to disabuse self of the notion that production and consumption is the essence of life. Some American youth for example, disenchanted with materialism, are seeking out methods of involving themselves in spiritual pursuits. Much of the searching has resulted in non-Christian expressions, such as explorations into Eastern mysticism. Such a quest into spirituality upholds the theories of many contemporary thinkers who maintain that the need for a spiritual dimension is a fundamental trait in humankind.

This therefore goes some way toward answering the question - is spirituality an essential component for life? In humankind's restlessness there appears to be a quest for a different vision, a new wholeness and depth, a wider interpretation of human life that will involve humankind's need and impulse towards the infinite. Macquarrie (1992) contends that this meaning is to be found in the presence of a Transcendent Reality which is nearest of all in the daily lives and work of every individual.

Spirituality - an essential component for life

This chapter opened with a discussion on whether or not Spirituality is an essential component of life in contemporary society. The possible results of its absence have been examined and an acknowledgement of a need for deeper meaning is emerging, highlighted by the quotations from the theologians above. Humankind's restlessness, his/her inner search might be seen to be concisely summarised in the words of a third contemporary theologian, Karl Rahner. Rahner(1967) maintains that humankind without God would no longer be brought face to face with the reality of his own existence. He would never

face the totality of the world and of himself (sic), helplessly, silently, anxiously. He would remain mired in the world and in himself, and no longer go through that mysterious process which he is. (5)

One possible conclusion from Rahner's view is that society must therefore somehow be empowered to move toward the numinous in its search for new and deeper meaning. Martin Luther stressed the importance of remembering the ever and omnipresent God who gives direction to life and sustenance in labour. He encourages reflections on faithfulness to that God at the end of each day and a seeking of His protection during the night. Lutherans, Anglicans and Roman Catholics all stress the importance of daily prayer to bring about a deeper awareness of the ineffable one, and to quiet what is seen as the longing in the human heart. This notion of a longing has also been described as a void and has frequently been attributed to the secularisation of society (Gallagher 1990). Christians maintain that religious formation can fill the void and it is this point that now needs examination - whether or not Christianity is fulfilling its role to transform the heart of the human person. This is not to suggest that other religions fail to challenge and meet the spiritual needs of their communities, but it is the remit of this

thesis to examine the need for a spiritual relationship with God within Christian community in contemporary society. Many Christians uphold the belief that it is through the inner quiet which can be attained in prayer and worship that transformation of the heart can begin, that in contemplation of God a person can worship Him and humbly acknowledge sinfulness. If no time is given to this type of prayer in the quest for religiosity as a vehicle which expresses inner spirituality, if there is no acknowledgement of its need then an inability to be aware of sin might result and without this many theologians would argue that forgiveness would be difficult (Sheen 1977). The aforementioned transformation of the heart would in this way be greatly hindered.

Religious practice motivated by Spirituality - possible dangers

It could be contested that religion can lead to division brought about by fanaticism; that it can be superstitious and thus prevent growth through knowledge; that it can be moulded into a tool to avoid responsibility; that it can be exclusive in a selfish search for salvation. But it might also be recognised that a religion practised in maturity, related to real life, involving will and intellect as well as emotion can be a powerful contribution to the transformation of the human heart and thus lead to the enrichment and development of the person. It has been argued that being human involves Spirituality which, in order to be more complete as individuals, must be acknowledged and brought to maturity. One contention is that this can be achieved through the ritual of religion (Gallagher 1990, Hess 1990). Many find that thirst for mystery and meaning is quenched in the practice of Christian religion. The

Christian vision can bring about freedom from prejudices, freedom from the obsession for possessions and enables the believer to rise above his/her weaknesses. A truly Christian vision it might be claimed is not one which promotes religious individualism as the predominant Spirituality. Rather the Christian is invited through faith in God to let go of self and securities, to take the form of a slave (Paul to the Philippians 2:6-7), to relive the self-emptying of Christ. Christ's message involved the appropriation of the Kingdom of God, the hopes for a kingdom of justice and peace, the hope for the fullness of life without end which, for the believer, only God can give. But in the Christian religion as in others this is not sought or achieved in isolation from neighbour. Jesus of Nazareth's teachings and parables, along with his actions, proclaim the message of the transformation of the human heart in the establishment of the reign of God but this also involves the transformation of oppressive social structures which exclude the less able, the poor, the marginalized. (Matthew 5:20; 7:21; 18:3; Mark 9:47; 10:23-25; Luke 18:25; 3:5). Virtue and conversion within a Christian religious vision are not held to be private realities in individual's lives, but they also are seen to have a necessary and inevitable public end whereby the converted and virtuous person acts for the well-being of others. Martin Buber (1937) explains that humankind needs neighbour to become more complete as individual.

The possible effects of secularised society on twentieth century communities have been discussed this far. The question regarding humankind's need for a Spiritual fulfilment has been posed. This has led to the recognition that a realisation of this need seems to be emerging and the resultant revival of a need for Spirituality in

what might be regarded as its truest form: the search for fulfilment in God and the invitation to assist in the realisation of the Kingdom of God. The theologian Buber (1937) echoes Christ when he points to an essential component in this quest: the need for and love of neighbour. Christians uphold the belief that the growth and extension and celebration of the Kingdom of God cannot be achieved unless it is done in unity with brothers and sisters of humankind.

This chapter has attempted to identify the main focus groups of this thesis and has arrived at the conclusion that religiosity as a vehicle to express inner spirituality is necessary in contemporary society. An investigation into what is meant by the Kingdom of God is now required at this point to explore fully the link between Spirituality and the realisation of the Kingdom.

REFERENCES - CHAPTER 1

1. Galatians 5: 22-23 in Warnbrough H et al (Ed), The New Jerusalem Bible, Darton, Longman and Todd, London, 1994. This version will be used for all biblical quotations cited throughout this thesis.
2. Rahner K , *Epilogue* in The Church of the Future by Buhlmann W, Orbis Books, New York, 1981 page 192.
3. Gallagher M P, What are they saying about Unbelief?, Paulist Press, New York, 1995, page 24.
4. Rahner K, *Ignatian Mysticism of Joy in the World* in Theological Investigations 3 Darton Longman and Todd, London, 1967, page 43
5. *ibid*, page 48.

CHAPTER 2

THE KINGDOM OF GOD

**The connection between the presence of
Spirituality and the Kingdom of God:
theological explanations of the term and
consequences of the belief.**

Teachings concerning the Kingdom of God

While recognising that the literature and theology concerning the Kingdom of God are extensive, it is appropriate to the purpose of this chapter to concentrate mainly on the presence of spirituality and its relationship with the eschatological hope. It is possible to see the realisation of the Kingdom as central to a religious vision both for an individual in pursuit of spirituality and for the institutional Church as it guides its members in corporate worship, prayer and pastoral care. The teaching concerning the realisation of the Kingdom has been recognised as central to a religious vision for a number of reasons. Firstly the imminence of the Kingdom was a keynote teaching point of Christ Himself in that the Kingdom is within reach of each of us,

asked by the Pharisees when the kingdom of God was to come, He gave them this answer 'the coming of the kingdom of God does not admit of observation and there will be no-one to say Look it is here! look it is there! For look, the kingdom of God is among you (Luke 17: 20-21).

Through the gospels a recognition of Christ's sense of God's presence is possible in certain sections, such as in the use of the term "Abba" (Mark 14:36) and again in

Everything has been entrusted to me by my Father; and no-one knows who the Son is except the Father, and who the Father is except the Son and those to whom the Son chooses to reveal Him (Luke 10:22).

He teaches this closeness of God to humankind particularly to the weak and insignificant (Matthew 6:25-33; 10:25-29) which is highly significant to this study. This is crucial to a religious vision because a particular emphasis of Jesus' ministry was the priority He gave to the "little ones" (Matthew 18:10); the Lost Sheep (Luke 15:3-7); and the blind beggar (Mark 10:46-52). Such examples highlight Jesus'

concerns for those who were cast out by oppressive social structures. For the purposes of this thesis such groups will be regarded as biblical equivalents of those marginalized from today's outwardly practising community of faith. The relevance of Christ's focus on them can therefore be recognised as highly significant to the topic of this research. Christ called for reconciliation within community and for followers to be perfect as God is perfect. The immanence of the reign of God is identified by Christ as being when justice, peace, perfection, joy and fullness are made available to all, including those marginalized. If a central theme of this thesis is the provision of spiritual resources for these marginalized from a community of faith, then an important aspect of this study is a justification of such a requirement of the Kingdom be made. This possibly can be achieved by a brief examination of the focus given to those marginalized as far back as the Exodus in the Old Testament as well as in the New Testament. Jesus' words and actions indicate that the accessibility of God's reign is possible even if the consummation of that reign is yet to come.

An understanding of the term Kingdom

The notion of the coming of God's reign, a keynote theme of Christ's mission, has its roots in the history of theology of Israel, the origin of which can be traced through ancient scripture. The idea of the ultimate sovereignty of God (Hebrew - *malkuth shamayim*) reaches back to God's involvement with His chosen people, to God's salvific power in the history of Israel, and to God's activity in ruling as King highlighting the salvation aspects of God's intervention. This can be easily traced

from the Exodus texts onward - the delivery from Egypt, the protection and guidance during the desert wanderings, the establishment of the covenant, the gifting of Canaan, the establishment of a monarch, the faithful remnant. The monarchy's exploitation of the weak, its injustices and eventual failure and destruction, gave shape to a renewed theology of God's absolute reign over Israel. Jeremiah foresees a new ruler:

look, the days are coming, Yahweh declares, when I shall raise an upright Branch for David; he will reign as king and be wise, doing what is just and upright in the country... (Jeremiah 23:5-6).

The inclusivity of the marginalized in the Kingdom

God's reign then is the metaphor expressing God's sovereignty over Israel; he is the King God who was to protect the Israelites from destruction, upholding justice, befriending the weak and the defenceless. In order to bring about the Kingdom of God, it is necessary to transform the human heart and remove the oppressive social structures that dehumanise and exclude the poor and defenceless.

Shout for joy, daughter of Zion, Israel, shout aloud.
Yahweh has repealed your sentence, He has turned your
enemies away. You have nothing to fear... (Zephaniah 3:14-16).

These themes are later taken up by Jesus of Nazareth at the beginning of His public life and pronounced to be fulfilled through Him ;

The spirit of the Lord is upon me, because He
has anointed me to preach the good news to the afflicted.
He has sent me proclaim release to the captives and recovering of sight to
the blind, to set at liberty those who are
oppressed, to proclaim the acceptable year
of the Lord. This text is being fulfilled even while
you are listening (Luke 4:18-22).

The themes of peace and justice are given constant and central emphasis throughout the Old Testament and become central teaching in the ministry of Christ. The term the "reign of God" frequently occurs in the New Testament and to many Christians, by His words and actions, Christ emphasises the role of justice, integrity, liberation from oppression as significant factors in the bringing about of God's reign. It will therefore be argued in this thesis that it is through recognition of and action to bring about these factors for those marginalized that the reign of God can be brought to greater fulfilment. Jesus calls Israel to accept the approaching reign of God thus opening self to a new life (Mark 1:14-15). In the Old Testament the poor and defenceless had been exploited by the monarchy and the wealthy but in the reign of God this will change:

Go back and tell John what you hear and see; the blind see again and the lame walk, those suffering from virulent skin diseases are cleansed, and the deaf hear, the dead are raised to life and the good news is proclaimed to the poor (Matthew 11:4-5).

It will be the contention of this thesis that this "good news" is not currently being adequately offered to those marginalized thus the realisation of the Kingdom is not being assisted. Jesus demonstrates salvific power when he not only physically cures the sick and crippled but calls them back into the community (Mark 1:40-45). Leprosy, a disease symbolic of mortality in the Bible, is cleansed and demonics are liberated and restored to their families (Mark 5:1-20). Jesus not only associates with those excluded from society but also aligns Himself with the marginalized, tax collectors, women, Samaritans, Gentiles, and by doing so brings about a certain healing in that he draws such people back into community acceptance, symbolised for example in such figures as Mary Magdalene and Zaccheus. Such actions signify

the salvific and inclusive nature of God's reign. Jesus ushers in the long-awaited reign of God where justice, forgiveness, reconciliation and peace are evident.

Current pastoral implications of inclusivity

The primary concern at this point is to examine the pastoral implication of Jesus' teaching of God's Kingdom for Christian faith today. Having examined the possible meaning of the metaphor reign of God and the salvific thrust of Jesus' mission within, it is now important to attempt to reinterpret Jesus' preaching of the imminence of the Kingdom and its meaning today. This must be done in the light of contemporary experience and conscience and in efforts to reach out to today's marginalized and oppressed.

Impact of theological interpretations

Johannes Weiss published Jesus' Proclamation of the Kingdom of God in 1892 as a result of which the eschatological nature of Jesus' preaching had to be examined. Jesus himself seemed to expect the imminent arrival of the end time which was understood to be God's salvific time long awaited by the post - exilic Israelites. Although God's reign of the New Testament had profound roots in the Old Testament Jesus Christ brought about a fundamental difference in its understanding because of the emphasis and particular character He gave to the metaphor. To Weiss and others this was understood to mean that the Kingdom is not something within the grasp of humankind but something rather which breaks into

the human situation as a mighty, unexpected act of God. So the Kingdom is understood to be futuristic, humankind can only await its coming and can neither hasten nor delay it. However, at times Christ spoke of the presence of the Kingdom,

nor will they say, 'Lo, here it is!' 'There!'
for behold, the reign of God is in the midst
of you (Luke 17:20).

This understanding of presence caused C H Dodd (1935, 1961) to investigate the eschatological promise. To Dodd, the Kingdom of God had already arrived in Jesus Christ thus giving a past oriented character to the Kingdom where the memory is kept alive and thereby implying that the future has nothing to reveal. While recognising that any study of eschatology is worthy of extensive independent research, it is nevertheless important that this thesis provides a basic summary of this theological field. This is necessary because this research will contend that the inclusivity of all is fundamental for all people to be given the opportunity to participate in the realisation of the Kingdom.

The Gospel commentator Rudolph Bultmann (1958), a contemporary of Dodd's, evolved an understanding of existential eschatology maintaining that God's self-revealing is to be realised in the present, constantly, but it becomes such only in the preaching of the Word and through its transforming power. In the proclamation of the Word the historic figure of Christ merges with current reality (Perrin 1967 on Bultmann's position). The notion of proleptic eschatology echoes and modifies these findings in that proleptic eschatology emphasises past, present and future. The Kingdom of God is thus seen to be rooted in the past (especially in the Resurrection

of Jesus), anticipated in the present but yet to be revealed as something really new in the future.

Conclusion and justification for involvement in the Kingdom

All of these schools of thought are bound by one common strand - that the Kingdom of God has already come in Jesus Christ and that it will be realised in God's sovereignty over the life of all humanity and creation in the fullness of time. Its progression is shaped by the past but the present has something vital to offer to its final, future completion. Therefore, the realisation of the Kingdom demands responses from our present reality. This accordingly offers a justification within the term reign of God for responding to the Biblical challenge for justice, integrity and liberation from oppression. The Second Vatican Council states that the vocation of the Christian is "to make ready the material" of the Kingdom and that the "fruits" of our efforts will endure in the final Kingdom (*Constitution on the Church in the Modern World* - Articles 38 and 39).

For after we have obeyed the Lord, in His
Spirit nurtured on earth the values of human
dignity, brotherhood and freedom, and indeed
all the good fruits of our nature and enterprise,
we will find them again, but freed of stain,
burnished and transfigure. This will be so
when Christ hands over to the Father a Kingdom,
external and universal; a Kingdom of truth and life,
of holiness and grace, of justice, love and peace (Article 39). (1)

Thus, if there is a call to discipleship through the understanding of the meaning of reign of God, to "nurture on earth the values of human dignity" then it can be argued that it must involve not only the pursuit of holiness but also, in the present reality of

social transformation, the promotion of justice. This then can be seen as a theological expression of the need for the provision of resources to enhance the spiritual formation and development of the marginalized and unchurched. It can also be recognised as a duty of Christians to bring all people who so desire it to

a level of competence which enables them
to courageously express their faith. (2)

The absence of commitment to such efforts results in a certain failure to follow Christ's example of emphasising the total inclusiveness of the isolated, through His words and actions, and therefore limiting God's salvific power in the realisation of the Kingdom. Before beginning a fuller analysis of the strategies required to bring about the necessary commitment to an inclusive rather than exclusive model of church, some consideration is necessary of how the practice of worship in its current forms interfaces with this pivotal need for inclusivity.

REFERENCES - CHAPTER 2

1. Flannery A (Ed), *Constitution on the Church in the Modern World* in Vatican Council II: Volumes 1 and 2, Dominican Publishers, Dublin, 1988, article 39.
2. International Federation of Catholic Universities, Culture Chretienne et Droits de L'homme, Paris, 1991, page 16.

CHAPTER 3

WORSHIP

**The role of worship in the practice of
Spirituality in order to assist in the realisation
of the Kingdom of God**

The meaning of worship

It is now necessary to examine the question regarding the role of worship in the Christian context and its necessity or otherwise in contemporary society. A fuller understanding of the meaning of the term worship will be sought below. Worship brings together faith and action resulting from a direct gift from God:

Ultimately, whatever particular expression it may take, worship is the outcome of God's gracious self-gift. (1)

This "gift" should benefit and include all - particularly the marginalized and the unchurched, in keeping with Jesus' association with 'marginal people' (Matthew 11:19; Luke 15:1). Such inclusivity is essential to the realisation of the Kingdom of God. For the purposes of this thesis the term 'worship' will be understood within a Christian context to mean

a response of adoration evoked in one who has encountered the presence of God. (2)

In this understanding there is no denial that for other religions Jesus Christ is not the total manifestation of divine presence. Notwithstanding these other beliefs, this thesis will discourse from a Christian theology, where the concept of God is inexorably linked to involvement in worship. This is not to suggest that God's existence is dependent on the human mind or prayers.

The notion proposed by such theologians as Ninian Smart (1972) where God is the focus of worship promotes questions of a doctrine whose

Central concern is to name the God who redeems us in Christ and defines us through the Spirit. (3)

Such questions involve the relationship of God to the World and consequently, according to Smart, the doctrine of the Trinity which directly affects the practice of worship. A brief consideration of Trinitarian theology is needed at this point because this doctrine provides the basis for christian worship.

Trinitarian worship

Barth (1975) maintains that God is hidden, concealed, veiled; that God is transcendent and that the mystery therein cannot be emptied. For Barth this transcendence is particularly real for two reasons. Firstly because humankind are creatures and secondly because we are sinners and that communion with God can only be restored by Him, not by humankind. The purpose of revelation then is to bridge the chasm between humanity and God. Barth's basis for his doctrine of revelation is rooted in the fact that God has spoken. He has established a relationship with humankind, His Word (Jesus Christ) has come into the darkness. Barth speaks of an indissoluble unity between God and His Word thus when Christ reveals Himself through the bible and through Himself, the hidden God becomes unveiled and historical God in his eternity is a becoming event in the historical Jesus. God reveals Himself as Lord in a three-fold repetition:

- (a) revealer
- (b) revelation
- (c) revealedness

It is argued by Barth that God is always the subject of revelation and as active subject God is the revealer otherwise revelation would be about God, not of God.

So it follows that He is the source and the subject. Although revelation is identical with the revealer it might also be argued that it is critical to observe the proper order of the relationships.

God the Revealer corresponds to the Father in the Trinity. He is the Principle. Revelation is God's self-disclosure. The action of God involves the unveiling of Himself, communicating Himself and is identical with what He reveals. He reveals not something about Himself but His revelation is with a historical event - Jesus of Nazareth. He reiterates Himself to the world in this event, His eternity becomes temporal in Jesus. Thus the unity of revealer and revelation is preserved, becoming unlike Himself yet still Himself. For Barth, salvation is God's gift of self.

The question now arises: what does God effect in His revelation? Barth speaks of one God in three distinct modes of Being and the third mode, God as revealedness, is the Holy Spirit. If the belief is held that revelation takes place in humankind through the work of the Holy Spirit and if only God can effect communion with Himself, then this Spirit must be of God and must be equally divine.

So Barth's theology of revelation implies a trinitarian interpretation of God. God is seen to identify Himself with humanity in the history of Jesus of Nazareth. A more recent theologian, Karl Rahner, contextualises Trinitarian thought in the contemporary pastoral situation. Rahner speaks of a real self - communication of God taking place in the Incarnation and in grace. He understands salvation to involve God's saving action in Christ and in the Spirit which must be the action and

communication of the true God. In the incarnation of the man Jesus Christ it is God's very Son who speaks and acts. The Holy Spirit is understood to be the self-communication of God through grace. The pastoral implication of this Trinitarian theology is that Christian salvation has to do with Father, Son and Spirit:

The Christian interpretation of the transcendental experience of God consists in the fact that the holy mystery is present not only as a remoteness and distance which situates us in our finiteness, but also in the mode of an absolute and forgiving closeness and of an absolute offer of Himself, all of which takes place of course only by grace and in the freedom of God communicating himself. (4)

The Christian doctrine of the Trinity is founded in the revelation of salvation as gift of the Father realised in the death and resurrection of the Son, Jesus Christ and communicated by the Spirit who is sent from the Father by the risen Christ.

While recognising the theological questions currently being examined regarding the Holy Spirit, by for example Alasdair Heron's discourse on the filioque in his text Spirit of God, Spirit of Christ (1981), it is nevertheless possible to reiterate the statement above that Christians pray with Christ through the Spirit giving glory to the Father.

Rahner (1967) states that

a transcendental knowledge of God is inevitably present in the depths of existence in the most ordinary human life. (6)

Worship is the vehicle which allows this knowledge of God to be expressed. When Trinitarian theology is thus linked to an understanding of worship, its role becomes

fundamental in the practice of a spirituality which prompts an individual to become involved in the task of realisation of the Kingdom of God.

While there are other theological perspectives on the notion of Trinity, for the purposes of this research the Trinitarian theologies of Barth and Rahner will remain the foundation from which the reason for worship and its impact upon the marginalized and unchurched will be pursued.

The challenge of worship

From the earliest days of the Christian church the idea that worship is the outcome of God's gracious self-gift has resulted in the coming together of the faithful to pay reverence to God. This implies a desire on the part of the faithful to enjoy a relationship with God and a God who fulfils that desire.

The core idea of worshipping might be understood to be the performing of a piece of ritual involving overt action. Liturgy is recognised as the formal public worship of Christian assemblies. The high point of liturgical life is the Lord's Supper where there is recognition of the community's desire to share in the life of Christ, thus entering into a relationship with God through Jesus Christ. This involves a call to Christian believers to be in union with Christ in an attitude of self-giving. Paul's letter to the Romans, for example, calls on the faithful to contribute to a common fund for Jerusalem's poor:

Macedonia and Achaia have chosen to make a
generous contribution to the poor among God's holy
people at Jerusalem. Yes, they chose to... for if Gentiles

have been given a share in their spiritual blessings, then
in return to give them help with material possessions
is repaying a debt (Romans 15:25-27).

Christ challenged oppressive social structures which de-humanised and excluded the poor (Matthew 18:10; Luke 15:3-7; Mark 10:46-52). By challenging the community to share their material belongings, Paul is encouraging followers to respond to the needs of the poor, thus responding to Christ's call for inclusivity. Paul recognises that all Christians are members of the Lord's body and this inclusivity must be reflected at the Lord's table. Worship is not to be self-serving or individualistic and there must be no divisions or factions which can destroy true fellowship.

In the first place when you assemble as a church
I hear that there are divisions among you; and I
partly believe it for there must be factions among
you in order that those who are genuine among you
may be recognised. When you meet together it is not
the Lord's supper that you eat. For in eating each one
goes ahead with his own meal and one is hungry and
another is drunk. Do you not have houses to eat and
drink in? Or do you despise the Church of God and
humiliate those who have nothing? (1 COR. 11:18-22).

Paul's command for unity and equality encompasses a contemporary call to minister to and to be inclusive of today's marginalized.

The Lord's supper is the proclamation of the Gospel:

Whenever you eat this bread and drink this
cup you are proclaiming the Lord's death
until he comes (1 COR. 11:26).

Here is expressed the eschatological hope of the Christian; the sacrifice of Christ is being remembered and the Christian certainly of Christ's second coming is affirmed as the biblical commentator William Barclay (1967) asserts:

The Lord's supper is the unchanging statement of

that which is unchanging in Christianity. The centre of Christianity is what Jesus did. The Lord's supper is the permanent dramatic pronouncement of the unchanging divine action in Jesus Christ, which Theology interprets and reinterprets continuously. (6)

These statements help to highlight the importance placed on the Lord's supper by the Christian body of believers. It is the act or ceremony in which these faithful revere and respect God. The Lord's supper is recognised as the way the Christian community lives its worship in Spirit and in truth, a meal to which they are invited as guests of Jesus Christ from which no member of the body of Christ is excluded. The actual form of worship will be better understood if some of its basic characteristics are highlighted at this point.

Worship in the Christian Church is seen to depend upon the prior action of God. This comes from Christ in whom God's revelation is most fully manifested. The worshipper is called to respond to that revelation and this involves response and word. Worship in the Christian context is understood to express the superiority of the one worshipped. The elements of this response take place primarily in Christ - in his life and his humanity culminating in the perfect offering of his death. To the Christian this offering is accepted in the Resurrection. Worship is seen to be the Christian's participation in Christ's revelation and his response. These two movements are believed to be found in the Word of God which is revelation and the response which is sacrament. These are not isolated events in the act of worship. A unity of both is acceptable but the primary understanding of each is important. A second characteristic of Christian worship is the role of the Holy Spirit. To the

person of faith it is the Spirit of Christ which motivates and enables worship. The earlier statement of the Spirit being the self-communication of God, the revealedness in Barth and Rahner's Trinitarian theologies emphasises this belief. The essential role of the Spirit is also emphasised by Panniker (1973) who contends that it is the Spirit that leads humankind to an awareness of the need for others.

Justification for worship as an essential aspect of this thesis

Christian worship is corporate. This notion was highlighted earlier in the writings of Paul who proposed that to be in Christ means to be incorporated into his Body. This understanding is essential to the subject matter of this thesis, because if humankind is united by Christ through the Spirit to give glory to the Father (see understanding of Trinitarian theology above) then this corporate worship must be a unification of all members of the body of Christ. It therefore follows that if some members of that body are excluded, or if there are deliberate divisions or factions then the whole body will be affected. This is not to suggest that all humankind must necessarily worship God in a uniform way. If the Spirit is the motivator then each individual must be allowed to respond to the Spirit in the way best understood by that individual. It is when the Spirit's power in faith communities is diminished because of injustice or lack of resources or because of exclusiveness that it could be argued that the Spirit is being diminished within corporate worship if some members of the body are excluded. All Christians are therefore called by their belief to respond to the needs of the whole body to assist in the realisation of the Kingdom which will be

rooted in justice and peace, drawing all people into the building up of the Body of Christ, of which we are all members.

The value of corporate worship

To the Christian person, then, the Lord's supper is the manifestation of the community's shared life in Christ where each member expresses their identity as co-worshippers with Christ, and as such all are equal in their calling. This is one reason why Christians stress the extreme importance of the Lord's supper and through it corporate worship. This is not to suggest that the spiritual life of a believer is limited solely to participation in the Liturgy.

The Christian is indeed called to pray with others, but he/she must also enter into his/her bedroom to pray to the Father in secret; furthermore, according to the teaching of the apostle, he/she must pray without ceasing. (7)

In corporate Christian worship the gifts of all are placed in the service of the building up of the Church. Church attendance is held by the faithful, not as a duty or a weekly revitaliser, but rather, for the reasons outlined above, as a manifestation of the community's shared life in Christ. Worship is therefore recognised as vital to the life of the church, enabling it to function as well as being an end in itself. The Second Vatican Council asserts that the church is focused on the living reality that is Christ and that is where Christ is fully revealed as mediator, high priest and transformer of the world. If humankind participates in the Son, then every being is a representation of Christ. If humankind is thus so integral a part of Christ and if Christ's reign calls for justice and inclusivity, then it follows that each being is called to participate in the realisation of Christ's Kingdom. The outward evidence of this

participation outlined in this chapter has been through the act of worship. The following chapter will identify and investigate the possible ramifications for a person/ community of faith when corporate worship in the form of Sunday liturgies is no longer valued as a vital component for a spiritual life.

REFERENCES - CHAPTER 3

1. Komonchak J A et al (Ed), The New Dictionary of Theology, Gill and McMillan, Dublin 1992, page 1105.
2. ibid.
3. ibid, page 160.
4. Smart N, The Concept of Worship, Macmillan, London, 1972, page 86.
5. Rahner K, Foundations of Christian Faith, Darton Longman and Todd, London, 1978, page 57.
6. Barclay W, The Lord's Supper, SCM Press, London, 1967.
7. Flannery A (Ed), Vatican Council II: Volumes 1 and 2, Dominican Publications, Dublin, 1988, article 25.

CHAPTER 4

CURRENT ATTITUDES

An examination of current attitudes to the outward practice of spirituality:

- (a) religious indifference**
- (b) anonymous Christianity**
- (c) surveys and statistics**
- (d) secular indoctrinations**
- (e) positive responses**
- (f) attitudes to the non-ordained**

Introduction

This chapter will examine current attitudes to church attendance and spirituality and will attempt to offer a critical analysis of a variety of recent statistical evidence which indicates an apparent contradiction between a general fall in church attendance over the last decade and the presence of an acknowledged awareness of inner spirituality. The figures which will be discussed reflect the drop in people attending church services as well as the significant proportion of non-church goers who have acknowledged spiritual experiences in their own lives. Such statistics confirm the opinion of that bank of theological opinion (including Rahner 1967, Gallagher 1990 among others) which proposes the view that every individual is capable of spiritual response. This thesis will develop this key issue further and call for both new strategies (Freire 1972, McBrien 1973, Groome 1980) and a new language of faith (Gallagher 1990) which will allow churches to reach out to marginalised groups through such media as inter-denominational activities and directed spiritual/educational resources which may be specifically designed to enable the people of God to play a more active part in the realisation of the Kingdom of God. The statistical evidence considered, and the analysis derived from it, will be used in this study to highlight current attempts by the Church of Scotland and Roman Catholic communities to meet the needs of church-goers and, where specific programmes exist, the marginalised. Before engaging in such an examination, however, a consideration of current attitudes is necessary.

Changing Attitudes

Liam Ryan, writing in The Tablet in 1985 (*The Task of the Church*, 16.3.1985), stated that "values and beliefs are increasingly a matter of choice, less a matter of tradition..." (1) and in particular he said that "religion has become a much less certain matter" (2) . It is possible to draw the observation, as a result, that changes in the values and beliefs held by society at large might be contributing to the religious uncertainty implied by Ryan. Among the major sociological changes of the last two decades in the United Kingdom are such issues as attitudes concerning freedom of choice, the paradigm change in the whole notion of family, the rise of individualism and the rejection of imposed authority. Each of these issues constitutes a major challenge for the institutional churches, in that each of these factors have contributed to changing attitudes towards religion and its practice. When such previously held convictions are no longer recognised as certainties, a certain fragmentation within the structure of society begins to occur and churches begin to find themselves with a much less united community. Rather than trying to find ways of coping with this challenging diversity of needs, the temptation may be to continue to offer a traditional menu for those who still want it and to ignore the increasing numbers who have different and have more difficult religious needs.

Indifference to Matters of Faith

James Fowler (1981), the American educational psychologist/theologian, speaks of stages of faith by which he means a language of faith which naturally changes and

expands through the different phases of the life of each individual. Fowler maintains that each individual is destined to experience a series of eight life stages during which a development occurs and the individual is consequently challenged to a deeper social contact. Fowler's stages of faith will be examined more fully and critiqued in a later chapter, but for the moment stage three in Fowler's theories is cited as normally the language of the adolescent while stage four seeks the development of the adult into fuller maturity. Many churches and the communities within them can still be characterised as functioning within stage three where acceptance of an authority beyond the self is the norm. The more complex culture of today's society seems to demand a more suitable spiritual nourishment.

Fowler's stage four seems to recognise this demand when the focus is on encouraging in people a faith of personal decision rather than one of more conventional belonging; it focuses on a more conscious commitment, less dependent on support structures, thus becoming more capable of coping with a new diversity of attitudes and lifestyles in the environment in which they find themselves. This echoes the liberation theologian, Juan Luis Segundo (1978), who called for the "urgent task of winning personal conviction"⁽³⁾.

This hope for a move from conformity to personal commitment is heard in the views of many church leaders, for example the Roman Catholic Bishop Joseph Devine of Motherwell, whose analysis is outlined below. Segundo (1978) acknowledges that there might be a temptation to

maintain consumer majorities who are artificially
bound to Christianity. (4)

In such a situation religion becomes only an activity which operates on the outer edges of society rather than being the central source of empowerment for the people of God.

Church Attendance/Non-attendance

In those communities where there is still a good attendance at weekly services, the question now often posed is whether their attendance has to do with habit, fear, clarity or conviction. It will be argued later in this thesis that falling Church attendances can be a result of irrelevance, a view proposed by de Lubac (1989):

If all too often today people find their lives
withdrawn from Christianity, it is perhaps
because too often Christianity has been out of
touch with the gut-level depths of humanity. (6)

Spiritual nourishment in an increasingly secularist society is a challenge to traditional religion in which lay piousness and passivity were frequently the norm.

One Church leader, the Roman Catholic Bishop Joseph Devine of Motherwell diocese, gives an historical perspective in that he dates the origins of current sociological change in lay attitudes to post-war Britain when the Welfare State emerged. He describes religion as having, among others, two very important functions in the public arena - firstly to justify a tradition and secondly to maintain a tradition. Pre-war Britain saw a Catholic community which seemed to be achieving both. It was governed by an astute paternalistic leadership which held its

community together cohesively in something similar to a ghetto situation in that it was experiencing oppression on a variety of fronts. The Roman Catholic community therefore became an internal, cohesive society within a society; self-financing to the best of its ability. The Society of Saint Vincent de Paul provided basic financial aid to that community until 1946 when the new Welfare State could offer greater financial benefit to the general community. The allegiance of the basis of cohesion within the Catholic community was therefore disrupted because financial needs were being met from another source. Because of the many opportunities now made available to working class people by the Welfare State, a very large number of young people were enabled to attend university because of opportunities arising from the new comprehensive education system. Opportunities to access Higher Education had previously been limited to the more wealthy sectors of society. Bonds were thus loosened. Whereas everything pre-Welfare state revolved around the church, now a social change had occurred, and the previous collaboration fragmented. The working-class seemed to have weaker links with the Church but increasing alongside of this was the commitment from the new, growing middle-class. Today in those geographic areas where church attendance is high, the common denominator has proven to be wealth (Gallagher 1990). But that group too is now seeing a growing number of "nominal Catholics" (Winning 1991), 60% of whom might not be Church attenders but 95% of whom still send their children to Roman Catholic Schools. Devine contends that the concern of many church leaders in the Roman Catholic Church is not now mainly to see abundant numbers at Church liturgies, although such an opinion might be contested by others such as Charron (1975) and Gallagher (1991, 1995), where conformity might be the order of

the day, but rather to provide a series of steps which will bring about a move from conformity to enthusiastic commitment. This echoes the words of Segundo (above) who calls for personal conviction. These concerns affect other communities of faith because in these communities too in the past decades economic reform, resulting in additional wealth after the poverty of the war years, allowed new lifestyles. Economic reform encountered and was challenged by social changes resulting from the new attitudinal freedom of the 1960s and additionally, for the Roman Catholic community, the changes resulting from the Second Vatican Council.

Traditional culture was challenged by modernity and there has been a movement "from fate to choice," a phrase employed by the sociologist Berger (1980). In these years a certain religious crisis seems to have become evident in the developed world which has been described by Gallagher (1990) as,

less one of explicit atheism than of sheer indifference
on a massive scale. (6)

Indifference to Matters of Faith

The level of concern about this indifference was demonstrated within the Catholic community's leaders when a series of essays on that subject was published in 1991 by the Vatican Secretariat for Non-Believers (see Charron 1991). This publication dealt with the types of indifference, the causes for the indifference and the responses to indifference.

Because of its unobtrusiveness, because it is not vocally aggressive, religious indifference has frequently been paid scant attention, as Girardi (1967) reflects "nowhere is the absence of God so total" (7). This strong expression about the nature of indifference highlights the Vatican Council's conviction that it is a major factor in the decline of the religious practice in recent years.

Levels of Distancing

Andre Charron (1975), a theologian working in the Vatican Secretariat for Non-Believers, categorises this indifference by describing it as various levels of "distancing". He maintains that the initial withdrawal from liturgical practices leads to a distancing from the institutional church. This level incorporates those people drawn into the secularised section of society but also those who actively object to some particular aspect of the institutional church. The impact on the practice of corporate worship, earlier defined as essential to church life, is immediate.

the abandonment of liturgical practice can lead to the numbing of Christian practice, that is to say of a faith alive in deeds, if not to the loss of this faith in the long term through distance.... from any community support, from any pedagogy in the meeting with God, with His word and with the sacraments. (8)

It is this secularised group that is targeted by David Hay, Director of the Centre for the Study of Human Relations at Nottingham University, in his address on 22 September 1992 to a conference of major religious supervisors for England and Wales in London, but his findings could be equally relevant to the Scottish community of Churches. The theme of the conference was the religious experience of people outside the institutional Church. Hay (1992) acknowledged the increasing

secularisation of Britain based on the statistic that regular attendance at a place of worship has not exceeded 10 - 15% of the population for many years. He maintains that in spite of religious revival in some centres and the growth of interest in prayer and in the charismatic movement, the proportion of the general population directly involved in church services is very small. The Second Vatican Council also recognises this trend in its Decree on Mission "Ad Gentes" in which it describes a third category of community - one in which there has been a lapse in Christian Faith. This finding seems to uphold the facts emerging from Hay's empirical research into religious experience over the last 20 years in this country.

Hay's Research into the Meaning and Relevance of Religious Experience

Hay underpins his address with an investigation into and understanding of the term "religious experience". Acknowledging that the phrase first appeared in English print in 1804 in a book by a Quaker, Mary Waring, he goes on to credit the expansion of its meaning to William James, first Professor of Psychology at Harvard University. James (1901/1902) argued that the term religious experience could be extended to mean any experience in which there is a deepening awareness of the sacred or divine. Religious or spiritual awareness was proposed clearly and without question to be something natural to human beings. This proposal came from Hardy (1969), a Zoologist, in his Gifford lectures at Aberdeen University. The basis for his proposal was that this kind of awareness, spiritual awareness, has survival value to the individual and is natural to human beings. This is supported by more recent theologians (Rahner 1981, Gallagher 1995) who uphold the notion that,

theologically the desire for God is natural in that

all are drawn toward God whether they know it or not. (9)

Hardy (1969) later retired from his post at Oxford to set up a research centre which sought to examine religious experience in humankind. His findings concur with many other such surveys carried out in the last five years and which are relevant to this thesis.

Impact of Hay, Hardy and Greeley's Findings on the Provision of Opportunities to Awaken Religiosity

In 1969 Hardy attempted to solicit accounts of religious experience through the Press but responses were minimal. The then Editor of The Times became interested in the subject and published a number of related articles which provoked thousands of responses: this resulted in a series of more particular surveys carried out by Hay, the first of which was in 1976, the next in 1987. It was noted from the responses that up 48% of those surveyed, about half the adult population, claimed to have had a religious /spiritual experience: which can be defined as any experience in which there is an unusually deepening awareness of the sacred or the divine. At the same time Andrew Greeley (1982), working with the National Opinion Research Centre in Chicago, was receiving similar responses, while in Australia parallel results were also emerging. The findings suggested that about half the adult population in the industrial western world have had some spiritual experience at least once or twice in their lives.

In-depth questions were then put to sample groups in England which resulted in conclusions highlighting the notion that about two-thirds of the adult population of

that country had had experiences which they understood or interpreted as sacred or divine. It was noted by Hay in 1992 (Conference of Major Religious Superiors for England and Wales) that 40% of those surveyed (and this includes some who had no contact with the institutional church) showed a great reluctance to divulge these experiences to anyone, although they have acknowledged the experience to have been the pivotal point in their lives. This reluctance seemed to be due to a fear of being regarded as mentally unbalanced or stupid. So social pressure acts on people when they talk about their awareness of God, in this way a form of secular indoctrination takes place. Nevertheless such surveys seem to indicate that in a secularised country such as England where only a small minority now have regular contact with religious institutions, two thirds of the population believe that they have been aware of the presence of God in their lives. Thus it would seem fair to say that their religion is not based simply on a passive acceptance of information received in childhood but on personal experience. This seems to endorse the statement earlier from Ryan (1985) who claimed that beliefs are "increasingly a matter of choice" rather than tradition. It emphasises Gallagher (1990)'s statement that any communication about the Gospel's message should emphasise a theology, which starts from below and stresses

the long search of human kind for meaning, the role of story,
the notion of faith as dark journey of slow discovery. This emphasis is
more likely to start its new apologetics from human experience. (10)

It upholds the need to provide the steps to bring about personal conviction (Segundo 1978) and it emphasises Fowler's theory (Fowler 1981) that a move from stage three to stage four is essential for fuller adult faith development.

Cultural and Linguistic Context of People's Discussions about God can result in Opportunities for Dialogue

It was acknowledged earlier that changes in social attitudes might be a principal source of change in religious consciousness. Hay's findings, it has to be admitted, deal in the main with occasional personal experiences and there is a substantial gulf between that and the individual who gives a life-time of religious commitment. Hay however proposes that by learning how people speak of God, the cultural and linguistic context in which it occurs, opportunities for the development of dialogue would result. He maintains that if it is accepted that God the Holy Spirit speaks in some manner to all creation then all creation should be involved in dialogue. A proposal of this thesis is the provision of a programme which offers a channel through which it is possible for the beginnings of such dialogue to evolve. In this way, those who are in the institutional Church would discover new ways of talking about God with those unchurched, and the inclusiveness of those whose links are tenacious would be assured. Such a strategy for change is highlighted in that section in this thesis which discusses the role of the Holy Spirit in the educational perspective (Chapter 10) and in the appendix.

Hay's Proposal to Avoid "Total Disbelief"

This new dialogue or language of faith proposed by David Hay (1992) presents a method of challenging the path to indifference, which will be more fully detailed below.

Hay suggests a number of proposals which might help prevent regression into total disbelief (Charron 1975). He encourages the establishment of training programmes to help all those concerned with mission, both religious and lay, to create a more fruitful dialogue with those outside the institution. Later in this thesis this theme will be revisited when concrete proposals will be outlined with regard to a pilot programme involving national qualifications in the field of pastoral ministry. This proposed programme, while enunciating the model which Hay outlines, also represents a praxis approach promoted by such current theologians as Thomas Groome (1980) in his text, Christian Religious Education - Sharing our Story and Vision. Groome's system of "praxis" has five movements. Firstly, it invites participants to name or explain their own activity in their present reality. Secondly, through critical reflection, individuals are encouraged to examine their actions and their possible consequences. At the third stage, an educator presents particular events in the christian story and invites faith responses to each from the participants. Fourthly, the participants are invited to make the christian story their own in a dialectic between each story and their own. Finally, an opportunity is given for further dialectic between Vision and the visions of the participants to bring about a personal faith response for the future. These are the components for Groome's shared praxis approach and have been implemented in the proposed pilot programme which will be proposed in the concluding chapters of this thesis.

Hay maintains that through dialogue with those distanced or marginalised, the institutional Church is also placed in a learning position in that it can consequently

learn more of how God is working in contemporary Britain. He encourages a process for novice pastoral workers which would consider their formation by the opening of their minds through appropriate education to other ways of seeing because they are entering a new culture in which religious experience is expressed in different language. They must be enabled to recognise that there are many perspectives in the world today, including the spiritual one, within which the awareness of God must be allowed to flourish in a supportive context.

Charron (1975, 1991) too offers pastoral guidelines to bring about enabling opportunities for the spiritual perspective. He suggests a human preparation of the ground in which an individual's basic values can be recognised and examined; he proposes a method of critiquing religion to clarify basic principles and remove any obstacles that may result from distortions of meaning. The next vital component in Charron's vision which will assist in the growth of the Kingdom of God is the personalisation of God through Jesus Christ who invites people to join his project of the Kingdom of God. This is a central motif of this thesis - empowerment through resources and education to assist in the realisation of the Kingdom. It also serves as the fundamental rationale and justification for the Spiritual development program outlined later in the form of the Maranatha and Pastoral Care Initiatives. These programmes concur with the view expressed in Charron's final proposal in which he promotes the inherent need for companionship in the Spiritual journey toward the "rebuilding of a vision" (11).

Hardy (1969) claims that spiritual awareness is natural to humankind. This theory

seems to have some truth if Hay's research is accurate. Other more recent surveys supports these findings in that they reveal an upsurge of religiosity in certain communities. In April 1993 the Sunday Times reported an increase in Church Easter attendance after more than 30 years of declining numbers. The Church of England was stated in the article to have opened more churches in 1992 than it had closed. Crookes in Sheffield was highlighted as what is described as a most godless area where only 1.5% of the local population go to Church yet now up to 2,000 of the 7,000 population, some 30%, are currently regular church attenders. While it must be acknowledged that there can be a tendency in some returners to access a particular style of spiritual leadership, for example, authoritarianism, this does not seem to be the case in the Sheffield experience where according to Canon Robert Warren, the rector of the local Anglican church, this steady growth has been helped by pastoral work among students and young families. This approach seems to be a clear demonstration of Charron's insistence on the need to prepare the groundwork for the return of the marginalized.

Positive Statistics

One method of discerning the attitude towards spirituality in society is to examine weekly attendance at places of worship where the Church is focused on the living reality that is Christ; where Christ is, traditionally, fully revealed in the Liturgy (see Chapter Three on the value of Corporate worship). This method of analysis (Greeley 1987, Hay 1992, European Values Study 1992) assists as a means of recognising a possible increase in indifference to matters of faith which, it will be proposed below,

may then be subjected to analysis before strategies to deal with current challenges can be evolved.

In the 1980s support, in the form of attendance at services, for established churches such as the Anglican, Presbyterian and Roman Catholic congregations waned (The Times, 11 April 1993) while growing numbers occurred in the independent and Pentecostal churches. Active participation in the independent churches increased by 67% compared with, for example, a 17% fall in Roman Catholic mass attenders and a 15% drop in Anglican worshippers over the same period. Warren's church in Sheffield and other communities experiencing a rise in public worship figures tend to credit this to attempts to adapt to new social conditions, such as the rise of the single - parent family and success in giving people an up-dated, more down-to-earth approach to Christianity through simple language, modern music, social action and support groups to attract young people. Once again these efforts are seen to be in keeping with Charron (1975, 1991)'s guidelines for pastoral action. The most successful also provide separate services for older more traditional worshippers. It could be argued that this is providing services which are fashioned to, according to Segundo (1978),

maintain consumer majorities who are artificially
bound to Christianity. 12

However, a counter argument exists in that if God the Holy Spirit speaks in some manner to all of creation, then these varied services are providing opportunities for what Hay (1992) describes as another language of faith to be expressed, thus allowing the possibility for the beginning of a move from conformity to "personal conviction" (13).

If all of these efforts can be interpreted as employing different languages of faith then Hay's proposals might be acknowledged as succeeding. S Gill (1993), Professor of Modern Theology at the University of Kent and adviser to the Archbishop of Canterbury ,echoes the essence of Hay's call for communication when he states:

The market approach is the way things will change.
If you don't ask the market what it wants how can you
be successful at attracting people. (14)

Hay highlights the need to consider the implications for social justice in the search for a new language of faith because he maintains that ethical insights are strongly bound to Spirituality, so that damage to other people and to the environment becomes of great concern. Greeley (1987, 1992) examines this area in his research in 1991 for the National Opinion Research Centre. He found, like Hay (1992), that religious faith and devotion, as measured by belief and frequency of prayer, had an impact on social affairs such as concern for the poor, opposition to the death penalty and personal happiness. This awareness of social justice caused Warren, as stated earlier, to modify church services in such a way as to develop these attitudinal changes; a move which brought about increased attendances. Therefore, the findings of Hay (1992) and Greeley (1991) are seen to be justified in the Sheffield case.

Greeley's survey indicates that 70% of the British sample believe in God; more than half in life after death; and nearly 20% pray daily. Ireland and the United States emerged as the most religious of the 14 countries which took part in the survey of 19,000 people. Since attendance at traditional church services in the Scottish

context does not seem to reflect these statistics in belief. These statistics reflect the views of Hardy (1969) and more recently Gallagher (1990) in their claim that spirituality is natural to humankind. However, if such numbers of the population experience a spiritual impulse and yet no longer attend traditional church services as outward signs of this belief, then Charron's theory of distancing becomes a focus for discussion. His theory proposes that many people, while no longer outwardly acknowledging this spirituality by attendance at Church, can be identified as being at that level of distancing from the institutional church which has led to the initial withdrawal from Church practices. This group is not yet distanced totally from a personal God.

Tamminen - the Religious Experience of Finnish Children (1991)

Charron (1965) outlines various levels of distancing: a withdrawal from Christian practice; Gospel teachings neglected; a distancing from Christ ; into a total withdrawal from all matters relating to faith in God. Recent studies indicate that this process can begin in an individual's school years. Charron's level of total indifference to the possibility of faith is present in the work carried out by Kaleri Tamminen (1991), a Finnish educationalist, who published an extensive study of the religious experience of Finnish children. When surveyed, children up to the age of thirteen in the majority claimed to have had an awareness of God. Beyond that age, there is a sudden drop in the number claiming to have had such experiences. If Hardy (1969) is right and spiritual awareness is natural to humankind, what Tamminen's study implies that secular indoctrination can begin at the point where

secondary schooling begins to take effect, where culture begins to diminish, an area of human experience which has to do with spiritual awareness. Such is the concern in Britain relating to this possible secular indoctrination that in 1995 Hay was allotted finance by the British government to investigate similar possibilities in British schools and to offer possible action plans.

This concern is taken up in Britain and the question posed by Sutherland (1993), then Vice Chancellor of London University and Head of the Office for Standards in Education (Ofsted), in an article in *The Times* in May 1993. He echoes in part the words of a conclusion from the Second Vatican Council where the council declared that if the home, the school and the church, which is the society of a child, were not together teaching a similar message, then confusion would result. Sutherland maintains that

if there is a lack of clarity or confusion in society,
then that will be reflected in the classroom. (15)

If school is seen as a microcosm of society in general then it might be seen to reflect what society is like in two important ways. Firstly, it is in part the transmission of culture and values. Secondly, if society is clear about values held in common, then the aims and objectives of education will, to that extent, be clear. The points raised by Sutherland are of importance. He, along with most Church leaders in Britain, sees the need for religious provision in schools as paramount to prevent the first stages of Charron's distancing occurring. He stresses the emphasis that has always been placed on the necessity of religion and the spiritual development of children, citing a series of Education acts from the Butler Act of 1944 to more recent acts of 1988 and 1993, in which

a vision of society was given expression in which
high value was placed on religious freedom. (16)

The importance of such observations to this thesis rests on the idea that religion is natural to humankind (Hardy 1969, Gallagher 1991, 1995). Moreover if this is accepted then a key function of institutional churches within society must be to meet this need and subsequently find methods to resource it (Hay 1992).

The current position regarding religious education in schools is that provision must be made for either separate denominational religious education or for religious education based on an agreed syllabus. Provision is also to be made for the spiritual development of all pupils. The findings by Tamminen (1991) in Finland, which suggest life-long consequences of denial of religious experience and the resultant effect on that society's values, could not therefore, it can be argued, find expression in Britain because of the importance placed on religion within a religiously free and diverse society. This provision, according to Sutherland, recognises also that within such a society there is a fundamental need for a

common language in which as citizens we can reflect
upon the profound questions addressed by religions. (17)

Here then is another expression, the first being from Hay (1992), of a need for a language which will better interpret and understand the movement and language of the Holy Spirit. Sutherland (1993) defines one aspect of this language when he begins to tackle the proposal, in religious education for the non-denominational sector, for ways in which the role of the Holy Spirit may become a focus. He cites Kant's reference to the

wonder and awe induced by him (the Holy Spirit), by reflection upon the 'moral law within' and 'the starry heavens above'. (18)

It could therefore be argued that as long as there is a definite provision for religious development in schools in Britain it will be possible to avoid what Hay(1992) and Tamminen (1991) describe as social indoctrination in matters of religious faith.

However, Hay's in-depth surveys in this country still noted an unwillingness in those surveyed to acknowledge religious experience for fear of appearing mentally unbalanced (see above). So according to the studies of both Tamminen and Hay, a secular indoctrination or social pressure can begin in secondary school and continues to affect religious expression through adult life despite the religious provision outlined above. If it is this unwillingness to acknowledge a belief in God that is one of the factors which contributes to the onset of the first level of indifference outlined by Charron, then religious provision in schools goes some way to prevent indifference. However, this may not prevent distancing taking place post-school. This thesis will propose that pastoral programmes are necessary to challenge this distancing. Before these are fully outlined (from chapter 10 on), the "distancing" process requires further definition.

Charron (1975) - The Process of "Distancing"

Charron maintains that those drawn into secular indoctrination as outlined by Hay and Tamminen, gradually become further distanced from Christian practice in that their behaviour is not influenced by Christian belief. Church teachings or the

teachings of the Gospel are subsequently rejected, consciously or otherwise and from this comes a distancing from faith in Jesus Christ or a personal God and consequently a distancing from all religious searchings occurs, thus arriving at total indifference in the possibility of faith as outlined in Charron's 1975 article *Different Types of Distancing* (Nouveau Dialogue, Number 2, pages 3 - 9).

Charron's study highlights the notion that it is possible to move from a gradual withdrawal from involvement in church life to a position of complete indifference in all matters of faith. This means that a drift from external religious practice, namely community worship as an expression of faith commitment would therefore seem to mark the beginning of the fragmentation of a pattern of faith practice. The seriousness of such a drift has been recognised and tackled by the pastoral work of such as Warren and Gill (see above) and their efforts seem to have somewhat reversed the trend of distancing in that more people are attending their services. The surveys carried out by Greeley (1987), Tamminen (1991) and Hay (1992) emphasise the need for action because following the onset of this fragmentation of external faith practice, as described by Charron, there is the possibility of total indifference and loss of faith. This view is upheld by research in Canada which strongly questions the theory that an individual's faith is not affected by a withdrawal from religious practice. (Charron 1975, Research for the Montreal Service of the Canadian Secretariat for Non-Believers 1975). This might be a motivating factor explaining why pastoral workers like Warren and Gill are seeking to draw people back to Church services and it poses a question of Devine's recent

statement that it is not now the main concern of many Church leaders to see abundant numbers at Church services.

In psychological research, also connected with the Montreal Secretariat, a line of thinking has emerged which offers the notion that the early stage of indifference frequently is the result of frustration in the believer because of the irrelevance of Church services and the passivity required during those services which are, in Gallagher's words

the familiar Church language of piety and passive belonging. (19)

Once again the importance of the innovations of Warren and Gill is apparent, and this importance is highlighted too by Derek Frank, a priest at St Thomas's in Crookes near Sheffield, who maintains that the growing numbers at Church services can be attributed to the simplicity of services, the use of singers and instrumentalists, and to keeping the ratio of words sung, to words spoken in prayer or sermon to a fifty per cent-fifty per cent ratio. Frank reported to The Sunday Times:

'We don't reckon that people pick up an enormous amount just by words being said at them. (20)

In the Roman Catholic Church, the theologian Rahner (1981) also recognises the necessity for renewed efforts to adapt to a changing social pattern in faith and in society. He envisages a strategic pastoral plan for what he, along with Buhlmann(1981) and others, calls a world church whose mission is still to "bring about the Kingdom of God" (21). Rahner's call for a world church comes from his recognition of the fact that the life and fate of every region of the earth is

tangibly affected by everything that is happening elsewhere in the world. (22)

Rahner reiterates the findings of the Second Vatican Council's key document *Lumen Gentium* when he describes a Church whose community recognises it as their duty to watch and wait for the coming of the Kingdom, and to act in the Spirit of the gospel to help bring that about. The work of Tamminen (1991) and Hay's findings share the anxiety of Rahner who, writing in an epilogue to Buhlmann's The Church of the Future (1981), upholds the findings in the psychological research carried out by the Montreal Secretariat. Rahner too recognises a lack of relevance in so many Catholic Sunday homilies as well as pastoral letters offering traditional content. This, as stated earlier, is also the view of Segundo (1978). If both are to be believed, along with the findings of Charron (1975) and the many other experts currently examining what appears to be a crisis in religion (Gallagher 1990, Greeley 1991, Hay 1992), then this irrelevance is of importance in that it is a major contributory factor on the road to indifference as outlined by Charron (1975). Rahner speaks of catechisms that are just as narrowly Catholic as before and that are not enough to carry the message of Christianity to people as they are today, therefore unable to lessen the gap between official church statements and the faith that is in the minds of Christians and known to non-Christians (Rahner 1967).

The question that therefore seems to be being posed by a number of Church leaders is how to implement changes which will provide the opportunities to stem the drift toward distancing from matters of faith (Charron 1975); how to bring about a move from conformity to conviction in the lives of the whole Church community; to develop a new language which will help interpret the work of the Spirit (Hay 1992 Sutherland 1993); and to make Church services relevant in a society that is largely

secularised. Social justice, a new language of faith in schools and society at large, clergy moving out to the week-day working areas of Christians' lives so that weekly struggles in faith can be encouraged and nourished during subsequently relevant Sunday services, new attitudes to the mission of lay people (*Laborem exercens*): all are cited as ways of contributing to a new Christian conviction.

There is an urgency with which the task of creating a new, relevant language should be considered by communities of faith because of the perceived growth in secularisation in the modern world. The accuracy or otherwise of this perception and the various methods by which churches can be encouraged to meet the challenge of the secular world will be discussed in the next chapter.

REFERENCES - CHAPTER 4

1. Ryan L, *The task of the Church* in The Tablet, London, 1985, page 275.
2. *ibid.*
3. Segundo J L, Hidden Motives for Pastoral Action, Orbis Books, New York, 1978, page 34.
4. *ibid.* page 48.
5. de Lubac H, *Memoire sur l'occasion des mes escrit Mamur* in Culture et Verite, Paris, 1989, page 12.
6. Gallagher M P, Struggles of Faith, Columba Press, Dublin, 1990, page 42.
7. Girardi G, Reflections on Religious Indifference, Concilium III, Vatican, 1967, page 31.
8. Charron A , *Une pratique dominicale...*, a research for the Canadian secretariat

- for Non-Believers, Montreal, 1975, page 19.
9. Gallagher M P, What are they saying about unbelief?, Paulist Press, New York, 1995, page 38.
10. Gallagher M P, Struggles of Faith..., op cit, page 64.
11. Charron A, *The Realisation of the Kingdom in Atheism and Faith*, Vatican, 1991, page 3-9.
12. Segundo J L, Hidden Motives for Pastoral Action, op cit, page 48.
13. *ibid*, page 13.
14. Gill S, *Comment in The Sunday Times*, London, 11 April 1993, page 12.
15. Sutherland J, *Comment in The Sunday Times*, London, *ibid*, page 35
16. *ibid*.
17. *ibid*.
18. *ibid*
19. Gallagher M P, Struggles of Faith... , op. cit., page 52.
20. Frank D, *ibid*, page 12.
21. *Lumen Gentium*, The Second Vatican Council, 1988, Article 15:9; 48.
22. Rahner K in *Epilogue in Church of the Future* (Buhlmann W), St Paul, England, 1986, page 196.

CHAPTER 5

SECULARISATION

The impact of a perceived increase of secular influences on the people of God and, consequently, key issues in meeting the challenge of secularisation.

Secularisation and secularity

Secularisation has been an umbrella term to describe a situation which has been brought about for a variety of reasons by the rise of a market economy; world awareness resulting from travel and media power; industrial urbanisation; and a scattering of traditional authorities. Peter Berger (1980) has described secularisation as the process in which religion loses its hold on both the institutional church and human consciousness. Chadwick (1975) describes it as a

growing tendency in mankind ... to try to do without religion. (1)

On the same topic Grumelli (1971) sees it as stemming from three factors; ideological pluralism, sophisticated attitudes resulting from urbanised life-styles and a tendency to assess everything in terms of use (Antonio Grumelli, *Secularisation between belief and unbelief* in The Culture of Unbelief, R Caporale, pages 83-84, 1971). Secularity on the other hand is the distinctive sign of the people of God, in that they are Christian beings born into a world created by God. Within this environment the member of the church is called to Christianise it by his/her behaviour. Thus secularity is interpreted as being in the world and also being in the church. It is not secularism as defined by Grumelli but rather, as *Lumen Gentium* suggests, it is those places and environments, circumstances and conditions of life in which the church is present and active:

This People therefore, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled. (2).

Within this culture of modernity there are calls for a new language of faith. The Second Vatican Council maintains that the Spirit constantly communicates with

humankind. Grumelli himself shows optimism about what could emerge from secularisation. While recognising that it can be an endangering force in a society which is superficially religious, by the same token he maintains that it can

stimulate new religious concerns, illiciting the reaction of deeper,
autonomous, internalised and mature religious adherence (3)

This echoes the view offered by Fowler (1981) in his statements regarding the need to bring the believer to stage four of spiritual development. It also reiterates Segundo (1978)'s call for a move from "conformity to conviction."

If this is a new language of faith then Hay(1992)'s notion of the need to be able to integrate this language emerges again as an important issue. If Grumelli is correct in his proposal that secularisation can "stimulate new religious concerns" and if these offer a new type of language within which the Spirit is communicating then Gallagher's call, along with Hay, to understand this language becomes highly significant. It is a major contention of this thesis to propose methods and opportunities to allow such an understanding to begin to take place. One such proposal outlined in a later chapter is the provisional of an educational programme which assists in the identification of "new religious concerns" (Grumelli 1971) in order to provide opportunities for a "new religious adherence" to emerge.

Challenge of secularisation

It can therefore be concluded that secularisation can have a diverse impact on religious patterns and beliefs. It can be interpreted as a circumstance in which new

possibilities for witness to Christ are presented or it can be viewed as a circumstance in which many people are confused by opposing values and can thus ultimately lose contact with religious roots and needs. Gallagher (1990), like Hay, argues that the challenges presented by this more secular culture have brought about "not so much a crisis of faith as of the languages of faith"⁽⁴⁾. This can be seen to call into scrutiny for instance the forms of worship in the institutional church and once again highlights the point raised by Derek (1993) for service which involves congregations. Although the main goal of church leaders is not simply to have crowded churches, absence from church services can be read as a barometer for steady growth in indifference (see earlier discourse).

If the conclusion reached above, that secularisation can have a diverse impact on religious patterns and beliefs, is an acceptable one, then it follows that a major part of any strategic pastoral plan ought to involve constant reviews of attitudes within the institutional churches to the mission of the people of God within this growing secularised world. It will now be argued that such reviews and renewed attitudes will result in nothing less than Segundo's (1978) call for a move from "conformity to conviction", resulting in what the Second Vatican Council sees as the church's mission to assist in the realisation of the Kingdom of God because, with a renewed and sustained empowerment of the people of God, they in turn would become the proclaimers of the existence of God's Kingdom as a free gift of God to all persons of good will. This encompasses all persons who already live in the light of the church and of the gospels but who for various reasons will not change their religious standpoint. An example of such a person might be Mahatma Gandhi who admired

Jesus Christ and his gospel and was inspired and led by the same Spirit as those prominent Christians of the Western world. This theological principal, that all major world religions are a work of the Spirit was emphasised twice in the document *Redemptor Hominis*. This has been a point discussed earlier when Hay argues that a new language of faith is required which will recognise and incorporate all works of the Holy Spirit. It is also the fundamental rationale in the proposal of this thesis if the new pastoral programme highlighted earlier which attempts to stimulate new religious concerns. If the Kingdom is a free gift of God to all persons of good will (Second Vatican Council) and if such people are all led by the same Spirit thus making all major religions the work of that Spirit, then any new pastoral programme by necessity requires to identify and meet the needs of those people motivated by that Spirit but expressed in "different languages" (Hay 1992, Gallagher 1990). This thesis offers such a model in a later chapter. It could be argued that openness therefore is the pivotal factor in the need for a renewal attitude to the mission of laity.

Attitude to Laity within a Secularised Society

Theological commentary on the post-Vatican Council church characterises a ambivalent approach to the role of laity:

Although the teaching of Vatican II (sic) on the ministry of the laity is forceful and represents one of Council's most notable achievements, in recent years it seems to have all but vanished from the consciousness and agendas of many sectors within the Church. (6)

The ministry of the laity was examined by a number of pre-Council theologians such as Brungs (1968). He discussed the meaning of ministry by highlighting the strong and frequent formulation of the doctrine of the common priesthood of which the foremost priestly reality is, he maintains, the priesthood of the faithful which is received in baptism and from which lay life and lay ministry develop, with no need of further authorisation (Brungs 1968). Congar (1965) was also to highlight what he saw as an emerging ecclesial restructuring brought about by this developing theology of laity. He cited four reasons for this trend. He firstly maintained that the study of the new Testament and of early Church history seemed to show that some of Roman Catholic understanding of ecclesial structures were over-simplified, local and relative. Secondly he believed that The Second Vatican Council offered a new direction in theology that included valuing Christian experience over structure. Such a position is upheld by a number of more contemporary theologians who see giving spiritual direction to the laity as being of greater importance than administering buildings and finance.

Leadership training and religious education for laity need to take precedence over attempts to build community through such activities as fund-raising. (6)

This lay-centred Church also puts greater stress on the essentials of the priestly life and ministry and it could provide a better context, challenge and appreciation of the dedication of religion. Such developments are not exclusive to the Roman Catholic Church. Ecclesial restructuring, priesthood of all the baptised, a focus on family and a general upgrading of the image of all the baptised are aspects of Christianity that all baptised share. Rather than diminishing the role of the ordained minister this profound lay involvement has been seen to highlight the importance of such a role.

Ian M Fraser discusses the "specialist's restored role and place" by recounting the experience of a priest whose ministry was in Nicaragua. Fraser explains in detail how the growing basic communities of faith at first threatened the priest's identity as minister, teacher of faith, leader of worship. The reasons for this were that lay people in communities were emerging as more effective teachers of faith as they involved their daily events in their scripture studies, as they brought their "experience and suffering" into liturgies and were living out their faith in the world. Despite a feeling of threatened redundancy of the need of specialist, Fraser (1988) goes on to explain how one particular priest, despite that fear, convinced that the Holy Spirit was the source of this development, encouraged and supported this growing community of faith and by doing so found instead that his became a ministry which was "no longer over them but with them" (7).

Fraser's example offers a tangible, positive result to Congar's (1965) call for ecclesiastic re-structuring and highlights the fact that this developing theology of mission of laity requires a changed focus for the institutional churches. This altered focus involves challenges to what has for many centuries gone unchallenged, the most relevant here being Congar's insistence that a new direction in theology is required, one which includes valuing Christian experience over structure. This challenges attitudes to four areas of particular relevance to this thesis: firstly, the role of priest/pastoral minister, secondly, attitude toward the marginal Christian, thirdly, attitudes toward women in ministry and finally a more full exposition of attitude toward and by the laity as the people of God.

These topics will be the subjects of further consideration in the next sections of this thesis.

REFERENCES - CHAPTER 5

1. Chadwick O, The Secularisation of the European Mind in the Nineteenth Century, Macmillan, London, 1975, page 17.
2. Flannery A (Ed), Vatican Council II: Volumes 1 and 2, Dominican Publications, Dublin, 1988, page 364.
3. Grumelli A, The Culture of Unbelief, R Caporale, Rome, 1971, page 84.
4. Gallagher M P, Struggles of Faith, Columba Press, Dublin, 1990, page 35.
5. Extract from *Chicago Declaration of Christian Concern* in National Catholic Reporter, Kansas, 20 January 1978, page 11.
6. Doohan L, The Lay-Centered Church, Winston Press Incorporated, New York, 1984, page 7.
7. Fraser I, Re-inventing Theology as the People's Work, Wild Goose Publications, Glasgow, 1988, page 38.

CHAPTER 6

THE ORDAINED MINISTRY

**The effect on the people of God and
consequently on the growth of the Kingdom of
particular policies for the ordained ministry.**

Institutionalised Supremacy

In this chapter a central argument which will be that it is through the supremacy placed upon the ordained ministry within institutionalised church communities that a disempowerment of that same form of ministry occurs. In addition, a resultant and equally detrimental effect will be shown to have occurred upon the understanding and practice of the whole people of God. In particular, the consequences for those who feel marginalized within the institutional church will be examined. In this way, it will be shown that a major spiritual resource in the form of the ordained ministry has been both distorted and rendered less effective because it fails to assist in optimising the potential of the whole people of God and thus cannot fully assist them in the realisation of Kingdom.

As a starting point for a brief investigation into the pastoral ministry, attention should be drawn to a key contributory factor in any sense of disempowerment felt among the non-ordained members of the institutionalised church: that of leadership. The debate concerning leadership is one which dates back to the origins of the early church when the key question about leadership is asked

Who then is the wise and trustworthy steward whom the master will place over his household to give them at the proper time their allowance of food? (Luke 12:42).

and who will respond to the challenge :“Let anyone who can hear listen to what the Spirit is saying to the churches” (Rev. 2:1).

The question posed in these scripture passages is one which raises further, more

fundamental questions. Many current theologians have been debating indirectly the role and nature of "leaders" and "prophets" in the context of the modern church as well as engaging in many discourses concerning laity and their role (Gallagher 1990, McBrien 1991). In the light of the results of surveys concerning awareness of God as well as the need to recognise the Spirit at work in a rising secularist society, such questions need to be examined in order that conclusions might be drawn which will enable a clearer strategic pastoral plan to be formulated: a plan which will focus on the marginalised groups which populate the fringes of church communities. With such a plan, it will be argued, the people of God will be better resourced and thus empowered to participate in the realisation of the Kingdom of God.

The Ordained Ministry as Leaders and Prophets

Interpretation of the identity of "leaders" and "prophets" is fundamental to most churches' understanding of ecclesial structuring, is challenged by the notion of priesthood of all the baptised, of universal co-responsibility and involves a changing focus in the image of all the baptised. This is particularly true within the Roman Catholic Church where for centuries the clergy were considered central and superior members of the community. Priesthood was, in the main, the focus for liturgical participation, pastoral ministry and church management. The parable of sending labourers into the vineyard was interpreted as a metaphor calling for believers to join the religious life. This clerical model has, and still does serve to separate ordained pastoral ministers from the non-ordained. The focus on the ordained has been a major obstacle to the development of a theology of laity (McBrien 1969).

Gnosticism promoted a dualism which separated into opposites, of greater or lesser. The secular world was seen to be opposed to the good Church. Clergy, who devoted their lives to the Church, were understood to be sacred persons with a vocation while laity worked in the world and were understood to be secular. This was emphasised in early Christian writings where the term *LAIKOS* was used for Christians who were not presbyters or deacons and thus laity. In a Christian context therefore *LAIKOS* refers to those who are not ordained:

.... it was but a short time before this term of distinction
came to denote subordination, inequality (1)

For the purposes of this thesis, laity will be the term used to stipulate those whose ministry is outside the institutional setting although they may be involved in church ministry such as religious education. Those who work full-time for the institutional Church will be identified as pastoral leaders.

The Roman Catholic Church: Post Vatican II Laity

Since the ecclesiology of the Second Vatican Council there has been a shift of focus which was important for the Roman Catholic community in that hierarchical structure was relocated to having an identity within community, and laity were no longer seen as a separate class but rather as constituting the church itself.

From that community persons who felt called to the ordained ministry put themselves forward as candidates for priesthood. Certain elements are normative in any discourse about ministry: the witness of scripture leads to an expectation that

certain people will be singled out by God and granted the charisms necessary to enable them to assist in the creation of a community of believers. This is what the Catholic Church has meant to protect by its insistence that the Church is hierarchical and that the authority of office is not one granted solely by the community. It is understood to be conferred on the office bearer by God. It could be argued however that the way authority ought to be exercised is through a regard to the culturally acceptable norms of a given people. Edward Schillebeeckx (1985) points out that:

There is a real need for the leadership of the Church to consult the behavioural sciences and in particular religious sociology, in order to conduct a suitable pastoral policy, particularly in changed cultural circumstance. (2)

It is possible that Cardinal Newman was attempting to reflect on these "changed cultural circumstances" when he argued that in doctrinal issues the voice of the infallible church is to be heard from a consensus of the people.

The Roman Catholic communities in the Western world have recently seen a decline in vocation to the Catholic priesthood and this has resulted in questions regarding the role of priest or pastoral leader. This has a direct bearing on the question posed in the quotation beginning this chapter: who then are the spiritually drawn leaders?

Types of Ministry: Emerging Roles

An understanding of the role of pastoral leader is essential to this thesis in that with

it comes a clarifications of its necessity in servicing the needs of the people of God. It might be argued that there are in the people of God no specialist priests, kings and prophets, that everyone bears the titles because, as baptised, all are in Christ. There are baptised Christians, confirmed Christians, ordained Christians and thus all are seen to bear a likeness - that of Christ, and in this way none is any more priest, prophet or king because all are seen to be equally members in Christ. It could further be argued that there cannot therefore be any difference of degree in their priesthood, any more than in their status as prophets or rulers; that all have a fundamental holiness given them by Christ in baptism which makes each one priest and it is on that basis that they are called to become more fully in Christ throughout their lives. At the risk of oversimplifying what is undoubtedly a very complex issue for the Roman Catholic Church, it could be claimed that the essential difference between those called to become clergy and other people of God is not seen as a difference in degree but a difference of representation, of function, of service.* The ordained Christian might be acknowledged as having a responsibility or duty to minister to the Church, to build up the people of God and guide their work in this world. For the Roman Catholic Church the whole exercise of the ministry of bishop/presbyter/deacon, in teaching, guiding and leading worship is seen to have a sanctifying effect in that there is believed to be a co-operation in Christ's redemptive and sanctifying mission which results in "sacerdos." The stress that has been placed on this 'sacerdos' has brought about a limiting of the priest or presbyter's role in that within Roman Catholic circles the priest has become set apart, trained in seminaries and placed in parishes to 'say mass'. This has contributed to the comparative social and intellectual ineffectiveness of the ordained ministry in recent times because they

have been confined to the performance of ritual. This is not to suggest that within that ritual there is not a profound Christian meaning to be extracted, but there are other roles which might also be filled in the service of ministry. It could be maintained for example that not every presbyter needs to be empowered to preach or to preside at the celebration of the Eucharist. If it is true that being ordained involves bringing particular gifts and experience into the service of church in an official and publicly sanctioned way, then it follows that discernment of those gifts could involve being given whatever work in a particular area required by the Church. Such an extension of the understanding of sacerdos could bring about difficulties in the Roman Catholic system where there is an almost exclusive recruitment and conferring of the presbyterate on youths. It might be argued that it could be extended to those who by their work as members of the Church in the world prove a spirit of sacrifice and make evident their Christian commitment and competence in every aspect of their life and work. While recognising that this is a matter of great doctrinal intricacy for the Roman Catholic Church it could be further argued that adherence to old understandings in role definitions could be responsible in a changing society for an anti-clerical attitude and for lay infantilism in the comprehension and practice of faith. It could be said that men can easily be found who are competent to say mass and who can remain faithful to regular, standard duties. But it must also be stated that if these men alone are also expected to teach and guide the other people of God in the ways of, for example, justice, the Roman Catholic community might see disappointing results for their efforts. This could be a contributing factor to the falling numbers currently experienced within that denomination's church attendances.

In Article 4 of *Gaudium et Spes* (the Pastoral Constitution on the church in the Modern world, 1965), the Second Vatican Council recognised that to serve the world,

...the church has always had the duty of scrutinising the signs of the times and of interpreting them in the light of the gospel. Thus, in language indelible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come and about the relationships of the one to the other. We must therefore recognise and understand the world in which we live, its expectations, its longings and its often dramatic characteristics. (3)

This is in essence similar to the statements quoted earlier by Schillebeeckx (1985) and Newman in their proposals for a more suitable pastoral policy although Newman was criticised by Rome for his reflections. This challenge to the institutionalised churches to have regard for sociological change which highlights the need for a renewed theological focus is the subject of many current discussions. The shock of radical social change could be a major reason for a disorientation in modern living patterns and liturgical updating has not been seen to assist. Some maintain that the problems of faith in contemporary society would not be altered by more changes. Bernard Lonergan (1974) argues that the basic crisis is one of cultural change, not of faith. Lonergan attempts in his writings to bridge the gap between Catholicism's traditional dogmatic method and modernity's realisation of truth and its expression. In Lonergan's view, the current confusion is not a matter of a collapse of faith but of a modern approach to theology as part of a cultural attack on what he calls a "classicist" ideal of culture:

Classicist culture, by conceiving itself normatively and universally, also had to think of itself as the one and only culture for all time. But modern culture is

culture on the move. It is historicist. Because human cultures are man-made, they can be changed by man. They not only can but should be changed. (4)

The Need for Theological Change

On the same subject of a need for theological change, Avery Dulles (1974) cautions that the Church should not operate as if it had a pre-ordained blueprint valid in all details. It should function

within the myriad possibilities left open by Scripture and tradition, the Church in every generation has exercise options. It becomes what its leaders and its people choose to make of it. (5)

The Roman Catholic's Church's seeming unwillingness to acknowledge the need for change in, for example, its attitude toward the training and role of clergy, could as stated earlier result in the disempowerment of the clergy themselves as well as that of the whole people of God. This unwillingness to change in some matters of theological significance has been compared to the self-confidence and attitude in ancient Israel:

Ancient Israel used its religious faith in the divine call improperly, according to Gerhard Von Rad (1962). It failed to realise that God was calling it to a higher righteousness. This divine call was illegitimately used to give confidence that Israel would be blessed in the present. The prophets however introduce,

a fundamentally new element, which is that only acts which lie in the future are to be important for Israel's salvation. The old traditions said that Yahweh led Israel into her land, founded Zion and established the throne of David and this was sufficient. No prophet could any longer believe this for between him and those founding acts hung a fiery curtain of judgements upon Israel, judgements which, in the prophet's opinion, had already begun; and the message of judgement had no basis in the old Johanistic tradition. (6)

Roman Catholic self-confidence in its institutions is reminiscent of the earlier Israelite confidence in the validity of its institutions. The question therefore arises if what Von Rad finds as the theological innovation of the prophets - a pronouncement that the old covenant was broken - could this not also be true of modern confidence in the institutional church? This might be seen to have particular relevance in theological discussions regarding the identity of the ordained ministry at a time when, for the Roman Catholic community, there is a shortage of people called to a life of celibate priesthood.

The Roman Catholic Priesthood - Falling Numbers

A study prepared for a Catholic Conference in the United States estimated that the number of priests in that country will decline by 40% between 1966 and 2005. Scotland and the Western World have also experienced a decrease in the number of celibate vocations to the priesthood. For the Roman Catholic community where high regard is paid to hierarchy and structure, this could be regarded as potentially having direct bearing on service to and with the laity. Any decline could increase the workload of remaining priests and this in turn, it could be argued, might affect them professionally and personally. Professionally, as priests, it is their task to serve the laity but with fewer numbers access for the laity to the sacraments would be reduced. It could also be suggested that while Rome disenfranchises priests who marry, but welcomes married Anglican ministers as priests, many Roman Catholic priests could be open to bewilderment. It must be acknowledged at this

point that a deeper investigation into the doctrine surrounding the establishment of the priesthood as it is understood today in the Roman Catholic Church would not facilitate the argument of this thesis. The intention is rather to highlight the current impact of such beliefs on modern society and how the restrictions thereby brought about can limit the potential of the people of God and fail to assist them in their efforts to contribute to the growth of the Kingdom.

It has been stated above that recent years have seen a decline in Roman Catholic candidates for the celibate priesthood. This may not be true in the continent of Africa but it could be argued that sociological factors such as poverty could be a motivating factor toward ordination. If it is also true that laity, as a result of fewer priests,

have access to the sacraments reduced. (7)

then two major areas of concern arise concerning the possible need for change in relation to the understanding of 'priest'.

Employing Religious Sociology for Possible Solutions

It has been stated earlier that both the Second Vatican Council and Schillebeeckx (1985) call for a regard to religious sociology in the pursuit of a suitable pastoral policy. If it is true that falling numbers for priesthood candidacy can have a disempowering effect on the spirituality of the people of God, then the pressure to change the restricted nature of who 'priest' must be, ought to be acknowledged and acted upon.

Congar (1965) maintains that there is already ecclesial restructuring and he bases his opinion on the findings of the Second Vatican Council which seemed to offer a new direction in theology which includes

valuing Christian experience over structure, an
emphasis on ministries seen functional and a
decentralization to the collegial at all levels. (8)

Rahner (1974) speaks of a de-clericalised Church, a Church concerned with serving, a Church built from the roots up and a democratised Church. If the calls for recognition of religious sociology are needed then two of the major areas that are currently demanding investigation are the possibility of married priests and women priests. This is a theological dilemma which applies in the main to the Roman Catholic Church but it could be argued that its apparent failure to carry out the role urged for it by the Second Vatican Council to:

scrutinise the signs of the times and interpret them in
the light of the gospel (9)

impacts not only on the faithful of that community but also on the general community of all believers, in that it could result in a further, gradual distancing from all matters of faith, which as has been suggested earlier, can have negative impact on a society. Once again it must be stated that the doctrines involved in Roman Catholic structure would require much deeper investigation than this thesis can provide due to word limitation but one of the main justifications for reluctance to change can be summed up in the phrase "in the light of the gospel". It is this phrase which has partly determined any change in theology concerning priesthood. Congar (1965) is one current theologian among many who now acknowledges that the study of the

New Testament and of early Church history shows that some of our understanding of ecclesial structures are over-simplified, local and relative. If his views are to be accepted, and if regard is to be paid to the "sign of the times" , as specified in *Gaudium et Spes* then an investigation into those signs must now warrant attention.

The Roman Catholic Community and Married Priests

Two areas, as stated previously, are the subject of intense theological debate in the Roman Catholic community. Firstly, the issue of married priests will be reviewed before consideration is given to the notion of women priests.

In the United States of America, a non-profit organisation has recently been founded, known as "Celibacy is the Issue." This is an information network through which both married priests and lay people can be made aware of canon law rights so that no community will be deprived of sacraments because of the insufficiency of celibate priests. Nineteen canons give married priests the power to minister the sacraments and lay people the right to receive them. However, the founder of "Celibacy is the Issue", Louise Haggett, states that the Christian faithful do not need permission from anyone to act in order to fulfil their pastoral needs in emergencies:

Empowerment to act lies within the emergency
canons themselves. (10)

If ministry is shaped by surrounding cultural patterns then this example is one of many which might imply that immediate experience is forcing the people of God in some communities to bring about a structure which will respond to their own

contextual needs and thus maintain the opportunity to assist in the growth of the Kingdom. This is not to suggest that celibacy is the only or main reason for a decrease in candidates for a celibate priesthood. Nor is it meant to imply that celibacy is a higher or lower state than marriage. It could be argued that such a calculation of degrees is not acceptable in the gospels. The Apostles were rebuked when they asked about differences of degree. When Christ spoke about being a eunuch for the sake of the Kingdom of Heaven (Matt. 19) he was teaching that God's standards for human life, whether married or single (he was answering a question at this point about marriage), necessarily make all those who accept them odd in the eyes of the world.

The Pastoral Epistles list the successful achievements of a faithful marriage and a stable family as positive qualifications in any candidate for public office. The "law of celibacy" therefore requires scrutiny and clarification. It must be acknowledged that fuller investigation into this extremely profound area of contention in Roman Catholic communities must be necessarily brief. The solution outlined is one which may be suggested. Its intention is not to be interpreted as a means only to patch up a Church in the midst of crisis. The notion of crisis was highlighted at the fourth General Conference of Latin American Bishops in October 1993. Mauro Morelli, Bishop of Duque de Caxias, Brazil expressed

distress regarding the chronic and serious lack of
ordained ministers. (11)

Neither is it a contrived accommodation to the immediate needs and demands of ecumenism. Rather, the notion of optional celibacy and recognition of the authentic

and necessary place of married people in the public service of the church are the justifications for such a proposal. The Anglican and Free Church clergy set a pattern for the universal practice of the modern church and many would argue that a certain absurdity would be evident if the Catholic Church were to deny the value of this experience along with the findings of current theologians. One such is Congar, another is Monika Hellwig, professor at Georgetown University in Washington, DC. In 1993 Hellwig received the Marianist Award from the University of Dayton, Ohio for her contributions to Roman Catholic intellectual tradition. She recognises that,

the expansion of married priests is going to move
quietly but steadily. (12)

It could be further argued that by refusing to take the married priesthood into its system, the Roman Catholic Church could experience a greater increase in what has become a disenchantment already felt by laity. The challenge could also be made that this disenchantment is yet another contributory factor to the already widespread falling attendances at Sunday Liturgies.

Ongoing resistance to any change in the status quo of celibate, unmarried clergy can be argued to be another example of authoritarianism in the Roman Catholic Church. This authoritarianism is in itself a major cause of exclusivity and marginalisation. Dialogue with those church members or ex-members who have removed themselves from full acceptance of the church's authority has not been a major feature in the post-Second Vatican Council church. As a result, the absence of such dialogue, and as argued earlier in chapter four, the lack of a relevant language by which to instigate it, may be seen as the Roman Catholic church's

of such dialogue, and as argued earlier in chapter four , the lack of a relevant language by which to instigate it , may be seen as the Roman Catholic Church's major failure in addressing the spiritual needs of this group of marginalised. The full extent of this failure should now be considered at this pivotal point in the thesis.

(* - The writer is aware of the statement in *Lumen Gentium* 10 "Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless ordered one to another; each in its own proper way shares in the one priesthood of Christ". There may be a tension between the proposal of this thesis and the statement in *Lumen Gentium* 10, but due to word limitation, this will not be investigated at this time as it is worthy of extensive further discourse.)

REFERENCES - CHAPTER 6

1. Komonchak J A et al (Ed), The New Dictionary of Theology, Gill and Macmillan, Dublin, 1992, Page 558.
2. Schillebeeckx E, The Church with a Human Face, SCM Press, London, 1985, Page 570 - 571.
3. Flannery A (Ed), Vatican II : Volumes 1 and 2, Dominican Publications, Dublin, 1988, page 905.
4. Lonergan B, A Second Collection, Philadelphia Westminster, Philadelphia, 1974, page 93.
5. Dulles A, Models of the Church, Doubleday, New York, 1974, page 188.
6. von Rad G, Old Testament Theology: Two Volumes, Harper and Row, New York, 1962-1965, page 85.
7. National Catholic Reporter, Kansas, Vol. 29, 1992, page 9.
8. Congar Y, *Ministries and Structures of the Church* in Lay People in the Church, Chapman, London, 1965, page 31.
9. Flannery A (Ed), op cit., page 11.
10. National Catholic Reporter, Kansas, Vol. 30, 1993, page 43.

11. Morelli M, *Opening address to the General Conference of Latin American Bishops*, Rio de Janeiro (1993) reported in National Catholic Reporter December 1993, op cit.
12. Hellwig M, *Christian women in a Troubled World* in National Catholic Reporter, December 1993, op cit., page 6.

CHAPTER 7

MARGINALIZED CHRISTIANS

**An investigation into the recognition of
marginalized Christians and the impediment
caused by their loss to the realisation of the
Kingdom.**

The Meaning of "Marginalized"/Outcast

The "Kingdom of God" has been expressed by Schnackenburg (1963) as being

characterised not by latent authority but by the
exercise of power, not by an office but by a function.
It is not a title but a deed. (1)

If "power" and deed" indicate that the Kingdom of God is the power of God expressed in actions then the sovereignty of God is to be found in the concrete notion of his activity in ruling. Ethical teaching, therefore, along with challenge to discipleship and the welcoming of the outcast are all notions which are to be focused upon within the context of God's saving activity on this earth. The challenge to humankind to assist in the realisation of the Kingdom by welcoming the outcast is a major concern of this thesis.

If it is true that God's victory results from any single sinful human being restored to wholeness (Perrin 1967), then this is a challenge to committed Christians to be concerned for the outcast, (Luke 15.3; Matthew 18.12;) and to have close companionship with tax collectors and sinners. An understanding of the term "outcast" is necessary at this point.

While it must be recognised that this term can provoke strong images of one who is banished because of wrong doings, it will now be defined for the purposes of this thesis, as one who is marginalized.

It is possible to suggest that there are various levels of marginalization. In ancient Israel between the tenth and the eighth centuries BC, a social revolution occurred in which great prosperity took place and vast profits were accumulated. But these were condemned by the prophets (Amos 3:15; 5:11; - Is 5:11-12; Amos 6:4; Is 3:16-24). These prophets condemned what they saw as badly distributed wealth and ill-gotten gains (Mic 2:2; Amos 8:5; Is 1:23; Mic 3:11; Amos 2:6-8; 8:6) resulting in the defrauding of the weak and causing great hardship and suffering. Deuteronomy protected the poor by law making almsgiving a duty (Dt 15:7-11), insisting that if a debtor suffered great poverty then security must be returned to him before sunset (Dt 24:12-13), and in Dt 24:14-15 the hired worker is protected.

There were laws which, while recognising that there would always be poor, they aimed at bringing about a certain degree of equality among Israelites. In Ex 23:11 the regulation was that every sabbatical year involved the land's produce being left for those who were destitute, debts were cancelled (Dt 15:1) "so that there may no longer be any poor man among you" (Dt. 15:4). Although such laws referred to those marginalized by financial poverty, the prophets' denunciation of the rich who oppressed the poor who are beloved by God (Dt 10:18; Pr 22:22-23) and his will to do them justice (Is 11:4) gave rise to the "spiritual transposition of vocabulary which begins in Sophonias: Seek yahweh, all you humble of the earth" (So. 2:3).

In this way it could be maintained that social justice came to be one of the prerequisites for the realisation of the Kingdom. In the New Testament Christ's parables, stress something of his vision of the power of God working within the

experience of humankind when confronted by the challenges of his statements. In the main, parables such as the Lost Sheep; the unjust steward, the lost coin, the Pharisee and the Tax Collector, the Good Samaritan, the Prodigal Son and the friend at midnight all could be interpreted as Christ's concern to convey the notion of God's reaching out to humankind to welcome those outcasts back into the community in the name of the ultimate hope of that community and the resultant joy in a new relationship with God and with one another. This then might be interpreted as a major theological argument for a programme of social justice in so far as the Kingdom of God is assisted in its realisation when anyone outcast or marginalized is sought out and reunited with a caring community.

The Old Testament speaks of those impoverished by lack of wealth and the prophets and laws endeavoured to protect such people. The New Testament develops this notion in that those who are impoverished or marginalized in any way are, in the view of Perrin (1967), a challenge to committed Christians to

recognise the crisis of the Now,
the proclamation of God reaching out to men (2)

in the offering of a new kind of relationship.

It has been argued that whereas the Old Testament highlighted injustice to those socially oppressed the New Testament seems to offer a wider understanding of outcast or marginalized (Luke 15:3. Matt 18:12). While recognising that this can refer to all people of God who in any way remove themselves from a relationship of faith in that God, it could also refer to that growing number of people who are distancing themselves from organised religion. If Charron (1975) is correct in his

claim that this distancing can result in eventual total indifference to the possibility of faith then Christ's challenge in his parables for a "recognition of the crisis of the Now" (3) seems to be particularly significant. And if the findings from the surveys carried out by Greeley and Hay are accepted, then these people of God, currently in one of the phases of progressive distancing (Charron 1975), still experience a spiritual impulse. The challenge to all people of faith then is one which involves reaching out to those who are currently drifting from communities of faith and meeting their needs in order to strengthen the eschatological hope for the Kingdom. This is not to suggest that humankind can produce a perfect world derived from his/her experience alone. Rather the intention is to argue that humankind can, through efforts of integrity and justice, and through the provision of necessary resources help to assist in optimising the spiritual potential of all the people of God and in this way contribute to the realisation of the Kingdom; to be active participators with God who leads His world towards His ultimate goal: the full realisation of His Kingdom (H Kraemer, Religion and the Christian Faith 1956).

The Move from Fate to Choice

It has been acknowledged that the term marginalized might be defined as that growing number of people who find themselves distanced from God, to various degrees (Charron 1975). There have been varied attempts to explain the causes for this distancing (Lonergan (1974) Grumelli 1971) and it has been acknowledged that secular culture can have a diverse impact on religious patterns and attitudes. Gallagher maintains that a certain kind of faith

Can come to maturity in a more secular setting. It is a

faith that can cope with the burden of choice. A more secularised culture offers a radically expanded menu of life-styles. (4)

This seems to echo Berger's call for a move "from fate to choice" (6) but the question could then be posed, how are people to be empowered to make such a choice if they are in the midst of a Spiritual distancing (Charron 1975) which results in a form of marginalization.

A marginal Christian finds him/herself in that state for a variety of reasons some of which have been outlined previously. When such a term is employed a contrast immediately brought to mind is that the individual is marginalized when compared to a mainstream , or active Christian, active in the sense of being a church-goer.

Inherent Spirituality

It must be acknowledged that the categorisation of the inner religious state of another could be described as an unacceptable practice; it is the view of this thesis that it is unacceptable to describe an individual as marginal solely on the basis of non-Church attendance. Charron (1975, 1991) has argued that such absence from Church does not imply an atheistic state. This is supported by Hay's findings in a research from which it emerges that the majority of non-church attenders has experienced some form of Spiritual sensation. However, it could also be argued that the church established by Christ was one which was composed of people, spirit and body who together form a community which is visible. Part of the code of behaviour for those belonging to that community is that their exterior lives ought to display that

faith in God which is active within, and that demonstration of that faith involves attendance at Church. The reference to "core" christian or "unchurched" christian (European Values Study, 1992) applies simply to the observance or otherwise of what could be described as a very apparent exterior sign of belief in God. It must be acknowledged that human beings are not recognised as capable of evaluating the inner Spirituality of another and that the observance of certain codes of conduct is not an appropriate or adequate measure to compare external actions with interior life. The term marginalized Christian for the purposes of this thesis will therefore simply mean those people whose association with institutionalised Church are tenuous. It must be stated that within this group, too there are degrees of marginalization. There are those who regularly attend church but who remain totally uninvolved in anything which demands activities in the life of the community. There are others who have attended neither church nor parish activities for a very long time. This definition of marginalized or "unchurched", for the purposes of this thesis, while acknowledging it to be an extremely complicated categorisation, is used merely to acknowledge the extremely personal and individualised approach that is required from pastoral staff when given the opportunity to minister to such Christians. The adjective marginal or "unchurched" is not intended to do anything other than that described above and to offer a surface delineation based on several external criteria. Spirituality is inherent to human nature (Rahner 1981) but the commitment to faith cannot be judged solely on church attendance.

Denying Sacramental Access

If it is true that the growth of the Kingdom can be assisted by the seeking out and inclusion of those marginalized then certain practices directly affecting such people require examination. One such practice will now be examined : that of the exclusion of those marginalized from reception of sacraments.

It has been argued that Baptism and the Eucharist are the context and sustenance for the Church's worship and support for community life. It has also been stated that the sole function of worship is to praise God and that the sacraments ought not to be used to gratify human needs, but it could be equally argued that occasions such as Baptism can provide an important opportunity for the proclamation of the Gospel and for the affirmation of faith. Westerhoff (1980) states that pastoral activities can aid an individual in understanding the liturgical requirements of the Christian life and can assist in the preparation for conscious, active, genuine participation in the church's liturgical life. The teachings of the Second Vatican Council for Roman Catholics state that sacraments are acts of faith which can nourish and deepen Spirituality. Both Westerhoff and the Roman Catholic Church agree however that these sacramental actions cannot prove the presence of Christ in the life of the individual and that meaningful participation is required lest

a magical view of the universe will persist and Christian faith and revelation will be distorted in support of a sick religion of escape.

(6)

This echoes the concern of the Second Vatican Council whose teachings insist that acts of faith require and presuppose faith. In the instance of Baptism the ritual of pouring water could be seen to be something akin to superstition , or escapism in Westerhoff's view, when there is little or no faith expressed by the parents. A firmly held teaching in Catholic documents is that sacraments nourish and deepen faith. Westerhoff asserts that particular life events can present the

possibility of religious conversion to deeper faith and greater faithfulness. (7)

If these notions are to be believed then such life events could be those opportunities to assist the return to God of those participants who have become distanced in the external practices of faith. If exclusion from participation, or an unwelcome reception were to be offered by pastoral staff to marginal Christians, the latter might never again have an opportunity to hear the gospel. It could therefore be argued that the ministering of the sacramental rites should be viewed as an opportunity to creatively challenge the peripheral.

Marginalization within a Faith Community

These deliberations have concentrated on those Christians who seldom if ever attend church. The question must now be examined concerns those Christians who are marginalized insofar as they attend services but are otherwise in no way involved in a faith commitment within their community. These Christians have been described as,

nominal - one who has no serious commitment, who is baptised but with no sign of commitment to the local church. (8)

It could be argued that serious pastoral discernment is required if a continued increase in nominal Christians is to be prevented. The crisis that is immediate to today's society (Perrin 1967) could be interpreted as relating to what might be seen as determined efforts at servicing the conventional needs of the conventional faithful. This upholds Segundo (1978)'s challenge not simply to

maintain consumer majorities. (9)

and the exclusion of those unconventional, marginal people, by the presentation of Sunday homilies which are as Rahner (1981) states, irrelevant along with pastoral letters which continue to offer traditional content. Rahner also expresses the concern that

sermons with a narrowly Catholic content are aimed far too little or too timidly at the ear of the unbeliever or the marginal Catholic. (10)

It therefore seems that one pastoral response to religious distancing should involve a responding within relevant homilies to experienced life-crisis, thus nourishing the implicit grace which, as the earlier Rahner (1963) claims, is within each individual.

Hence our preaching is not really an indoctrination with something alien from outside but the awakening of something within as yet not understood but nevertheless really present. (11)

Strategies for Inclusion: A Case for Re-investigation

While recognising that any proposals in pastoral strategy are not dictated solely by expediency, due to statistically proven declines in church attendance, but rather these proposals might be viewed as changes which are regarded as necessary in that they would represent a deeper understanding of the Gospel. It could be argued

that this task of bringing the life of the church into conformity with God's purpose as revealed in Christ which involves the realisation of the Kingdom is the primary motivator for any pastoral changes. Making Sunday homilies more relevant could involve the pastoral team giving up what is often regarded as an isolationist position brought about by habit, traditional ritual or prestige. The injection of the concrete reality of life-crisis has, in Brazil, for example, provided a formula for relevant Sunday homilies and this has resulted in a convergence of Bible, community and real-life situations. It has been stated by Buhmann (1981) that a world church has emerged and Fraser (1988) maintains that the Western church can benefit from such theological diversity of experience in all areas of faith commitment:

... we in the West who are theologically so far behind
others have a world church to which to go for instructions,
if we are prepared to be humble and teachable. (12)

If the pastoral team were involved in the visitation of Christians at their work place, the home, in unemployment centres or wherever the people of God are to be found, then a concrete reality of experience might be brought to bear so that the convergence of Bible, community and real-life situations could be more easily achieved. If it is true that, as Gallagher (1990) states

people seldom 'lose the faith' by conscious rejection but
rather by their images of God ceasing to inform their lives. (13)

then it could be claimed that such renewed efforts on the part of the pastoral team might provide a possible response. In this way any decisions of faith could be rooted in an individual's personal experience, supported and celebrated in the light of the Gospel by other members of the community.

The marginalized have been defined earlier as being those people who are nominal Christians as well as those others who are non-church attenders. While recognising that it might be true that church attendance is , as Rahner (1981) claims,

the obvious way of access to Christian faith. (14)

Recent surveys on church attendance seem to indicate that such an access is no longer widely accepted. Any current pastoral strategy must therefore recognise that a certain undernourishment of aspects of Christian life must be occurring with this depletion of church attendance.

REFERENCES - CHAPTER 7

1. Schnackenburg R in God's Rule and Kingdom, (Ed. by J Murray), Herder and Herder, New York, 1963, page 13.
2. Perrin N, Rediscovering the Teachings of Jesus, SCM Press, London, 1967, page 102.
3. *ibid.*
4. Gallagher M P, Struggles of Faith, Columba Press, Dublin, 1990, page 54.
5. Berger P, The Heretical Imperative, Collins, London, 1980, page 3.
6. Westerhoff J, Liturgy and learning through the Life Cycle, Seabury Press, Minneapolis, 1980, page 73.
7. *ibid.*, page 102.
8. Winning T J, Pamphlet *Reaching out to Nominal Catholics*, Archdiocese of Glasgow, 1991.
9. Segundo J L, Hidden Motives for Pastoral Action, Orbis Press, New York, 1978. page 34.

10. Rahner K, *Epilogue* in The Church of the Future (Buhlmann W), St Paul, England, 1981, page 192.
11. Rahner K, *On the significance in redemptive history of the individual member of the Church* in Mission and Grace, Darton Longman and Todd, London, 1963, page 85.
12. Fraser I, Re-Inventing Theology as the People's Work, Wild Goose Publications, Glasgow, 1988, page 36.
13. Gallagher M P, Struggles of Faith, op cit, page 49.
14. Rahner K, Theological Investigations 3, Darton Longman and Todd, London 1967, page 19.

CHAPTER 8

WOMEN IN MINISTRY

The implications for the People of God and for the growth of the Kingdom, of policies which exclude women from the ordained ministry.

Introduction

Theology is frequently regarded as primarily an intellectual activity. While acknowledging that this notion is currently being challenged by Fraser (1988), it is nevertheless a consequence that if an activity is intellectual its efforts frequently impact upon the intellectual opportunities and practices of others.

Exponents of feminist theology (Johnson1993, Ruether1992) maintain that a certain disempowerment of women is a consequence of the theology that has emerged from the intellectual activity of men throughout the centuries. A major contention of feminist critique is that traditional Christian theology, along with other major religions, has distorted teaching through an andocentric bias. This has resulted in the

devaluation of her person under patriarchal domination and
her own journey of liberation. (1)

If this patriarchal domination has resulted in a woman's presence being relegated in the Christian culture rather than confirmed then it follows that this attitude would result in the possibility that, as Charron (1991) argues, women's opportunities are restricted in joining fully in Christ's "project of the Kingdom of God" (2). In the question regarding the affirmation of women in positions of leadership and ordination to make possible such opportunities, contemporary thinking within the Roman Catholic community has resulted in the Congregation for the Doctrine of the Faith (Declaration of 15 October 1976; 98-116) producing a declaration concerning the issue of women in ministry. This document was produced by a Congregation

and was approved by the Pope but there was no definitive statement made on the question. This document is an attempt to contribute toward the struggle for liberation for women. However, if women continue to be excluded from all authorities involved in major decision-making in the Roman Church, then women's liberation is not honestly being tackled. This document states that women are excluded from any Church leadership because of their sex. It appears that many reasons have been lodged throughout the history of the Church which have caused them to be restricted by rules in the Church. It is possible to find expressions of "women's affirmation of their equality and leadership" (3) at the start of the Christian tradition but these were soon challenged and marginalized by a patriarchal leadership.

Given the culture of the time, Christ chose twelve men as apostles and this is given great theological significance. A number of explanations for his choice of an exclusively male group have been debated in recent years. One of the many which may be acceptable is that a woman's testimony in a contemporary Jewish court would not have been admissible because of her gender. Having women within his group of twelve could have diminished the message Christ wished to convey mainly because of the low regard in which women were held. It must nevertheless be acknowledged that Christ's command to "Go and tell" (Cor 1 9:5), what is regarded as one of the most major messages of his life - the fact of his resurrection, is given to a woman. This fact is given little recognition in the Roman Catholic Church.

Arbitrarily selective methods of interpretation indicate the possibility that non-theological themes, consciously or otherwise play a significant part while at the same time claiming the authority of the Bible.

In modern society where there is a growing awareness of real discrimination against women this practice is becoming ever more problematical. While specific tasks, for example in the field of religious education, continue to be suggested for women's involvement specifically in the Roman Catholic Church, the question regarding strong theological reasons for their continued exclusion from priestly ministry and decision-making remains unanswered. Although sociological attitudes might still in many regions legislate against a change in the status quo, and as such cannot be ignored, there still seems little justification for the continued search for arguments to legitimise it, by McBrien (1969) among others:

The Avant-garde of God makes its announcement by allowing its own life to be shaped by the future Kingdom (nor past tradition) and by indicating with its lips and its life where other signs of the Kingdom are appearing. (5)

Within the community of Roman Catholics the emergence of feminist theology has questioned the legitimacy of specific biblical interpretation which has resulted in the exclusion of women from the ordained ministry. There is a certain reverence for tradition and the established order in Roman Catholic belief and it is the traditional theology which is called into doubt by the emergence of aspects of current feminist theology. This is particularly relevant to this thesis because a charge could be levelled at a religion which appears to adopt any policy of exclusion that disempowerment of that excluded group could result and consequently the disempowerment of the wider community.

Although it is not the intention or within the scope of this thesis to examine in detail the validity or otherwise of feminist theology, a certain degree of investigation is necessary in order to highlight any possible justification for a change in policy which would result in the greater empowerment of the people of God in their task to be co-workers in the realisation of the Kingdom.

Feminist theology is not in essence an examination of feminine theological themes nor is it an effort to pull together a unique theology of particular significance to women. Feminist theology has arisen from the recognition that traditional Christian theology has, for the most part, been the work of men. The exclusion of women from theological study has necessarily resulted in exclusion from other areas such as preaching and the ordained ministry. The exclusion of women from the development of traditional theology could, in the view of feminist theology, give rise to the notion that theology as a result is androcentric and misogynist. A certain unconscious assumption has emerged that the norm is the experience of males, because the majority of scripture has been written by men. This could cause an androcentric bias to occur. Misogyny could have resulted in another distortion of traditional scripture in that women are recognised in biblical events as being more responsible for evil, more susceptible to sin, to be subjugated because of their inferior nature and because of their contribution to original sin. They are portrayed as lacking the image of God, are not able to represent Christ and, for the Roman Catholic Church, are unordainable (The New Dictionary of Theology, Gill and McMillan, 1992, page 394). An argument could be raised that this misogynist influence has in the past contributed toward the exclusion of women from advanced

levels of study, ministry and teaching. Feminist theology now recognises and highlights what is seen as an androcentric and misogynist bias influencing traditional theology from scripture to current times. In her book "She who Is: the Mystery of God in Feminist theological Discourse", Johnson (1993) attempts to bring the traditions of classical theology closer to an understanding of feminist theology. She maintains that the model of the theistic God as monarch, with constant use of male imagery, has resulted in an attitude that has permeated Christianity, and almost all religions, with patriarchy. While she is not advocating a move to matriarchy, she does however make clear that the goal of feminist theology is not to make women equal partners in an oppressive system but rather to bring justice to contemporary human history and to transform the system:

What is being looked for is not simply the solution to one problem but an entire shift in world-view away from patterns of dominance toward mutually enhancing relationships. (5)

If Johnson (1993) and the variety of other current feminist theologians are correct and there is an androcentric stress in traditional theology, then the authenticity of a religious message which could have a claim of bias laid against it is called into question. This would necessitate the establishment of "alternative norms and sources of tradition" (6) in order to highlight the basis and it would further necessitate a review of those theological themes which have implicitly held those bias.

Issues such as celibacy in the ministry and woman's role in the ministry are frequently seen to distort ministry itself thus making it less effective in its service to assist in the realisation of the Kingdom. Cognisance needs to be taken of these obstacles in the Roman Catholic Church. One who advocates the ordination of

women is Mauro Morelli, Bishop of Duque de Caxias, Brazil. Morelli maintains that the Roman Catholic Church should "long ago have overcome the dualism and dichotomy" (7) that both paralyse it "and stand in the way of building up the Kingdom" (8). He goes on to state that those women and men who are outstanding examples in faith and "distinguished for their charity ought to be ordained"(9). The Roman Catholic Church has, in the past affirmed that Christ liberated women. Despite this affirmation, that church has struggled with the role of women within its structures. Many of these women see themselves as clerical helpers and have rarely challenged the system. In recent years some women have been known to react against what they regard as a patriarchal structure by making demands for change and status within the church. This has brought results which serve to confirm their belief that sexism in the Roman Catholic Church is intractable.

It has been argued that there is no solid theological basis for forbidding the ordination of women to the Roman Catholic priesthood. It has been contended that women exercised leadership in the early Church. If it is the task of the Roman Catholic Church to

scrutinise the signs of the times and interpret them in the
light of the gospel. (10)

then a lack of response is a denial of the mission statement which is an integral part of the findings of the Vatican Council. On 30 May 1994 John Paul II responded to this "matter of greater importance" (11) by issuing a statement in an Apostolic letter. This new declaration states that women cannot be ordained to the priesthood, a teaching which "is to be definitively held by all the Church's faithful"(12). This declaration is based upon the tradition within the Catholic Church that priestly

ordination "from the beginning has always been reserved to men alone"(13) which is "found in the example of Christ who chose the twelve Apostles among men" (14). By making this declaration formal in nature Pope John Paul II is confirming

a certainty which has been constantly lived and held by
the Church. (15)

Notwithstanding this negative response and if feminist reflection continues to challenge this demarcation line, it must however be acknowledged that a too abrupt change in the present Church order of contemporary ministry could be counter-productive in that leadership can only be meaningfully exercised if it is successful in shaping the consciousness of its community of believers and its ministers. If a new and radical change were imposed the result could be schism which, as history testifies, heals only after the passage of many years. Once again the importance of adult formation and education emerges as well as the need for the general moulding of the consciousness of those already engaged in ministerial life. In those ways the consciousness is constantly stimulated so that the people of God become ready for the introduction of a new and better pastoral church order which will modernise the apostolicity of the Christian community.

REFERENCES - CHAPTER 8

1. Komonchak J et al (Ed.), The New Dictionary of Theology, Gill and Macmillan, Dublin, 1992, page 394.
2. Charron A, Atheism and Faith, Pontifical Council for Dialogue with Non-Believers, Vatican xxvi, 1991, page 271.
3. Komonchak J et al (Ed), op cit, page 392.

4. McBrien R, *Do we Need Church?*, Collins, London, 1969, page 67.
5. Johnson E A, *She who Is: the Mystery of God* in Feminist Theological Discourse, Crossroads, New York, 1993, page 65.
6. Komonchak J et al (Ed.). op cit., page 392.
7. Morelli M, Opening address to Fourth General Conference of Latin American Bishops, 22 October 1993, reported in National Catholic Register, Kansas, December 1993.
8. ibid.
9. ibid.
10. Flannery A (Ed.), Vatican II ; Volumes 1 and 2, *Gaudium et Spes*, Dominican Publications, Dublin, 1988.
11. John Paul II, *Apostolic Letter and Note of Presentation*, Vatican, 1994.
12. ibid.
13. ibid.
14. ibid.
15. ibid.

CHAPTER 9

PASTORAL STRUCTURES

**Those structures which help foster lay
Spirituality through the care of social needs in
order that the Kingdom of God may be more
fully realised.**

Justification for Pastoral Efforts

The Christian church is founded on the life, death and resurrection of Jesus Christ and on the Holy Spirit. It would therefore be fair to assume that a fundamental task of that church is to witness to the mission, ministry and resurrection of Christ which is in essence its key pastoral duty. Strategies such as pastoral care and education together help to achieve the common end of seeking to assist in the realisation of the Kingdom of God. This is not to suggest that the church as worker for the Kingdom in the service of God in the world is the sole agent of God. The church could however be described as an enlivening influence, serving and working within structures and not alongside them to bring about a recognition of Christ as Messiah, accepting humankind wherever and in whatever situation they find themselves. The church though not the only sign of the Kingdom is seen to be a major one in that it makes it possible for humankind to confront the power of the Gospel and consequently be drawn into the Kingdom of God. The Christian Church then is concerned with a mission to transform lives by calling all people "to be partners with His Son, Jesus Christ our Lord" (1 Cor 1:9) and through them then to spread "everywhere the fragrance of the knowledge of Himself" (2 Cor 2:14). In this way each member of the Christian Church is called upon to become sign and instrument of the Kingdom of God. The prophets of the Old Testament stressed the close relationship between commitment and adoration of God and the doing of acts of justice in the social and political systems. The message of those prophets is based on the premise that unless love and care are shown for the destitute and poor people of a community then true justice is not present. The implication is therefore

that the highest spiritual vision is achieved when love is manifested in action. This theme is stressed by Jesus Christ when he demonstrates the importance of that prophetic message by emphasising the need to do justice in those parables dealing with the final judgement in which charity and kindness to neighbour influences decisions about a person's ultimate worth.

This theme of protest against unjust social structures and their need of reform does not exclude a focus on care of the individual. Any pastoral care programme which emphasises care for the individual is considered by some current theologians to be unnecessarily narrow. Solle (1983) maintains that religion in that instance becomes merely a comforter for the lonely, or contributes toward an individual's feeling of importance. She argues that this form of pastoral care, where the individual is the focus, results in the possibility of sin becoming solely personal, the Cross the individual's unique experience of suffering and the resurrection a private eternity.

This same notion of pastoral care being diminished if it stresses individualistic practices is discussed by Jenkins (1976) when he states that

'the individual' is a myth and a dangerously dehumanising myth. We are not individuals, we are persons.... The process of the development of the potentialities of the image of God which is the process of being and becoming is the process of the development of community. We cannot be human until all are human. (1)

This is not to suggest that the religious practice of individual prayer is an inappropriate one because personal prayer which involves quiet reflection with God is frequently seen to be necessary in order that a personal relationship with God is joined with love and service. Prayer aligned with action within current social and

political realities might then be seen to bring about a corporate aspect to individual spirituality. In this way an individual becomes involved in one of the central motifs of Jesus Christ's teaching - the realisation of the Kingdom of God. Bonthius (1969) maintains that Jesus declared a socio-political structure which involved, but did not stress, individual salvation:

In Christian terms it is a structure, an ideal community, that we are taught to pray for and asked to work for. Ministry to structures is not simply subordinate to ministry to persons. It is not even strictly speaking, 'for the sake of persons'. Ministry to persons is ultimately for the purpose of enabling them to serve a structure: the Kingdom of God. (2)

A major contention therefore is that belief in God must always involve love and service in the community. While it has been argued that individualistic practices can distort the Gospel message it must also be acknowledged that an overemphasis of activity can be equally distorting, in that a depreciation of fundamental Gospel theology might emerge if the activist spirit is given primacy. Distortion could result from the belief that the love of neighbour and the realisation of the Kingdom are the sole concerns. This problem is raised by Rauschenbusch (1918) who asserts that while any social gospel requires a theology for effectiveness, it is also true that theology requires a social gospel to give it life. If it is the task of the Christian Church to demonstrate the continuance of the ministry of Jesus Christ in the enablement of its members for service of the Kingdom of God then the Christian Church must involve itself with the renewing of community.

It is simply wrong to think one can build the Church without reference to the world;... it is equally wrong to think that one can change the world without community. A church which tries to change the world without renewing community life will soon find it has no ideas worth listening to, no witness worth giving, no people to carry out the changes, much less make things work after the changes were made. (3)

A theology of social change must always accompany any theology of church. Such a theology is to be found in Luke 4:18, 19 where the threefold task of Jesus begins with the announcement of the arrival of a new structure. This is followed by a description of how service is demonstrated through acts of healing and reconciliation and finally the character of a new society is made evident.

Following this example the Christian Church is therefore allowed to pronounce the message to the world that Jesus Christ has defeated those forces which corrupt the freedom of humankind; the Christian Church must then also follow the example of Jesus Christ by participating in his mission to heal, reconcile and unite and finally that Church must be seen to be a sign of what Karl Barth describes as "God's provisional demonstration for His intention for all humanity" (4).

Pastoral Structures Outlined

Christians are called to pursue a life of obedience to Christ and the gospels challenge individuals as Church to recognise the need for service to the Kingdom. This task is embodied in the pastoral services of a number of churches of different denominations in the West of Scotland. Two will be highlighted, the efforts of the Roman Catholic Church and the Church of Scotland.

The rationale of the Board of Social Responsibility of the Church of Scotland reflects the biblical challenge to work to reform unjust social structures. In Christ's name it seeks to

retain and regain the highest quality of life which each

individual is capable of experiencing (5)

and to do this the Church of Scotland sees itself as responding to God's call by

encouraging renewal in the lives of those who are troubled
or in ill health. (6)

The matter that arises from this mission statement is the reference to the needs of the individual but although it is not articulated in that particular statement the Church of Scotland later stresses in the same literature that inherent in that statement is the consequent response to community needs. Through its community care programmes the Church of Scotland embodies the prophetic calls of the Old Testament and Christ's mission in the New Testament to show love and care for the destitute and poor people of the community so that justice may be achieved to promote the growth of the Kingdom. That church

sees its role as leading the development of caring
services for those who are most vulnerable in today's
society. (7)

The following outline reveals only some of the numerous pastoral services offered by the Church of Scotland through which it strives to live out the gospel challenge to be a sign of the Kingdom which enlivens, heals, reconciles and unites.

CARING IN THE COMMUNITY

THE CHURCH OF SCOTLAND'S RESPONSE TO ITS MISSIONARY FUNCTION TO SERVE THE KINGDOM OF GOD



Residential Homes for Elderly

Over 40 homes providing 'care' - the word used to encompass the total atmosphere for the enhancement of emotional, spiritual and physical needs.

Social Interests

Board of Responsibility charged by the General Assembly to "study essential Christian judgements on social and moral issues."

Alcohol and Drug Dependency

Programme involves help, guidance, residential and day establishments and rehabilitation centres.

Counselling and Support Services

For those under stress as well as drug related counselling.

Epilepsy

Rehabilitation residences.

Learning Disabilities

Incorporated into programming is assistance to move to a more self-contained lifestyle.

Training Sections

Set up to identify training needs of staff.

Senile Dementia

Four specialist homes to serve the "silent epidemic."

Flatlets

Supervised and accommodating elderly ladies.

Holiday Home for Elderly

Located in Troon, staffed by Christian carers.

Women's Council

Working within the Board of Responsibility to provide INFORMATION, INSTRUCTION and INSPIRATION.

Mental Illness

Day and residential establishments to assist on move toward greater independence.

Offenders

Houses offered to those under statutory disposal for courts.

Residential Schools

Establishments to offer schooling and a home base for young people deemed "difficult" for community and programmes to reform them.

The pastoral actions highlighted here indicate some of the very extensive efforts currently being made by the Church of Scotland to confront and transform a society in which fundamental injustices prevent transformation toward the Kingdom. But the question arises whether or not these efforts are seen to be transformative in the sense that those assisted are experiencing an awakening through the Holy Spirit to faith in Jesus Christ. This point is addressed by Alistair Campbell (1981) in his reflections concerning the need to bring together pastoral care and theology. He echoes the claim from Rauschenbusch (1918) with regards to the interdependence of theology and the social gospel. Like Rauschenbush, Campbell calls for the restoration of theological insights to pastoral care but for Campbell this is to challenge the contemporary stress on the theories and terminology of psychology and psychotherapy. This is not to suggest that pastoral care efforts made by people of good will is in any way devalued because of the absence of a particular theology. Rahner asserts that redemption is possible to all people because of the grace within from The Spirit. A question that might arise from this is one concerning the advantage of explicit Christianity if the offer of salvation is made to all humankind, even atheists. Rahner (1967) takes up this point by employing the analogy of a

small child rejecting the notion of growing up since he already sees himself as a man:

The child is the implicit Christian and the full-grown man is the explicit Christian. To reject explicit Christianity, even when it can be accepted, is to reject human growth and maturity. (8)

If Rahner is correct in this assertion, then this doctrine of the Holy Spirit provides support and is constantly present in reality. Pastoral care may be defined as an activity of people whose aim is to respond to another in need, and this has been acknowledged as being supported by the Holy Spirit recognised or not. Christian pastoral care might be defined as acts which are also inwardly supported by the Holy Spirit but whose primary recognised aim involves the added, specific commitment to work with that Spirit to transform, support and inform. This is an issue discussed at some length by Macquarrie (1970) in Three issues in Ethics in which he asserts that carers involved in Christian pastoral care can, through their actions, bring about change in a person's life which involves the recognition of Jesus Christ. With the Holy Spirit, the person, transformed to a life of faith, is then supported by that faith and through the subsequent acquired theology is finally informed about the Gospel message which makes sense of the present reality within the context of the Kingdom of God. These efforts under the auspices of the Board of Responsibility of the Church of Scotland combined with its mission and evangelism strategies encompasses this interdependence of theology and social gospel (Rauschenbusch 1918).

The Roman Catholic Pastoral Plan

The Roman Catholic Church, in the Glasgow Archdiocese, highlights four fundamental and general principles upon which all pastoral planning is based. The first aim is to evolve a strategy which will cause that Church to be involved in a new evangelisation through renewed missionary activity. The thrust of the second aim is to seek to address that Church's message to all people of that denomination. Thirdly, there is the need to recognise that all people have a mission to evangelise and it is that Church's task to enable them to perform that pastoral function. Finally, as it seeks to communicate faith and doctrine, the Roman Catholic Church aims to give preference to a methodical and constant comparison of life with the Gospel.

In its first aim the Church acknowledges that all who are baptised or wish to be baptised may not be committed Catholics and this evangelisation is a recognition that a new approach to the communication of the Gospel message is therefore required. This is seen to be an important principle because if it is the mission of that Church to communicate the message of salvation, then it follows that it would be failing in that essential task if it did not bring about the evangelisation of all people, both the committed and those no longer outwardly committed.

The Roman Catholic Church addresses the issue raised by Bonthius and others in its second aim. This stresses the need to convey the Church's message to individuals who, when united, form a People of God involved in a journey of faith rather than to people who are isolated individuals. This Church will seek to use

every occasion possible to present the message of the Gospel to those who have been exposed to God's word through Baptism and then to create whatever structures are necessary to reach out to all people, as a whole within a community. Inherent in this aim is the recognition that the majority of Catholic people lack the necessary formation to overcome what is seen to be a secularism which is essentially individualistic. Therefore, by providing structures which develop baptismal commitments, all people can be given the opportunity to respond to the Gospel message within a community based framework because if secularism is essentially individualistic any response must be a community one if it is to overcome that secularist influence.

By recognising that all people baptised within the Roman Catholic Church have the right and responsibility to evangelise, the third aim must therefore involve a strategy of enablement so that such a pastoral function can be shared. Baptism is understood here to be a vocation to holiness. If this is to be developed it is therefore necessary to provide the channels which allow the baptised individual to fulfil the Roman Catholic understanding of baptism - the call to be prophetic, priestly and kingly. By being involved in evangelisation, all the baptised are consequently active in the life and mission of the Church and therefore in the building up of the Body of Christ. The building up of every member of the Body is an essential element in evangelisation for all the baptised. The unity which results from this building up through evangelisation is strongly emphasised by Christ and it is the model the Roman Catholic Church seeks to fashion through its many pastoral initiatives:

With me in them and you in me, may they be so

The final goal of the pastoral policies evolved by the Roman Catholic Church gives preference to a systematic comparison of life with the Gospel. In this way less emphasis is placed on intellectual faith development and more on formation of the desire to be committed to Gospel values. The philosophy which resulted in such a principle is that lives are changed by witness, not simply by doctrine. The challenge to such a principle is that there must be a constant adaptation of language and methodology so that it is accessible to all people and that the approach is organised in ways that will increase their understanding and commitment. While there is no suggestion here that intellectual knowledge and doctrine are unnecessary, it is recognised that in themselves they will not lead to faith and commitment. It is rather the belief that salvation comes through charity lived according to the Gospel,

a way of life directed by the Gospel and authenticated by
doctrine. (10)

The following outlines the pastoral services offered by the Roman Catholic Church in Glasgow.

PASTORAL CARE SERVICES DIRECTED FROM CURIAL OFFICES



Ministry to the following:

People with learning disabilities	People with sensory impairment
Young people and people with addiction	Employment training
Elderly people and people with mental health problems	
Commission for Political Awareness	Bereavement Support
Ministry of Older People	Support of Those Sexually Abused

Justice and Peace	Mission Awareness
Doctrinal Formation	Ministry to Pastoral Workers
Commission for Pastoral Care of all as Community	
Commission for Pastoral Care of Small Communities	
Commission for Pastoral Care of the Family	Commission for RCIA
Sunday Liturgy and Sacramental Celebration Community	Spirituality of the Diocesan
Ministry to Priests	Diocesan Children's Movement
Diocesan Youth Movement	
Commission for Dialogue with other Churches	
... with other Believers	
... with Non-Believers	
Commission for SPRED	Commission for Pre-Sacramental Catechesis for Adults
Commission for Adult Faith Development	Commission for Catholic Schools
Commission for Human Promotion and Social Care	
Vocations Commission	
Mass Media	

Fundamental to the principles of the Church of Scotland and the Roman Catholic Church for evolving pastoral policies is the understanding that a communion of Christians with Jesus is a reflection of the mystery of the Communion of God as Trinity - the Son united with the Father in the gift of the Holy Spirit. When united with Jesus, Christians are therefore united with the Father through the Spirit. This

constitutes an inner mystery of the Roman Catholic Church, for example, in that it sees itself as a people unified with the oneness of the Father, Son and Holy Spirit.

This idea of communion as a vision of a church whose members participated in and were co-responsible for the task of evangelisation influenced the implementation of a strategy identified in the Archdiocese of Glasgow's Pastoral Plan which is outlined in part above. Its main objectives were to bring about an awareness of the church's members' common mission, to stress the co-responsibility and partnership of all, to enhance the human and Spiritual formation of all, in the life of the church, and to review and if necessary to adjust structures to encourage participation and partnership.

A Critique of the Roman Catholic Pastoral Plan

Since the introduction of the Pastoral Plan in 1982 there has been yearly evaluation and planning and scrutinisation of the Catholic community at diocese level to highlight basic problems. Parish and Deanery (representatives from four parishes geographically close) animating teams work with the Diocesan Pastoral Team, at strategic level, to constantly assess weaknesses and to plan strategies in order that a vision of the idea, which is the communion of Eucharistic communities, and a knowledge of present reality are at all times emphasised together. Despite the church's extensive strategy to re-express its identity by answering the needs of the world by living and communicating a faith relevant to daily life, statistics highlighting church attendance from 1984-1992, the period during which the Pastoral Plan was

strongly implemented seem to indicate a negative result. In 1984, 109,523 thousand Catholics attended Sunday services in the Glasgow Archdiocese. By 1992 this number had dropped to 73,176. While it must be acknowledged that demographical and other factors must account for some of the non-attendance, it is nevertheless difficult to explain a 30% loss. Charron (1975) asserts that non-attendance at church services is the first step toward indifference to matters of faith. If Charron and Greeley's surveys are correct that a majority of people both attenders and non-attenders believe in God, then indicators seem to confirm the need expressed by Gallagher to evolve a new language of faith, not to emphasise church-going exclusively but also to communicate a true image of God within a flexible variety of communities which offer support both in social care and in faith rather than the "familiar church language of piety and passive belonging" (11) which Gallagher (1990) specifies.

Although the Pastoral Plan implemented by the Archdiocese of Glasgow attempts to unite a community into a church of participation and co-responsibility a major difficulty in the achievement of this aim was expressed in the 1994 Diocesan Pastoral Council Report. While some evaluations from Deaneries, small clusters of parishes which reflect parish feedback, acknowledged a deepening relationship between priest and people, many more experienced a lack of direction, help or support from clergy. In a hierarchical structure such as that of the Roman Catholic Church, clerical approval for and participation in any plan is crucial. If this non-involvement of certain clergy is occurring then it would indicate that human reality within a secular world is not being recognised and this could be one factor

contributing to that fall in church attendance which is also, according to Charron (1975), the first step to indifference. This is not to suggest that a human focus alone will bring about the mystical fullness of revelation. Rather it is the language of Christian mysticism which when understood with the human focus, a focus which highlights socio-ethical - political problems, brings about the revitalisation of theology and the consummation of the Kingdom of God is assisted. When there is a reluctance on the part of clergy to become involved in a particular aspect of pastoral care, and when clergy are given a pivotal role in a structure such as the Roman Catholic Church, it is possible that those non-ordained of parishes where this is true are denied the opportunity to participate in and be co-responsible for the evangelisation process. Congar (1965) asserts that non-ordained people neither have a 'role' to play in the church, nor do they 'belong to' the church. Rather he insists that, through Baptism, in union with Jesus Christ, they are the church. It therefore follows that there is no necessity to seek and formulate a vocation or identity for the non-ordained but rather that

being church in its fullness is the spirituality for laity ...
At bottom there can only be one sound and sufficient
theology of laity and that is a total ecclesiology. (12)

When the term "laity" is used by some clergy to designate those who are in a passive role, receiving from the church, and "hierarchy" is used to identify those who actively mediate with God, a situation arises where a false image of God is created (Gallagher 1991,1995) in that God is only indirectly accessible. When the role of the non-ordained is examined McBrien (1969) notes that the basic assumption in discussion is that the church is fundamentally clerical. In reality, 99.953% of the

Roman Catholic Church is non- ordained (Aumann J, On the front lines, Society of St. Paul, New York, 1990).

Schillebeeckx (1985) focuses on this same notion and challenges it in his comment that efforts are being made to identify the non-ordained in the church as if this were a matter open to discussion. It is his contention that the phrasing should be reversed to question the part played by ministry in the church of the People of God.

While it is not within the remit of this thesis to examine or justify the theological origins of the Roman Catholic status of the ordained ministry, it is important to note that a shift in focus has occurred since the Second Vatican Council in that the Church is now viewed as a community rather than a hierarchical structure. Within this ecclesial restructuring there is the broader understanding of mission which is now interpreted as a function of the entire church resulting from participation in the sacraments of baptism and confirmation in addition to the gifts of the Spirit (Kelly 1967). This is given practical recognition by McBrien (1973) who suggests that non-ordained can be effective in their mission by being involved in creating and operating

parish councils, diocesan pastoral councils, national pastoral councils and through participation on various policy-making boards such as those supervising admission to seminaries. Laity should also have some meaningful voice in the selection of their bishops and pastors, and in the on-going evaluation of their pastoral performance. (13)

These activities would reflect the role of the non-ordained operating in local church structures and a collegial model where many are involved in decision-making thus emerges. It is nevertheless important to recognise that such activities are usually

restricted to those few non-ordained whose commitment to pastoral work is a major focus in their lives. However, one possible consequence of that type of commitment is that a devaluation of the unique role of the ordinary Christian might occur in that their lives cannot accommodate these extra activities. Kelly (1967) acknowledges that problems do exist in this developing role of the non-ordained

not least because the Vatican Council provides such a forceful portrait that many decades will pass before all of its possibilities will become a learning shared by all Christians. (14)

Nevertheless the essential equality of the People of God seems to emerge as a notable strength of this ecclesial restructuring. Co-responsibility and shared ordained/non-ordained ministry resulting from Baptism is highlighted as is the notion of ministry for non-ordained, thus fostering the possibility of specialisation in particular forms of pastoral work. In this renewed non-ordained/ordained relationship there is therefore the opportunity to share areas of work previously performed by the priest alone. The ordained person could therefore be released for sacramental ministry and spiritual direction.

As previously stated, such activities involve those whose lives permit specialised ministerial partnership. Statistical evidence from Greeley (1991) and European Values Study (1992) highlights the fact that only a very small minority of Christians are involved at this level of committed pastoral care. The church attendance statistics from the Archdiocese of Glasgow signify a growing number of non-attenders. Attention must therefore be given to a recognition of the mission of the

ordinary Christian, both in the Roman Catholic Church and in the Church of Scotland.

Brungs (1968) states that

the prime priestly reality is the priesthood of the faithful. (16)

Brungs along with Congar (1965), Kelly (1967), Schillebeeckx (1985), McBrien (1969) notes that this priesthood of the faithful is received in Baptism and it is from that common priesthood that lay life and ministry develop, without the necessity for further authorisation. McBrien (1969) also responds forcibly to any suggestion which implies that the non-ordained form a section of the body of Christ whose mission is a limited one in the total vocation of the Church. In his article *A theology of the laity* he states that:

There is no mention here (The Second Vatican Council) that the laity shares in the mission of the church only to the extent that the hierarchy allows. The mission comes from Christ through the Sacraments, and not through the leadership personnel of the church. (16)

Current Examples of Enabling Programmes

A number of enabling structures which incorporate this notion that all people can be involved in the evangelisation process without any formal acceptance from a hierarchical body are already functioning. One example is the Groupnet Team formulated by the Scottish Churches Open College. This programme is concerned with the promotion of house groups as well as other small group experience at local level. This is an ecumenical effort and it includes such efforts as producing and reviewing group resources, providing relevant information, organising events to establish contact between those active in the small groups and arranging sharing

and learning events. The Action of Churches Together in Scotland (ACTS) has divided these Groupnet Teams into forty-six ecumenical areas and as an agency of ACTS it is seeking to establish teams of trainers and promoters in each area. Each team's designated task is to make contact with local Councils and congregations thereby advertising its availability to assist in local needs and to arrange area opportunities for training while also establishing contact with local education committees offered by the variety of denominational churches.

Although this initiative targets those members of the community who are already outwardly active in their faith, and although there is the possibility that non-church-attenders could be drawn into the small group experience, it must be acknowledged that the possibility of outreach to those in the first stage of distancing (Charron 1975) is limited because they have ceased to attend church services and contact is therefore difficult.

Another community-based programme and one which attempts to seek out and evangelise those who are at levels of distancing is that offered by the Roman Catholic Church under the direction of Sister Doreen Grant of the Archdiocese of Glasgow. This programme is one which has the sacrament of Confirmation as its focus. This sacrament is offered to children in the last year of primary school. Archdiocesan statistics (1992) indicate a significant fall in church attendance and many of the parents of those children being confirmed are no longer attending Sunday services. Grant acknowledges the parent as the primary educator in the child's developing spirituality. In providing a programme which empowers the parent

to be an active participant in the child's sacramental development Grant envisages the rebuilding of church as community from the grass roots. The material used in this programme is organised according to the parent's understanding of the essence of his/her faith in a way that strives to make him/her feel capable and intrigued and motivated. The programme is designed to be a priest/lay team effort with an eventual core group made up entirely of lay people.

This provision situates faith development within the domain of human development processes which is the essence of Fowler's work. This is evident from the material itself where Grant seeks to bring participants to an awareness that the essence of the information offered has already been experienced by them through Baptism but can now be re-examined in the light of life experience. This notion of acknowledging the faith stories and life experiences of the individual is a recognised and acclaimed method highlighted by many current theologian/educationalists (Fowler 1977, Groome 1980, Elias 1982). Nonetheless, while the programme itself may be commendable much of its success or failure is dependent on its being accepted and promoted by the local priest. Grant acknowledges that not many of the clergy are willing to be involved and for this reason the programme is not being introduced into the majority of parishes within the Roman Catholic community. While the reasons for this reluctance on the part of the clergy are not the focus of this thesis, the effect of the reluctance is the major concern. Brungs' assertion concerning a common priesthood is echoed by McBrien(1973) as well as Rahner (1974) who, when describing the shape of the church to come, speaks of a clericalised church, one concerned with serving, a church built from its roots and

a democratised church (in Buhlmann W, The Shape of the Church to Come, Seabury Press, New York, 1974, Chapter 3 and 4). When there is any reluctance on the part of the ordained to acknowledge the mission of those non-ordained and to deny opportunities to involve them in their mission, then it might be suggested that a charge of lack of relevance could be made. If the Christian Church is concerned with a mission to transform lives by calling all people "to be partners with the Son, Jesus Christ, our Lord" (1 Cor 1:9) and if one area of pastoral care offers the opportunity to enable its members to be more active in the service of the Kingdom of God (such as the programme offered by Grant), then it follows that such a programme, recognised as being theologically accurate, and others with the same goal might be seen to be a new approach to the communication of the Gospel message or the beginning of an emphasis on a theology which Gallagher (1990) believes starts

from below and stresses the long search of humankind for meaning, the role of story, the notion of faith as dark journey of slow discovery. This emphasis is more likely to start its new apologetics from human experience. (17)

It is the contention of this thesis that empowerment through education is one strategy which can bring about an enablement in this "long search of humankind for meaning." It is through such provision that the "role of story" (18) can be translated into a "new language" (19) so that "human preparatory of the ground" (19) may occur along with a "critique" (20) of religions in order that the invitation from Christ to join his "project of the Kingdom of God" (21) might be understood. The proposed new course in Pastoral Care outlined in chapter twelve offers the opportunity for such dialogue to occur. Before this is outlined in detail, the next chapter examines how

adults learn in order to critique the Spiritual and educational foundations of a praxis model of pastoral care.

REFERENCES - CHAPTER 9

1. Jenkins D, The Contradiction of Christianity, SCM Press, London, 1976, page 102.
2. Bonthius R, *Pastoral Care for Structures as well as persons in Pastoral Psychology 18*, London, 1967.
3. Rauschenbush W, A Theology for the Social Gospel, Macmillan, New York, 1918, page 125-126.
4. Barth K, quoted in O'Brien D, an address entitled *The Future of Ministry*, National Association of Lay Ministry Co-Ordinators, Boston 1984, page 125-126.
5. Church of Scotland pamphlet, *Caring in the Community*, Edinburgh, 1991.
6. *ibid.*
7. *ibid.*
8. Campbell A, Rediscovering Pastoral Care, Darton Longman and Todd, London, 1981.
9. Rahner K, *Extract from a lecture at Boston College*, 1967.
10. Archdiocese of Glasgow pamphlet, *Pastoral Policies*, Glasgow, 1991.
11. Gallagher M P, Struggles of Faith, Columba Press, Dublin, 1990, page 58.
12. Congar Y, Lay people in the Church, Chapman, London, 1965, page 92.
13. McBrien R, *Do we need Church?* in Church, Chicago Studies 12, Chicago, 1973, page 250.
14. Kelly W J, *Reflections on the Status of Layman* in Theological Studies 28, 1967,

page 707.

15.Brungs R A, A Priestly People, Sheed and Ward, New York, 1968, page 102.

16.McBrien R, *A Theology of the Laity* in American Ecclesial Review, New York, 1969,page 160.

17.Gallagher M P, Struggles of Faith, op cit., page 58.

18.ibid.

19.ibid.

20.ibid.

21.ibid.

CHAPTER 10

EMPOWERMENT THROUGH EDUCATION

**The empowerment of the People of God
through the provision of education to further
the growth of the Kingdom: educationalists'
findings**

A Discourse on Adults and Learning

In order to ascertain the role played by education in the realisation of the Kingdom of God, the width and complexity of this field has to be acknowledged. For the purposes of this research a brief discourse is required to highlight some current theories which in some way go toward recognising a theological basis from which Christian Religious Education can emerge and be justified. A number of specific theories highlighted here will be dealt with in more detail in a later chapter.

There is a real need for the leadership of the church to consult the behavioural sciences and in particular religions sociology in order to conduct a suitable pastoral policy particularly in changed cultural circumstances. (1)

It has to be acknowledged that there are a number of interdisciplinary efforts of the kind promoted above by Schillebeeckx (1985) currently in place which attempt to bring about a deeper understanding of adulthood as a particular stage in life. Such a study is thought to assist in the formation of a concept of adult maturity in order that more appropriate methods of religious education might emerge. These interdisciplinary efforts include philosophical, historical, legal, psychological and educational theory while others acknowledge what is seen to be the strong influence of religious and cultural traditions. Many theorists recognise the continuity that occurs throughout the cycle from childhood to adulthood and from the earlier period of adulthood to old age.

A number of Christian adult educators (Groome 1980, Knowles 1984) maintain that

worship, ministry, mission and education are inclusive strategies, linked in such a way that evangelism and education combine to achieve a common goal - the enablement of the people of God to live freely and humanly by interpreting, understanding and living out their existence through Christ in the paschal event. If Rahner (1967) is correct in his assertion that every human being, even previous to the explicit preaching of the Christian message, is always potentially a believer through grace then a point for discussion might be that the enablement of all of the people of God is of primary concern in the task of the Christian to assist in the Realisation of the Kingdom of God.

Education as a Method of Enablement

If the "people of God" is understood to mean all people of good will (Rahner) and if the Spirit communicates in all of the major world religions then the question regarding the method of enablement of all peoples of good will must arise. Gallagher (1983) maintains that

it is a pastoral dialogue that reflects on culture in order
to serve faith. (2)

It is a proposal of this thesis to suggest an educational course to instigate and assist the possibility for such pastoral dialogue. In Culture Chretienne et Droits de L'Homme (Du rejet a l'engagement - From rejection To Commitment, IFCU, 1991) the authors uphold the similar notion that it is duty of the Christian person to bring all people to a level of competence which enables them to freely and courageously express themselves in matters of faith. A development of this theory will be

discussed later in considering the theology of Freire (1972). This could be interpreted as the need to make available every possible resource to allow each person "to follow one's own spiritual life" (3) and to "worship God according to one's proper rite" (4).

A relation could be found between these and the obligation to make an effort to live a holy life, (Canon 210) to spread the Gospel (Canon 217), the obligation to assemble (Canon 215), and to share in the mission of the church (Canon 211). These canons echo the findings of those Christian adult educators who claim that worship, ministry and mission are not exclusive strategies while the work of "Culture Chretienne" highlights the need for an education programme which deals with the need to assist the people of God in articulating their own perceptions in matters of faith. Such a programme is offered as a proposal of this thesis. This is not to suggest that the task of Christian educators is simply to assist people to grow in knowledge; some would argue that a modern gnosticism of salvation through knowledge could result.

The task of the Christian educator is one which seeks to nurture and empower people in their daily living in order to bring about understanding of what has been already experienced in the heart of each person through grace, thus assisting in fostering the realisation of God's Kingdom on earth. Such a task would not be possible without determined efforts on the part of Christian educators to reflect on lived experience and then as an ecclesial community to involve all sectors of

interdenominational communities, empowering them to exercise their rights as people of dignity and as people of God whatever their personal circumstances.

If adult education can generally be seen to provide opportunities to become more fully self (Knowles 1984) and if it is the commonly accepted goal of adult religious educators to assist a learner in becoming more complete in Christ then adult religious education could be viewed as aiming to empower in matters of faith as well as to convert. While it is not the intention to define the fostering of Christian formation solely in terms of education it could nevertheless be argued that behaviourism and social learning theories bring about an awareness that individuals mature within specific contexts and these contexts help to shape the mature adult. It is therefore necessary now to examine how adults learn.

A Justification for the Education of Adults

Groome (1980) in "Christian Religious Education" states that

God's intention and promise for creation is the Kingdom.(6)

A major concern in understanding how this intentionality might be realised is reflected in current theologies in which the Christian message is interpreted in social and political terms. A theological stance in the Roman Catholic Church has been that the world has been deliberately formed in a way that is incomplete and that humankind is destined to work with the creator to complete the formation by the building of a just and free world. Freire's liberation theology is prominent in this prophetic tradition of Christian belief, and one that is echoed in part by Groome:

To begin with, the story is not yet completed, and it

will not be so until the final coming of God's Kingdom. (6)

It is not the purpose of this thesis to pursue the validity of this belief but rather to expand on its implications. If this belief is accurate then there is a goal to be achieved through involvement with social and political affairs, among others, in order to influence the future as well as changing the present while recognising the past. Many current thinkers in the fields of theology and education (Freire 1972, Groome 1980, Fowler 1981, Elias 1982, Knowles 1984) maintain that education plays a significant part in the empowerment of people in order that humankind might share in this destiny. White(1976) highlights the need for education in his examination of pastoral care:

Timid, reluctant workers, perhaps too conscious of their own inadequacies, want of education, paucity of gifts, sometimes feel themselves left behind by the forceful, over-shadowed by the clever. (7)

This is echoed by Freire in his conclusion that the cultural leadership of the wealthy is supreme: "the dependent society is a silent one" (8). This is not to suggest all leadership bodies which are composed of wealthy people are oppressors but simply highlights the notion that it is more within the psychological capability of a wealthy or educated person to articulate a need than it is for a poorer uneducated one. The question then must arise whether or not it is possible for people within a society that is silent to be fully human. From that same paper Freire further states that "to exist, humanly, is to name the world, to change it" (9). He maintains it is the right of every person to participate in this transformation, otherwise a human right is being denied.

The role of Education

Education might be seen to provide people with a means with which to transform their world in order that the realisation of the Kingdom might be more fully achieved. It has been asserted by such studies as Beatty and Robbins (1990) that the church in an educative role should serve as a catalyst for transformation for each person, community and ultimately society in general. It is this notion of church as educator that will now be examined and the implications of such a role in fostering the growth of the Kingdom. In attempting to fulfil the role of educator there are a number of differing models of education in operation within the establishments of the variety of churches throughout Scotland. The scope of these options is a very extensive one and too varied for a satisfactory representation within the limits of this thesis. For that reason the educational options available within only two denominations will be examined - that of the Church of Scotland and the Roman Catholic Church. Before such an investigation is instigated it is first necessary to study briefly the terms "education" and "Christian religious education".

Religious Education/Education

Before beginning to define either of these terms it is necessary to state that both, like any other term, have a history and therefore the inherent problem of definition, no matter how carefully delineated, will arise in that each will suggest diverse

images. With this difficulty acknowledged and not to involve any extreme pursuit of understanding of the term 'education' which would not be relevant to this research, a reasonable explanation might be accepted from Piaget. He maintained that the primary goal of education is to provide opportunities through which a society might emerge which is capable of creativity and inventiveness. His second aim for education, as Groome (1980) explains, is to encourage criticality of mind so that silent acceptance is not the norm but rather "active discovery of reality" (10). The validity of these aims seems to be unchallenged despite the passage of years as they became incorporated into further essential definitions of the concept. A new dimension to learning is called for by Botkin as recently as 1979 in which he states that,

another type of learning is even more essential. It is the type of learning that can bring change, renewal, restructuring and problem - reformulation - and which we shall call 'innovative learning'. (11)

As stated earlier the many findings of educationalists are not the focus of this thesis but it is important to recognise that it is these notions of change, renewal, restructuring and reformation which emerge as equally central components in any fundamental review of religious education. Freire (1972)'s liberation theology is based on the philosophy that education allows the possibility of a transformation of world in work and in action - reflection. This echoes Botkin's calls for 'innovative learning'. While education challenges to deeper self-awareness and transformation Christian religious education involves a further objective.

Christian Religious Education

In recent years much research has been instigated concerning spiritual growth and maturity with methods emerging which attempt to measure the spiritual progress of individuals. This has resulted in attempts to formulate stages of spiritual development as well as Christian formation. Fowler (1981) has outlined an initiative which integrates religion and psychology. Fowler has situated faith development in the domain of human developmental processes by bringing together important features from the developmental models of Piaget, Erikson, Kohlberg and Selmen. In this way Fowler sees the possibility to view faith, as Jardine (1989) proposes, as an "essential component of the human psyche" (12). This echoes the findings of Hardy (1969) who claimed that religion is natural to humankind and of Rahner (1990) who states that faith

exists in the minds of Christians and is known to non-Christians. (13)

It is worth noting that it was Fowler's intention to describe the necessary psychological components of faith-development irrespective of the theological content. Fowler maintains that each individual is destined to experience a series of eight life stages during each of which he/she gradually develops and is consequently challenged physically to a deeper social contact. Each new social contact advances or impedes the development of particular aspects of the personality. Consequently during each stage there is a varied development of the many personality components and each can be profoundly affected by internal or external influences.

In outlining these eight stages of faith, Fowler could be criticised for combining the structuralist approach of Piaget which is hierarchical. According to Piaget, each new stage is dependent on the consolidation of the previous one, with the psychosocial model which is linear, in that stages are seen to follow one another if the individual is biologically mature and if society demands it. Nevertheless by combining these theories it was Fowler's intention to re-examine their value in the light of a transcendent need and an individual's response and commitment to that awareness. In any study of resources available to enhance the spiritual development of individuals it is first necessary to have examined some of the research into how adults develop because any programme of value will take seriously the psychological, experiential and historical aspects of a person's life.

A major criticism of Fowler's work must however be recognised. In his view development occurs when understanding takes place. It therefore follows that by making faith development dependent on understanding many adults would be consigned to the category of adolescent. Christian and faith development however is frequently seen to involve a supernatural factor - the role of the Holy Spirit who helps lead, and (John 16:13-14) teach the believer. Steve Fortosis (1992) offers a model for stages of growth in Christian formation in which he outlines a number of factors which provide challenges to any attempt to measure faith development. He recognises that since individuals are drawn to Christianity at all age levels, it is inappropriate to outline "age-limited" stages of formation. He highlights the reality that motives and attitudes play a significant role in the adoption of a life of faith and since motives are very difficult to assess and attitudes are dependent on a wide

scope of influences they are another major difficulty in any attempt to categorise into a faith stage. Finally he maintains that to reach conclusions about Christian maturity by relating it to behaviour is to emerge with a flawed formula because although as Fortosis (1992) claims, behaviour frequently reflects Spiritual growth, it nevertheless has its roots in the emotions and in the mind.

Hess (1990) maintains that it is through the Spirit that the human spirit meets its limits and is then challenged to the possibility of faith. In this way the Spirit is the main and most important source of growth for a believer (and, according to Rahner, for a non-believer), it must also be acknowledged that other religious educationalist like Fowler (1977), Elias (1982) and Fortosis (1992) recognise the significant contributions made by such other factors as past history, personality traits, outside sources of nurture and self-control. Elias describes the morally mature adult as one whose moral reasoning appeals

not to the conventions of society but to universal principles of justice, reciprocity, equality and the dignity of human beings as individual persons. (14)

This reflects in part Fortosis' stage three of Christian formation where compassion, a universalised and moral framework, self-transcendent for the sake of others are noted as significant characteristics. Elias echoes Fortosis' view that an effective adult religious programme must revolve around

an understanding of the developmental stages of adulthood, the social contexts in which adults develop, and the processes of socialisation in adult life... (15)

yet all the while recognising and catering for the role and influence of the Holy Spirit.

The European Values Study (1992) examined attendance at Church services as well as attempting to define the effect of values on general attitudes and behaviour. Twenty-nine thousand people were surveyed and in a ten year period results showed that in Britain for example "core members" dropped from 16% attendance to 13 %; and non-attendance rose from 9% to 42%. External religious practice has frequently been interpreted as an expression of commitment to a life of faith in God but it has been argued earlier in this thesis that this non-attendance does not necessarily indicate a growing number of people who no longer believe in God. Rather an attempt has been made to propose that if the Spirit moves in all humankind a gradual growth in indifference to matters of faith can therefore be challenged by suitable pastoral means. If their image of God no longer informs the lives of people today then a major strategy involving relevant and effective adult religious education might be offered as one pastoral action. Elias maintains that many of those who have "lost faith", a term which has been analysed and categorised by Gallagher into levels of indifference, have instead found a satisfactory outlet for their spiritual yearning or "secularistic faith" (Elias) through such movements as

the human potential movement, encounter groups,
sensitivity groups, Transcendental Meditation and
Dianetics or Scientology. (16)

The choice to become involved in such movements indicates the possible accuracy of Elias' theory that feelings as distinct from beliefs must be acknowledged because it could be argued that sensitivity groups, for example, deal primarily with the former.

Therefore an adult religious education programme must give cognisance to psychological influences of an individual. This may be at such times as when

indifference becomes aware of its own inadequacy,
and when people may be grateful for the opportunity
to listen to the questions that surface for them. This ...
refers to privileged threshold moments as potentially
fruitful. (17)

This is not to suggest that a general imposition of pastoral strategies be mounted in order to challenge the growth of indifference to matters of faith in God. It is clear that the individual's freedom is paramount but if the statistics which indicate an awareness of the Divine (Hay) are accurate and if personal searchings for meaning are being sought through such movements as Scientology or transcendental Meditation then, according to Elias (1982):

the inborn need to and desire to enter into a
relationship at a level beyond ordinary life (18)

is apparent.

If it is the goal of the Christian to assist in the realisation of the Kingdom of God which involves a restored relationship with God and if this transformation must involve the individual, the group, society as a whole (Beatty and Robbins 1990, Freire 1972) then it follows that part of the Christian's duty is a commitment to respond to the Spirit within those who seem indifferent or those marginalized as well as providing methods to challenge relevant adult education programmes which have the

potential to raise issues of ultimate value and
meaning and inspire personal and political action. (19)

REFERENCES - CHAPTER 10

1. Schillebeeckx E, The Church with a Human Face, SCM Press, London, 1985, pages 570-571.
2. Gallagher M P, Help my Unbelief, Veritas, Dublin, 1983, page 55.
3. Code of Canon Law, Roman Catholic Church, Vatican, Rome, 1983, Canon 213.
4. *ibid*, Canon 214.
5. Groome T, Christian Religious Education, Harper and Row, San Francisco, 1980, page 193.
6. *ibid*, page 194
7. White R, Guide to Pastoral Care, Pickering and Inglis, London, 1976, page 34.
8. Freire P, *Educationalist of a Revolutionary Christian Movement* (a paper by P Jarvis, volume XX, 1987.
9. *ibid*.
10. Groome T, *op cit.*, page 249.
11. Knowles M, The Adult Learner: a Neglected Species, Gulf, Texas, 1984, page 179.
12. Jardine M, in Religious Education, Volume 87, 1992, page 181.
13. Rahner K, in Awakening the Giant (Ed by P Lynch), Darton Longman and Todd, London 1980, page 192.
14. Elias J, The Foundations and Practice of Adult Religious Education, Kreiger Malabar, United States, 1982, page 31.
15. *ibid*, page 36.
16. *ibid*, page 59.

17. Gallagher M P, Struggles of Faith, Columba Press, Dublin, 1990, page 48.

18. Elias J, op cit., page 26

19. ibid, Preface.

CHAPTER 11

THE ROLE OF THE HOLY SPIRIT

The role of the Holy Spirit in the endeavours to empower the people of God through educational means.

The Role of the Holy Spirit in The Educational Perspective

Adult education in general provides opportunities for an adult to become more fully him or herself. The goal of adult religious educators might equally be to aid the learner in becoming more fully self in Christ, thus promoting the growth of the Kingdom. Hess (1990) argues that this cannot be achieved without the presence of the Holy Spirit in education. In an address entitled, "Educating in the Spirit" she highlights what she sees as a presumption that there is an understanding of what Christian education is, and the Holy Spirit is then fitted into that formula, rather than recognising how education can be moulded according to the Spirit. The relationship between Christian education and the role of the Holy Spirit is often seen as problematical. While recognising the importance not to define education too narrowly, it could be maintained that by not defining it at all, it loses its intentionality and thus the process of Christian education becomes nebulous with nothing but an implied hope of its contribution to the process of conversion (Hess 1990). This understanding seems to trust that the Holy Spirit will be available to complete that which educators leave undone. Cully (1967) maintains that "we teach, but the Holy Spirit brings response" (1). Some would argue that this implies merely a superfluous role for the Spirit, because rather than centralising the Spirit's role, that role remains instead a peripheral one of enlightener to whatever is being taught. Farley (1965) is condemnative of this formulation. To him the education process should have the Spirit as focus so that it is the Spirit that is at the core, not merely in the role of enlightener. Thus the Spirit's role would not simply be to work at filling any gaps in the educational process. Many educationalists, such as Hess, argue that it is at that

point of recognising that when the Spirit is placed at the centre of the relationship between learner, teacher and biblical instruction then the educational context can become the community of the Holy Spirit.

The findings of educational theorists (Piaget 1967, Erikson 1964, Fowler 1981) have demonstrated understanding of the developmental process of human development. Equally, some such as Fowler (1981) have shown themselves to be theologically informed regarding the work of the Holy Spirit but there is little to suggest an awareness of the relationship between the two - the work of the Holy Spirit and the developmental process of the human spirit. If Hess (1990) is to be believed then there is a similarity in the way the work of the Holy Spirit is described in scripture and the way in which the nature of the human spirit is described in developmental theory. This similarity could be represented in a pattern of centredness and openness: the former in the way the Spirit centres the human spirit in God and the latter in the way the spirit opens the human spirit toward God and the world. Thus it is through the Spirit that the human spirit meets its limits and is then challenged to the possibility of openness to revelation. These themes surrounding the Holy Spirit are seen in the second chapter of Acts. In Acts 2.5 a group of people meet with disciples who are Spirit-filled and are described as devout, then confounded (Acts 2.6), then utterly amazed (Acts 2.7), then perplexed (Acts 2.12), then questioning (Acts 2.12) then misunderstandingly mocking (Acts 2.13). These people in the midst of the Spirit's power in the disciples are then challenged to openness and so move from "What does this mean" (Acts 2.12) to "What shall we do?" (Acts 2:37).

A community of service and sacrament is formed where “all believers were together and had everything in common” (Acts 2:24). A re-centering from self to Christ and other has taken place through the work of the Spirit. This notion of openness through centredness is a pattern that has been described by Kegan (1990), in his work The Evolving Self, as one which is characterised by centering, de-centering and re-centering. The coherent centre of a human being which is the basis for knowing, for identity and for acting is the reason why the human being can organise and make sense of the world, and can thus communicate. So knowing, centering and acting are all inter-connected. For a person to develop to maturity a certain loss of a former state of being must occur so that a new and more sophisticated level can be reached in the developmental process. Piaget explains that the human spirit begins as very self-centred, scarcely open to the reality of others, but with the progressive expansion of the centre of coherence, self-centredness is developed to become inter-dependent and inclusive (Fowler 1981). So the human spirit moves from self-centredness to a centering on the needs of others. Thus a similarity is seen between the theories of developmental psychologists and the way the Holy Spirit draws the devout people in the biblical texts from centredness to openness.

While acknowledging that the idea of any similarity between human spirituality and Spirit can be a contentious one, education in the Spirit challenges and points the human spirit beyond its limitations. This is not to suggest that education is all that is needed because it is often these very limits, in the former of human emotions, interests, world views, traditions, histories, that influence the educational situation. But Christian education might be seen as a means of support and challenge,

patterning itself for the world of the Spirit and providing opportunities for the re-centering of reality and the empowering for action (Hess 1990).

By focusing on the Holy Spirit as source in education encounters outside of self can be fostered. By rooting self in God the learner can then become a means of grace through which the liberating work of the Spirit can work for others and thus the learning community can be involved in acts of worship, mercy and justice. It has to be acknowledged at this point that much of this process is already occurring in the field of Christian education but Hess (1990) maintains that it is only by educating in the Spirit that the important aspects are bound together, that is, the deliberate encounters outside of self ("liminality" - Hess 1990), the rooting of self in God and the cross ("centredness" - Hess 1990) and the subsequent activities of justice, mercy and worship ("openness" - Hess 1990). If a systematic investigation in Christian education were to result in the centering and opening nature of the work of the Spirit then, Hess concludes no imbalances would occur, imbalances such as over-emphasis on one at the expense of another: by stressing centering for example, then the emotional security of the human spirit might become the focus of the educational process; by stressing opening then the stability needed by the insecure human spirit could become threatened.

The task then of Christian education is understood to be the creation of situations in which individuals may be brought to the *limen* (Hess 1990) of their knowledge and in which their centredness in God is secure in order that the Holy Spirit may challenge them to both openness and awareness of vulnerability.

By affirming liminality Christian education encourages learners to recognise that in life all are strangers and within a community of such believers a desire to intentionally include all strangers emerges. Thus, whoever might find themselves marginalized in any way in society would be drawn into such a community of faith because if it is one which focuses also on the cross of Christ it must therefore centralise repentance, forgiveness and new life at the core of its community life, and so healing can occur. This notion of inclusivity of all is a major thrust of this thesis. Through the liminality outlined by Hess (1990), strengthened by centredness in God, an individual gives the Spirit the opportunity to draw the marginalised or unchurched into activities which can assist in the growth of the Kingdom of God.

Hess' theory in which she proposes that the task of Christian education is to bring about situations in which an awareness of the cross solicits openness on the part of both learner and teacher. These environs might be understood to be all aspects of life in which the believer is empowered through education to recognise and discern the truth of the Holy Spirit because the Spirit is present in the midst of life. This notion of the Holy Spirit's presence in the midst of life, desirous of communication with all humankind, is taken up by Congar in a 1991 presentation to religious leaders and has been examined in a previous chapter. Hay maintains, as does Hess, that through situations of conflict faith can be challenged and deepened by the wisdom of God because the Spirit is found in earthly realities. In a situation where a teacher empowers a learner to recognise the Spirit at work it can always be with the knowledge that the teacher too is constantly placed in a learning situation

by the Spirit and by the experiences of the learner: empowerment therefore is mutual. This notion of dual learning is highlighted by Campbell in Rediscovering Pastoral Care in which he reflects on the need to bring together pastoral care and theology. He too proposes that a fruitful association of ideas can emerge when there is no inference of strong helping the weak but rather of companionship tackling problems raised together.

Christian communities which foster these notions of liminality, centredness and openness are therefore capable of integrating the Holy Spirit into the learning process thus allowing the human spirit to develop, with the help of the Holy Spirit, from self-centredness to other-centredness. Should part of this educational process occur in a formal setting, one in which one individual is teacher, an overflow of roles in relation to the learner can occur, leading to greater empowerment of both as they consistently open themselves to those situations in which the Spirit is at work. When the Holy Spirit thus underpins the educative process, the growth of the Kingdom of God, which is the Spirit's primary function, is ensured.

REFERENCES - CHAPTER 11

1. Cully I, *Instruction or Nurture?* in Religious Education, LXII, May 1967.

CHAPTER 12

EDUCATIONAL RESOURCES

Sample material for home reading to enhance Spirituality so that efforts to promote the realisation of the Kingdom should continue for that growing number of people who are indifferent to matters of faith in Jesus Christ

Current Educational Resources - An Analysis

It is the purpose of this thesis to examine the resources available to enhance Spirituality in order that opportunities are available wherein the Kingdom of God might be more fully realised. The Scottish Churches Open College's Training for Leadership and Service (TLS) and Craighead institute offer interesting and diverse courses ranging from "Making Moral Decisions" (TLS) to certificates in "Pastoral Care" (Craighead Institute). While these courses reflect questions posed by life they nevertheless proceed from the starting point of the doctrines of established religions and as a result have very specifically targeted audiences. It is important to recognise that those people presenting themselves as candidates for these courses are already sufficiently committed in their faith to be so motivated as to seek out the proposed course, pay for the fee involved and make the required journeys to the locations of teaching. European Values Study, statistics from Archdiocese of Glasgow, indicate that this level of commitment which involves external faith practice is a diminishing one. Another possible area of concern relates to the type of course provision which is available from the Scottish Churches Open College as part of the TLS programme. Fortnightly meetings of district groups depend upon the completion of home study units in order that discussion on the prescribed meeting time will be focused. Much research has been carried out in an effort to examine the personality of persons who involve themselves in organised learning activities. A major conclusion from the findings is that those who involve themselves in education as adults usually emerge from a high socio-economic class of society. Cross (1981) claims that

the elderly, blacks, those who failed to graduate from high

were under-represented. While no comparable research has taken place in Scotland, such a study of the client groups uptaking these courses may reveal similar socio-economic trends. The first indication of this is to be found in the statistical evidence on weekly church attendance from the Archdiocese of Glasgow from 1984-1992 which shows that greater church attendance in middle-class areas of Glasgow.

This is not to suggest that such opportunities to respond to the spiritual formation of such a group should be regarded as anything other than relevant and vital for that particular group of committed individuals. It does however highlight the fact that while such courses cater to the spiritual needs of some, the question regarding the provision of material for that growing number of those distanced yet in whom the Spirit moves, remains to be examined.

Church Resources as Agents for Transformation

As has been stated earlier in this thesis a central argument from Hess (1990) shows that it is the Holy Spirit who involves individuals in the processes of liminality, centredness and openness through religious educational means. This is echoed by Knowles who maintains that religious education allows a person to be more fully self and fuller in Christ. In Culture Chretienne et Droit de L'Homme the notion of empowerment for the individual is highlighted so that through religious education an individual is brought to a level of competence to freely express his/her faith. In this

way, Freire's vision of "transformation of reality" (2) is made possible and as Beatty and Robbins (1990) claim the church must be educator to serve as an instrument for transformation. This is supported by Botkins' claim that learning is necessary in order that change, renewal, restructuring and problem re-formulation can occur. These are the challenges for the provision of religious education and are embodied in the liminality, centredness, and openness theories of Hess. Hess is later echoed in Fortosis in his developmental stages of formative integration, responsible consistency, and self-transcendent wholeness, stages dependent upon the infusion of the Holy Spirit, that these must be available for all people if the Kingdom of God is to be more fully realised. It must be acknowledged that the religious educational resources available from the Scottish Churches Open College which involves TLS and Craighead Institute offer material that is accessible and educational and motivating for some. It must also be recognised however that statistics highlighted above provide the evidence of yearly diminishing church attendance. It is therefore possible to assume that it is these motivated Christians who avail themselves of such courses. If Cross is accurate and such people are, in the main, from a particular socio-economic class then the material available will target that particular group. This might be reflected in the language employed in the TLS Handbook for foundation courses:

We use the word eucharist because it has not been purloined by any one tradition. One week-end will involve a eucharist, presided over by the centre staff according to her/his denominational discipline. (3)

This is language which could exclude members of that social group whose educational background is less developed. If Rahner is accurate that the Spirit moves in all people, such a group also require an equal opportunity for

empowerment to express their faith in order to transform their reality (Freire 1972). A further reason for exclusion from opportunities to develop spiritually might be financial. Craighead Institute employ a policy to ensure that financial considerations do not deny individuals access to its work and it encourages prospective participants to seek sponsorship. While some bursaries are available, the cost of the courses might be prohibitive to many. Although a highly motivated person might seek to be involved at this level, others might experience difficulty. If Elias is correct in his claim that feelings must be recognised as distinct from belief and that psychological influences should be considered, then people of poor language competence would be excluded. If cost were prohibitive (Craighead) then although their belief in God may be unquestionable, and although they may be Spirit motivated, they may nevertheless feel incapable of participation in such courses. This question concerning barriers to participation in learning is examined in detail by Corp, Peterson and Roelfs (1981) who outline three barriers to participation - situation (cost, time); institutional (location, transportation, scheduling) and dispositional (attitudes and self-perceptions arising from fear of school, lack of confidence). Therefore, a large group of people, as well as that growing number of distanced (Charron 1975), in whom the Spirit moves (Rahner 1967) continue to be unresourced. One view might be that the former group, still church-attenders, are resourced at their Sunday services. While it must be acknowledged that spiritual growth may occur at such times, it is not the function of Catholic Sunday worship to provide learning activities and if Hess (1990), Freire (1972), Beatty and Robbins (1990) are correct then the content of faith explained through religious educational means is a requirement. This is not to suggest that a lack of such provision would

result in an individual being caught in a permanently deficient faith stance because if the presence of the Holy Spirit enhances a person's relationship with God and if the Spirit is within all humankind (Rahner 1967) then the power of the Spirit will not be limited by a lack of resources. Rather, it is the contention of this thesis, that it is the function of religious education to assist the Holy Spirit in the growth of the Kingdom of God through the provision of religious educational resources which will empower people to work with the Spirit to change "their reality" (Groome), to move from "fate to choice" (Berger 1980), to effect "transformation" (Freire 1972, page 27). Gallagher (1990) maintains that "we have shifted from a culture of obedience to a culture of experience" (4). The findings from the study carried out by Wickett (1980) support this notion. In his paper *Adult Learning and Spiritual Growth* (Religious Education , volume 75, 1980), Wickett concludes that it is particular crisis in their lives that motivates people to learning, experiences such as marriage breakdown or the death of loved ones. According to this study, few people avail themselves of materials developed by religious groups.

Praxis - A Strategy to Empower

It has been a central proposition of this thesis that a fundamental principle of faith in general and the church in particular is the actual process of reaching out to claim and re-claim those individuals in our communities described throughout this research under the generic title of 'the marginalized'. As has been seen in chapter eleven, current strategies and programmes which propose to address the needs of this distinct group have been less than successful if an important institutional

indicator such as church attendance is taken into account. The further tenet which has been proposed relates to the inherent and pivotal need for spiritual nourishment which harbours within each person (European Value Studies 1992, Hay 1992). This chapter will outline several distinct attempts constructed in light of the research upon which this thesis is based and which may be described as recent, relevant attempts at applying a praxis model (Groome 1980), see chapter four, to the very explicit and largely unanswered needs of the marginalized within the setting of the West of Scotland. The contents detailed below refer to specific educational programmes designed firstly to provide access routes back into a faith community and secondly to inform the growing group of carers who tend to the needs of the disadvantaged (aged, terminally ill, bereaved) in our society. Through an exposition of the aims, objectives, content and impact of these programmes, key theoretical principles will be proposed which it will be argued, can lead to the creation of active pathways into the myriad of needs and wants which the focal group of this thesis, the marginalized, have been shown to have.

Before embarking upon a detailed analysis of these specific educational and training programmes, some effort should be first made to contextualise what may be described as the "void" in which many of the people of God dwell. This "void" is particularly manifested in the apparent inability of the institutional churches in Scotland to encourage a return to the faith community of those social and faith groups who have found past experience of church either disappointing or alienating. The stages of distancing (Charron 1975) discussed earlier have been proposed as an appropriate model by which stages of disenchantment with the institutional

church can be measured. Recognition of the distancing process, it has been argued, represents an important starting-point for strategies specifically designed to reach out to the marginal groups who have departed from our churches in recent times and in considerable numbers (Archdiocese of Glasgow Church Attendance figures 1993). This thesis argues that due to the absence of this recognition, the "void" has deepened and now represents the major challenge to Scotland's institutional churches as the new millennium approaches. The void has deepened as attendance figures have fallen. Remaining congregations continue to attend for a wide variety of reasons: including such defining life events as the death of a loved one/family member. The following programmes may be used progressively: firstly, to address the initial needs of re-awakened spirituality; secondly and beyond, to lead the marginalized individual in a faith journey back to active participation in worship. The first proposal to be outlined is entitled the "Maranatha Programme" and, in common with each of the others, encompasses Groome's praxis (Groome 1980) model by merging theory and practice.

Spiritual Resources :Maranatha Faith Awareness Programme - Praxis in action

It is accepted by current studies (Gallagher, Fraser, European Values Studies) that every being has the capacity to seek spiritual development if a spiritual impetus is created through external resources. The traditional role of church as an institutional catalyst for faith and spiritual development has, this thesis has asserted, diminished. The reasons for this diminution, the argument herein has run, is not the much

assorted rise of secularism in modern society but rather the failure of major churches to communicate the gospel message through relevant and accessible modern media. This thesis has cited various sources to refute the notion of rising secularism (Hay, Gallagher, European Values Studies). The earlier section of this chapter has outlined an academic programme which equips students with a specific education and personal development route: a route where faith can be allied to the secular world. This aspect of Groome's Praxis model (Groome 1980) is one dimension of a strategy which, this thesis suggests, may provide a base point from which institutional churches can begin to provide more relevant, vibrant faith opportunities for both current members and the numerous marginal groups which populate the outer spheres of faith and commitment. The second strategic dimension is the requirement of a relevant, targeted faith awareness programme which focuses upon those less involved in their faith as identified by Fowler (1981) in addition to perhaps encouraging a sense of spirituality in more distant (Charron 1975) groups of non-attenders. At this point it may be opportune to emphasise that the key objective of the programme proposed below is to encourage faith awareness in the individual. This awareness may give rise to a spiritual impulse that could lead the person to a recognition of a latent desire to resume a spiritual relationship with a God-figure. This recognition may represent the beginning of a reversal of the distancing process outlined by Charron (1975).

One consequence of this impulse may be the individual's return to a faith community and perhaps an institutional church. Such an event, however, does not represent an end point in that individual's faith development journey but rather a second

opportunity for institutionalised religion, defined here as a form of prayer and worship based on traditional precepts, to proclaim the gospel message in 'new' language which is more relevant to the weekday life experience of the wider faith community. The programme detailed below merely suggests a starting point from which a faith journey may begin. By outlining in more detail its rationale and content, the contribution of such a programme could make to an overall strategy, from which resources to allow spiritual development could be drawn, will be more clearly defined.

The Maranatha Programme - Rationale

The fundamental rationale of the Maranatha Programme is the belief that within each individual there is a compulsion towards things spiritual. This compulsion can often be reduced by the exclusivity of modern religious practice, perceived irrelevancies in the gospel message and the habit of clericalism over laity which, if accepted, cause distancing to occur between a church and its members. The ultimate result of such distancing will be non-attendance at church services and, therefore, reduced exposure to opportunities to encourage external Spiritual impulses. The Maranatha Programme is designed for use outwith a religious or spiritual setting and within the individual's home.

The language employed in these units is deliberately non-threatening, as is the format which permits the individual to choose either to follow the material in private or to do so as a member of a small group of chosen friends. This Spiritual resource

thus gives cognisance to the psychological influences of the individual and provides a possible satisfactory outlet for Spiritual yearning or "secularistic faith" (Elias 1982). It is one endeavour to reverse the trend which brings about total indifference to the possibility of faith (Charron 1975); it provides the opportunity for a tentative faith to come to maturity in a more secular setting (Gallagher 1991, 1995); and it responds to the "urgent task of winning personal conviction" (Segundo 1978) in order that a greater number might respond to the invitation to work with Christ in the growth of the Kingdom of God. A sample of the Maranatha Faith Awareness Programme is given in appendix 1.

Spiritual resources : Higher National Certificate in Pastoral Care

While the Maranatha Programme attempts to provide opportunities for dialogue which will help interpret the work of the Spirit in the modern world (Hay 1992, Sutherland 1993), it is the intention of the following programme to do the same but additionally to bring participants in the course to "a level of confidence to courageously express their faith" (5). The Higher National Certificate in Pastoral Care attempts to fulfil the challenge issued by Perrin (1967) to "recognise the crisis of the Now" (6) by empowering through educational means those people and carers who through particular life events, find themselves open to what Westerhoff (1980) describes as opportunities for conversion. The course is unique in the field of pre-degree courses in Scotland and represents the first attempt at the post-school stage to offer a theologically-oriented programme. The course is delivered in the Further Education sector but accessed through a variety of pastoral and palliative or

terminal care organisations. The rationale and aims of the Higher National Certificate in Pastoral Care are outlined in the appendix of this thesis. Through this course, and any others like it, the ecclesial community is able to involve all sectors of interdenominational communities, empowering them to exercise their rights as people of dignity and as people of God, whatever their personal circumstances. This is possible when, for example, two units in the course are undertaken in unison: Caring for clients as Individuals studied in conjunction with Pastoral Care/ Christian Pastoral Care. If Rahner (1980) is correct in his assertion that faith is alive in the minds of Christians and known to non-Christians, then the combination of study material of these two units allows for the Holy spirit to be placed at the centre of the relationship between learner, teacher and biblical instruction, thus allowing the educational context to become the community of the Holy Spirit (Hess 1990). Inherent in the study material is the added requirement outlined by Elias (1982) when he argues that such programmes are of value when they consider and teach the developmental stages of adulthood:

the social contexts in which adults develop and the processes of
socialisation in adult life. (7)

Sutherland's challenge for a common language in which profound questions are addressed by religions is therefore met, thus allowing for the opportunity through this new language to assist in interpreting the work of the Spirit. The content of this Spiritual resource incorporates opportunities for affirmation of *liminality* (Hess 1990) and so learners are encouraged to recognise that in life all are strangers and within a community of such believers a desire to include all strangers (marginalised, unchurched, distanced) can emerge. A route is therefore provided in which faith

can be allied to the secular world (Gallagher 1991,1995). Empowerment through education results in the removal, in a small way, of Freire's anxiety of "a dependent society being a silent one"⁽⁸⁾. There is an opportunity for transformation (Robbins and Beatty 1990) and a watching and waiting for the coming of the Kingdom is encouraged, all the while acting in the Spirit of the gospel to help bring that about (*Lumen Gentium*). In this way humankind works with

God, the Consummator, who leads His world towards His end,
which is the full manifestation of His Kingdom. ⁽⁹⁾

REFERENCES - CHAPTER 12

1. Cross K P, Adults as learners, Jossey Bass, San Francisco, 1981, page 27.
2. Freire P, Pedagogy of the Oppressed, Penguin, England, 1972, page 27.
3. Scottish Churches Open College, TLS Handbook: Pack 1 *Using the Homestudy Units*, Edinburgh, 1992.
4. Gallagher M P, Struggles of faith, Columba Press, Dublin, 1990, page 81.
5. International federation of Catholic Universities, op cit, page 17.
6. Perrin N, Re-discovering the Teachings of Jesus, SCM Press, London, 1967, page 102.
7. Elias J, The Foundations and Practice of Adult Religious Education, Krieger Malabar, United States, 1982, page 36.
8. Freire P, op cit., page 63.
9. Kraemer H, Religion and the Christian faith, Clowes and Son, London, 1956, page 84.

HIGHER NATIONAL CERTIFICATE
IN
PASTORAL CARE

Anna Rae-Kelly
May 1996

1. **Title of Award**

Higher National Certificate in Pastoral Care

The key term in the award title is “pastoral care”. This is a specific term which indicates a broad range of activities within the voluntary and Church sectors in the care field. The term “pastoral” encompasses the social, physical, cultural and spiritual needs of individuals who are cared for in a variety of social care contexts including hospices, hospitals, residential homes, house-bound, and bereaved. The term “care” embraces a wide range of activities and strategies designed to develop the candidates’ personal and social skill base to a level of effective and sensitive interaction with individuals in need of social and personal support.

2. **Rationale for the award**

2.1 **Introduction**

The HNC in Pastoral Care can be delivered as both a full-time, college-based course which is designed to be delivered over 30 weeks of study and as a part-time, college-based course delivered over the equivalent of 60 weeks of study (two academic years).

The overall aim of the award is to provide pre-entry training and qualifications for persons either currently in or aiming for employment in the pastoral care field, (described in section).

There have been several major influences on the development of this award. Firstly, the demand from the care sector for an academically qualified and versatile workforce. Secondly, candidates’ demands for a comprehensive qualification which improves both their employment prospects in an increasingly competitive labour market and which enhances their personal and professional skills base.

Given the unique nature of this award, the rationale also encompasses a “holistic” approach to caring wherein the social, cultural, spiritual and physical needs of individuals can be recognised and met.

It should be noted that no vocational award of this nature exists in the SVQ/HN framework and that fledgling awards are only now emerging in the HE field.

Satisfying occupational requirements has been seen as a high priority by the award development team. The importance of ensuring that the course is relevant to the workplace cannot be overemphasised. Prominent individuals and agencies within the care field have been consulted through a questionnaire survey. This has provided all groups with the opportunity to express their opinions and influence course development. During the development phase of the award major changes were made as a direct result of this consultation process.

Acknowledgement should be given to the evolving awards at HE level mentioned above. The Certificate of Pastoral Ministry awarded through The University of Abertay represents the first award in this field. In August 1996 the University of Paisley will commence a Diploma in Higher Learning in Theology which emphasises a holistic approach to care compatible with the rationale for HNC in Pastoral Care.

2.2 Identification of the pastoral care field

To realise fully the market potential of the proposed award, a recognition of the important role played in this field by churches is necessary. The existence of a specifically Christian pastoral care programme with training needs which are specific to established religions offers a wider client group. It must also be recognised that "personal well-being is a multi-dimensional concept" (Marcoen, 1987) and therefore a truly "pastoral" award will cater to a Spirituality and spiritual growth which require self-care and social support. These are to be found in the overtly belief-based strand of the proposed award.

The rationale of this award then is to upskill existing employees in the private, voluntary, church and public sectors in their provision of an all-inclusive social and pastoral care programme.

It must be acknowledged, however, that the wide appeal of an award such as this necessitates two distinct strands in the award identifiable as Pastoral Care and spiritual Christian Pastoral Care.

Candidates coming to the award wishing a humanistic approach to pastoral care will follow the core units and relevant options in strand 1. Candidates coming to this award wishing a theological content to the pastoral care programme will follow the core units and relevant options taught in strand 2. In strand 2, all core units would accommodate the religious beliefs required by both the carer and the cared for.

2.3 The Global dimension

Opportunities for employment in pastoral care are not restricted to Scotland. The greater mobility within the UK and EC will widen opportunities for Scottish citizens with appropriate qualifications. During the development phase, opportunities for future employment have been identified in France, England, Ireland, Canada and the USA.

2.4 The demand for the course

This provision is unique within Scotland. For the first time candidates will have access to a national award in this field at HN level. The course will offer an attractive alternative to Scottish students wishing to pursue careers in care, religious studies, theology, lay ministry and counselling.

As part of the market research, holders of the HNC Pastoral Care were considered to be of value to major agencies in both the voluntary and church sector of caring. The awards aims, content and rationale attracted positive comments from this group.

2.5 Target Audience

Client Group

The HNC Pastoral Care award has been designed to appeal to a wide audience in the field of pastoral and social care. Candidates may already work in this field in a voluntary or low-level capacity or be prospective entrants to this area. A variety of organisations operate in the domain identifiable as "pastoral" care.

Strathclyde social work department
Private residential care homes
Voluntary agencies (Barnardo's, Save the Children, Age Concern)
Church of Scotland
Roman Catholic Church
Baptist Church
Scottish Evangelical Church

Key Players

Each of the above organisations represent key players in the care field. Moreover, the award of HNC Pastoral Care articulates directly with a number of current higher education degree programmes in the related field of pastoral care and divinity/theology. Such institutions as the University of Paisley and University of Abertay offer higher education certificate courses with a pastoral emphasis. Initial contacts with these organisations suggest a willingness to offer firmer articulation arrangements for the proposed HNC Pastoral Care. A number of churches have begun to offer non-certificated courses in this field. A more direct articulation route is through such courses as the Certificate in Pastoral Care offered by the University of Abertay Dundee and again initial contact suggest a similar willingness. At the current time, Age Concern (Scotland) is preparing a pre-entry training programme that will be made available to all employees and volunteers. Diplomates bearing the proposed award may well find themselves very favourable placed in seeking employment in such an organisation.

3. AIMS OF THE AWARD

3.1 General Aims

1. To provide an award at HNC level, initially, that responds to the needs of the pastoral care sector of the care profession.

2. To provide a comprehensive qualification to enhance both the employability and personal development of candidates in the pastoral care sector of the care profession.
3. To provide the opportunity to access degree level study through articulation arrangements with higher education establishments.

3.2 Specific objectives

1. To work with the care sector public and voluntary, to provide opportunities for candidates to gain sufficient practical experience to complement and enhance the value of the HNC award.
2. To develop an awareness of the holistic needs of clients and carers as individuals within a caring environment.
3. To describe human qualities in the field of pastoral care and the related support facilities and systems along with a recognition of intervention methods available to people with pastoral needs.
4. To analyse the ways in which perceptual, personal and social factors influence inter-personal communication and the interpretation of communication messages.
5. To develop appropriate skills which enhance personal effectiveness in a care setting in relation to increased self-awareness and evaluation, time management, interpersonal working relationships and stress management.
6. To manage the factors at work which influence employee behaviour.
7. To investigate issues related to the care of the whole range of individuals requiring specific care intervention including children, youths, elderly, infirm, dying, bereaved and abused.
8. To develop the candidate's core 1 transferable skills profile in communication, problem-solving and interpersonal and task management to further employment prospects within and outwith the care sector.

3.3 Modes of Delivery

The College recognises that not all educational needs can be met within the hours of 9.00am to 5.00pm each week day. Many groups of workers and intended students such as, night workers, shift workers, part-time workers and others including parents, have been discriminated against in terms of how and when education and training has been delivered.

In accordance with this it has been proposed that evening, weekend and open learning modes of delivery be developed and that these flexible modes of delivery will be available by the beginning of the 1997/98 session at the earliest. For students likely to undertake study before this stage differing modes of attendance are contained within table 1. Table 2 shows an illustration of how a flexible attendance mode could be structured. These modes have been specifically designed to take into account individual circumstances of prospective students, these will include the varied work and family responsibilities that they face in their daily lives. The College is in the process via its Anti-Racist and Anti-Discrimination Committee of producing explicit guidelines and procedures.

3.4 Assessment

The instruments of assessment will be those described in each unit descriptor.

- 3.4.1 Unit assessment completed by students will be marked and cross-marked. In the event of a dispute mark, a third marker will be identified and a majority vote regarded as the recommended grade.
- 3.4.2 The recommended grade will be presented to the Course Assessment Team.
- 3.4.3 Where a student is judged not to have fulfilled the outcome, opportunities for remediation and re-assessment will be provided in the programme schedule.

Each unit will provide time for at least three opportunities for remediation and reassessment in accordance with college policy.

3.5 Schedule of Assessment

- 3.5.1 At the start of the course, a schedule of assessment will be drawn up by the course co-ordinator based on the teaching plans of unit lecturers. This will involve permitting the greatest amount of teaching prior to each assessment balanced with a need to space assessments throughout the course, and the requirements to allow time for remediation.

HNC PASTORAL CARE

Core Units:

Unit Number	Credit Value	Unit Title
7630074	1	Bereavement, grief and loss in a counselling context
7440292	1	Caring for clients as individuals
NEW	2	Pastoral Care/Spiritual Pastoral Care
NEW	1	A scriptural justification for pastoral care
7440463	4	Workplace experience in a social care setting

Optional Units:

Unit Number	Credit Value	Unit Title
7410011	1	Communication and behavioural science
7650414	1	Developing personal effectiveness in a care setting
6400020	2	Working with people and teams
7440595	1	Child protection
7630064	1	Counselling theory: behavioural and cognitive approaches
NEW	1	Christian Pastoral Care
NEW	1	Christian pastoral care 2: an eschatological approach
7440092	2	Social Care Practice and Skills

Analysis of Market Research

Number of institutions surveyed: 26

Number of respondents: 19

18 out of 19 felt there was a reasonable/clear need for award.

98%

17 out of 19 felt they would employ/offer a degree place to successful candidates.

94%

16 out of 19 felt they would send students on a course of this nature.

90%

18 out of 19 wished to be kept informed of developments in this award.

98%

List of companies contacted

Church of Scotland	Prince and Princess of Wales Hospice
Marie Curie Centre	Alzheimer's Scotland
GCVS West of Scotland Forum	CARE (Scotland)
St Margaret's Institute, Dundee	University of Abertay
Church of Scotland National Mission	Commission for Pastoral and Social Care
Dixon Community Care	Carers National Association
Scottish Baptist College	SENSE (Scotland)
CRUSE Bereavement	Glasgow Jewish Welfare Board
Cancer Care (Scotland)	Tear Fund Scotland
Scottish Open Churches College	Childline Scotland
SRC Social Work Department	HOPE (Pastoral Services)
Volunteer Tutors Organisation	Barnardo's
The Salvation Army	The Samaritans
Across Scotland	Archdiocese of Glasgow Social Services (Curial Offices)

BIBLIOGRAPHY (in alphabetical order)

Almond P C, Rudolf Otto: An introduction to his Philosophical Theology, Chapel and Hill, London, 1984.

Alves R, A Theology of Human Hope, Corpus Books, Washington, 1969.

Barclay W, The Lord's Supper. SCM Press, London, 1967.

Barker D G et al (Ed.), European Values Study, Institute for Social research and Tilburg University, Brussels, 1992.

Beatty P and Robbins B, New Directions for Adult and Continuing Education No.45, Jossey-Bass Inc., New York, 1990.

Berger P, The Heretical Imperative, Collins, London, 1980.

Berger P, Sacred Canopy: Elements of a Sociological theory of Religion, Anchor Press, New York, 1988.

Boff R, Theology and Praxis: Epistemological Foundations, Orbis Books, Maryknole, 1987.

Bonhoeffer D, Letters and Papers from Prison, Fontana, London, 1959.

Bonthius R, *Pastoral Care for Structures as well as persons* in Pastoral Psychology 18, London, 1967.

Brilioth Y, Eucharistic Faith and Practice, Society for Promoting Christian Knowledge, New York, 1930.

Brungs R A, A Priestly People, Sheed and Ward, New York, 1968.

Buber M, I and Thou, T&T Clark, Edinburgh, 1937.

Buhmann W, The Shape of the Church to Come, Seabury Press, New York, 1974.

Buhmann W, The Church of the Future, Orbis Books, New York, 1981.

Bultmann R, History of the Synoptic Tradition, Harper and Row, New York, 1958.

Bultmann R, Presence of Eternity: History and Eschatology, Greenwood Press, London, 1975.

Butcher G and Nesbitt R, The Eucharist:: Unity or Truth?, Faith-Keyway, Essex, 1973.

Campbell A, Re-Discovering Pastoral Care, Darton, Longman and Todd, London 1981.

Charron A, *Different types of Distancing in* Nouveau Dialogue (No. 11), Vatican, 1975.

Charron A, *Une pratique domicile et Chretienne a Redecouvrir*, a research for the Canadian Secretariat for Non-Believers, Montreal Service, Montreal, 1975 .

Charron A, *The Realisation of the Kingdom in* Atheism and Faith, Pontifical Council for Dialogue with Non-believers, Vatican, 1991.

Congar Y, Lay People in the Church, Chapman, London, 1965.

Cormack D, Team Spirit, Marc Europe, Penguin , 1987.

Coventry J, Theology Today 3: the Theology of Faith, Mercier Press, Cork, 1968.

Corp S et al, *Planning non-traditional Programmes in Cross K P* Adults as Learners, Jossey-Bass, San Francisco, 1981.

Cross K P, Adults as Learners, Jossey-Bass, San Francisco, 1981.

Cully I, *Instruction or Nurture?* in Religious Education, Volume LXII, Conneticut, 1967.

de Lubac H, *Memoire sur l'occasion des mes ecrite Mamur* in Culture et Verite, Paris, 1989.

de Vaux R, Ancient Israel : Its Life and Institutions, Darton Longman and Todd, London, 1961.

Dodd C H, The Interpretation of the Fourth Gospel ,Cambridge University Press, 1935.

Dodd C H, The Parables of the Kingdom, Nisbet, London 1935.

Doohan L, The Lay-Centered Church,

Dulles A, Models of the Church, Doubleday, New York, 1974.

Durka G, *Facing ourselves, facing the Unfamiliar* in Religious Education, Volume 86, Conneticut, 1991.

Elias J, The Foundations and Practice of Adult Religious Education, Krieger, New York, 1982.

Farley E, *Does Christian Education need the Holy Spirit* in Religious Education, Volume LX, Conneticut, 1965 .

Flannery A (Ed.), Vatican Council II: Volumes 1 and 2, Dominican Publications, Dublin, 1988.

Foley G, Evangelical Theology: an introduction, Doubleday, New York, 1964.

Fortosis S, *A Developmental model for stages in Christian formation* in Religious Education, volume 87.2, Conneticut, 1992.

- Fowler J W, Stages of faith: The Psychology of Human Development and the Quest for Meaning, Harper and Row, New York, 1981.
- Fowler J W, Faith in the Structuring of Meaning, unpublished paper, Candler School of Theology, Emory University, Georgia, 1977.
- Fowler J W et al (Ed), Trajectories in Faith, Abingdon, Nashville, 1980.
- Fraser I, Re-Inventing Theology as the People's Work, Wild Goose Publications, Glasgow 1988.
- Freire P, Pedagogy of the Oppressed, Penquin, Harmondsworth, 1972.
- Gallagher M P, Struggles of Faith, Columba Press, Dublin 1990.
- Gallagher M P, What are they saying about unbelief?, Paulist Press, New York, 1995.
- Girardi J, Reflections on religious indifference, Concilium III, Vatican, 1967.
- Greeley A, Religion and Values: Three english speaking Countries, manuscript, National Opinion Research Centre, Chicago, 1987 and 1991.
- Groome T, Christian Religious Education - sharing our story and vision, Harper and Row, San Francisco, 1980.
- Grumelli A, The Culture of Unbelief, R Caporale, Rome, 1971.
- Hamilton D G, *The Church Life Curriculum* in General Policy Statement, Church of Scotland, Edinburgh, 1983.
- Hay D, *The religious experience of people outside the Institutional Church in Signum*, Thorndale Benedict Limited, London, 1992.
- Heron A, Spirit of God, Spirit of Christ, SPCK Press, London, 1981.
- Heron A, Table and Tradition, Handsel Press, London, 1984.

Hess C, Educating in the Spirit, Princeton Theological Seminary, Princeton, 1990.

International Federation of Catholic Universities, Culture Chretienne et Droits de L'Homme, Paris, 1991.

James W, Principles of Psychology: Volume 1, Harper and Row, New York, 1950.

Jardine M, The influence of Personality on Faith Development, unpublished Masters thesis, University of South Africa, 1989.

Jarvis P, *Paulo Freire: Educationalist of a Revolutionary Christian Movement* in International Journal for Adult Education, Volume 20, New York, 1987.

Jenkins D, The Contradiction of Christ, SCM Press, London, 1976.

Johnson E A, *She who Is: the Mystery of God* in Feminist Theological Discourse, Crossroads, New York, 1993.

Kegan R, The Evolving Self,

Kelly W J, *Reflections on the status of a Theology of the Layman* in Theological Studies 28, New York, 1967.

Komonchak J et al (Ed), Dictionary of Theology, Gill and McMillan, Dublin, 1992.

Knowles M, The Adult Learner: a neglected Species, Gulf Publishing, Houston, 1973.

Knowles M, Andragogy in Action, Jossey-Bass, London, 1984.

Kraemer H, Religion and The Christian Faith, Clowes and Sons, London, 1956.

Lake K, The Apostolic Fathers- Volume 1, Harvard University Press, 1912.

Lonergan B, A Second Collection, Philadelphia Westminster, Philadelphia, 1974.

Lynch P (Ed), Awakening the Giant, Darton, Longman and Todd, London, 1990.

McBrien P J, *What materials support religious education uses of the Lectionary?* Religious Education, Volume 86, Connecticut, 1991.

McBrien R, *A Theology of the Laity* in American Ecclesial Review, New York, 1969.

McBrien R, *Do we need Church?* and *Church* in Chicago Studies 12, Chicago, 1973.

McQuarrie J, Paths in Spirituality, SCM Press, London. 1992.

Nouwen H, The Wounded Healer, Doubleday Press, New York, 1979.

Panikkar R, The Trinity and the Religious Experience of Man, Orbis Books/Darton, Longman and Todd (joint publishers), New York and London, 1973.

Pattison S, A Critique of Pastoral Care, SCM Press, London, 1988.

Perrin N, Rediscovering the teaching of Jesus, SCM Press, London, 1967.

Price H H, Belief, Allen and Unwin, London, 1969.

von Rad G, Old Testament Theology: Two Volumes, Harper and Row, New York, 1962-1965.

Rahner K, *On the significance in Redemptive history of the individual member of the Church* in Mission and Grace, Darton Longman and Todd, London, 1963.

Rahner K, *Evangelism and the Catholic Church* in Awakening the Giant, Ed. by P Lynch, Darton Longman and Todd, London, 1990.

Rahner K, Theological Investigations:Volume 3, Darton, Longman and Todd, London, 1967.

Rahner K, Ignatian Mysticism of Joy in the World, Darton Longman and Todd, London, 1967.

Rahner K, Foundations of Christian Faith, Darton Longman and Todd, London, 1978.

Rauschenbusch W, A Theology for the Social Gospel, Macmillan, New York, 1918.

Ruether R, *Feminist Theology* in Komonochak J et al (Ed), Dictionary of Theology, op cit.

Ryan L, *The Task of the Church* in The Tablet, London, April 1985.

Schillebeeckx E, *The Typological Definition of the Christian Layman according to Vatican II* in The Mission of the Church, Seabury Press, New York, 1973.

Schillebeeckx E, Jesus; An Experiment in Christology, Fount Books, London, 1983.

Schillebeeckx E, The Church with a Human Face, SCM Press, London, 1985.

Schleiermacher F, The Christian Faith, T and T Clark, Edinburgh, 1928.

Segundo J L, Hidden Motives for Pastoral Action, Orbis Books, New York, 1978.

Sheen F, The Life of Christ, Image Books, New York, 1977.

Smart N, The Concept of Worship, McMillan, London, 1972.

Solle D, Thinking about God: an introduction to Theology , Trinity Press International, Philadelphia, 1990.

Tamminen K, Religious Experience of Finnish Children, a paper, Finland, 1991.

Wansbrough H et al (Ed), The New Jerusalem Bible, Darton Longman and Todd, London, 1994.

Westerhoff J, Liturgy and Learning through the Life Cycle, Seabury Press, Minneapolis, 1980.

Wickett A, *Adult Learning and Spiritual Growth in Religious Education*, volume 75, Connecticut, 1982.

THE MARANATHA PROGRAMME

ACE PACK

Prayer

UNIT ON
Prayer

ADULT

EDUCATION

WRITTEN AND COMPILED BY ANNA RAE-KELLY

Introduction

You were baptised.
faith in secondary school.

You learned something of your

You have lived and worked and experienced much in the "real World" since then. But where and how does the God of your First Communion touch your days, your work, your sadness, your joy, your pain, your relationships?

You know where you've been. You know where you are. But where are you going from here?

PRAYER offers answers. This unit is offered as a guide

**THIS UNIT IS UNIT TWO.
UNITS ONE AND THREE ARE ALSO AVAILABLE.**

WHAT YOU WILL LEARN

By the time you have finished this Unit you will be able to know better:

- Why you pray.
- When and how it is best for you to pray.
- How to PRAY with the Bible.

K E Y

A →

An **ACTIVITY** to be carried out such as reading, writing or thinking.

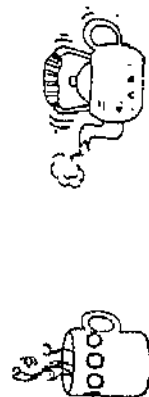
B →

Look at a particular **BIBLE** reading.

☆ **S.A.Q.** ☆

A **SELF-ASSESSMENT QUESTION**.

Take a **BREAK**, have a cup of tea!



HOW LONG SHOULD THE UNIT TAKE?

Just like the A.B.C.D. UNIT, the time you take depends on how deeply you want to open yourself to God but each sub-unit should last about one hour. But remember, you can make it as long or as short as you need.

You will need a Bible, and some paper.

DID YOU KNOW

that "MARANATHA" means

"Come, Lord Jesus".



1. WHY YOU PRAY

"It's all very well for you to talk about happiness and peace of mind, but how do you bring a smile to the face of a man who is out of work, with five hungry mouths to feed and nothing in the cupboard? How do you calm the mind and soul of a young tenement mother who has been beaten down by her living conditions while she struggles to support her three fatherless children? How do you convince a dying person that he can still enjoy what's remaining of his life? What do you tell a housewife who is certain that she is doomed to a life of dirty dishes and unmade beds?"

"None of these problems you pose are easy, my friend. Yet, let me remind you, once again, that each of these people ... and everyone else in the world ... still has their own pilot light burning inside them. It may only be a flicker in some, but this I tell you ... it never, never goes out! So long as there is a breath of life remaining, there is hope."

From "The Greatest Miracle in the World"
by Og Mandino

For many people, hoping is praying because in your hope, you show a belief, no matter how small, that a greater Good is at work within you, around you.

BEHOLD THE TURTLE HE ONLY MAKES
PROGRESS WHEN HE STICKS HIS NECK OUT.

So are you ready to stick your neck out ... to say, "Hello again" to your glimmer of hope, your inner prayer, your God?

A

Take some time to finish these sentences. Remember, there are no right or wrong answers. God wants you as you are right now.



- 1) To me, I really pray when I
- 2) When I pray I think it's important to
- 3) I'm not sure that God always hears my prayers because
- 4) I usually pray when I
- 5) I don't pray only to God. I sometimes pray to
- 6) I think it's important to listen when I pray because

Keep your answers for later.



"What you and I will become in the end will be just more and more of what we are deciding and trying to be right now."

Rev. John Powell

"When you were young, you were perhaps taught that praying is, "the raising of the heart and mind to God."

"Whenever you pray, go to your room, close your door and pray to your Father in private."

St. Matthew 6:5 - 6

But there are as many ways of praying as there are people praying. You are finding your own way. Many people pray first thing in the morning, last thing at night, at meal times, in times of temptation. The prayers they use are often learned-by-heart or formal prayers. Here are some you might remember.

A Say these words slowly and quietly to yourself then answer the questions about them.

MORNING OFFERING O Jesus, through the most pure heart of Mary, I offer you all my thoughts, words and actions of this day for all the intentions of your DIVINE heart

PRAYER BEFORE MEALS

Bless us, O Lord and these your gifts which we are about to receive from your goodness through Christ Our Lord. Amen.

IN TIMES OF TEMPTATION

My Jesus, help me. I give you my heart and my soul.

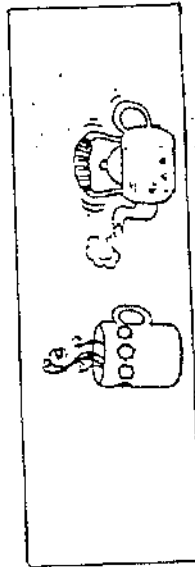
On a separate piece of paper, write your answers to these questions.

- 1) Do you say any of these prayers every day?
- 2) Can you write the "Morning Offering" in your own words right now? Try it.
- 3) Do you ever stop to really believe that it's God's goodness that puts food on your plate at mealtime?

Keep your answers for later.

Look back to question 4 on Page 4. Do you think from your answer that you would like to, or need to pray more often?

NOW ...



an informal prayer

Lord, I'm no Saint Ignatius or St. Theresa or anybody big like that.

I don't know much about self-sacrifice and my works of mercy and love look pretty small to me.

Lord, I know more about football goals and soap operas and theatres and bowling alleys and money - well, you know - than I do about the bigger things.

But these things are big, really big to me right now.

Still, I don't want to be swallowed up by events and things. Let me find You, JESUS CHRIST, in all this, and especially in the people who mean a lot to me.

When I talk, let something sensible come out.

When I get selfish, steer me out of it.

Don't let me think I know everything and make the same mistakes that have been made a million times before.

And listen let me keep getting to know You.



THOUGHTS

Our prayers are always answered, but not always in the way we expect.



REVIEW



In this part about WHY YOU PRAY you have learned that

- hope can be prayer.
- prayer can be using words that are learned-by-heart or words of your own.
- prayers are always heard and answered.
- you pray to say "hello," you pray to say "thanks," and you pray to say "HELP!"



☆ S·A·Q· ☆

THINK ABOUT THESE AND DECIDE ON A PLACE.

PRAYER PLACES

Is there any place you can go where you won't be interrupted?

Do you have a place in your home where you can pray privately?

Have you ever been in a busy place where you have been able to pray?

HAVE YOU TRIED ...

A quiet place outside?

A private place in your house?

Your own room?

A church or a chapel?

CHOOSE ONE

Remember?

He "touched her hand and the fever left her." St. MARK 1:30 - 31

Not many words, Just a moment's contact and all the fever left her. She was well, whole, calm, able to rise and "minister unto them."

The touch of Jesus is still the touch of a powerful healer. Let him do that. Let Him touch you in your prayer.

Lord. I can't pray

I want to.

I want to talk to you and tell you who I am.

I want to tell you about how I hope for better things in my life.

I hope for more smiles.

I hope for more sentences like - "Tell me what you think."

I hope for, O my God, I hope for Spring, for shirt-sleeve weather, for walks in the country, for a good night out with some good friends, for quiet to listen to a beautiful song.

I hope for a new life where I can run and laugh and sing in the sun, soaking up the warmth.

You haven't answered any the "hopes" I have except for the first one. I asked to be able to pray. You let me do that.

Thanks.

I love the Lord because He has heard my voice."

PSALM 116:1

From "I will search at ODD ANGLES"

By James Goedken



ow, it's your turn.

ou've chosen your quiet place. You've given yourself some time.

THIS IS YOUR PRAYER SESSION

A THAT'S WHAT PRAYER IS - A CHANCE FOR GOD TO
UTTER HIMSELF.

→ Louis Evelyn

LIGHT A LITTLE CANDLE THEN ... (OR MAKE A CROSS IF
YOU'VE NO CANDLE)

Read from the NEW TESTAMENT
ST. JOHN'S GOSPEL, CHAPTER 1, VERSES 1-5

God is the beginning. The WORD is God. Jesus is THE WORD, and the
LIGHT. JESUS is your beginning, your LIGHT.

Look back to page 5, to the formal prayer of the MORNING OFFERING.
Each day, God offers you a new beginning. He offers you one day at a time.
If you haven't already done so, write out the Morning Offering in your own
words, naming your actions, your hopes, your burdens for this day. And offer
them to Him for someone you love.

KNOW THAT HIS SPIRIT IS

HELPING YOU TO FIND THE WORDS

YOU NEED

"To my ears a lot of religious talk seems to float about two or three miles
above where most people live."

From "Unconditional Love"
by Rev. John Powell

A cont'd

READ ST. MARK 6:30 - 44

Because of His great love for each person in that crowd, because of the great
faith they had in Him, Jesus put food before each one of them because they
were all hungry. Did you notice that His friends helped out?

"and gave them to the disciples to set before the people."

Look back at page 6, "PRAYER BEFORE MEALS," and finish these
sentences to make your own prayer.

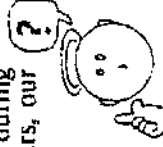
I'd like to thank you, Jesus for this food because ...

I'd like to thank you too for providing me today with ...

When I see another in need, help me to be like the disciples - to give good,
to invite in for a heat, to give my extra pair of gloves, to look into the lonely
eyes of another and say, "I'm listening."

DID YOU KNOW ...

that we use statues and crucifixes to help stop our minds wandering during
prayer and to be an outward sign in our homes, our schools, our cars, our
churches, that we are trying to be like the person of that image?"



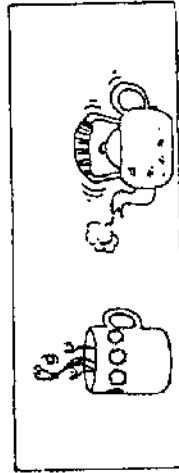
☆ S.A.Q. ☆

Think about some of the gifts you have gathered for Him in your life so far. Here are some examples ...

- health - you can help those who are unwell.
- faith - you can call others to Him because of it.
- children - you are teaching them to know God and to build a better world.
- wealth - you are sharing with those who are without.

When you have finished your list, put it in a place where you can easily see it, very day, for one week. Let it be your own prayer of thanks for that week.

NOW



DID YOU KNOW ...

That the word BIBLE comes from a Greek word meaning book?



REVIEW



In this part about WHEN AND HOW YOU PRAY, you have learned

- When and where you can best pray.
- Why you use symbols like statues, or candles.
- You need to pray at different times in the day.
- that the powerful God of the wind and the oceans is very, very interested in you.

DID YOU KNOW ...

that "Amen" means "yes" or "so be it" or "that's it." It means you agree with the prayer in a BIG WAY!



✓✓✓



Cont'd

LEAD ST. LUKE, CHAPTER 4:1 - 12

Jesus was tempted by the devil. Every day you meet with temptation in your life.

JESUS' TEMPTATION

Jesus was tempted to be irresponsible, to let the angels take care of Him when He was tempted to throw Himself from the top.

When He was hungry, Jesus was tempted to put a human need before His Godhood.

Jesus was tempted to save only a few instead of working for all.

YOUR TEMPTATION

Are you often tempted to be irresponsible, to say, "What's for ye will no go by ye?" REMEMBER - the choices are yours. Otherwise, you have no FREE WILL.

Are you ever tempted to sleep very late on a Sunday morning because you've over-indulged the night before? Did you put pleasure before God?

Do you ever think only about your own salvation when there is a desperate need in another? Do you hurry past a road accident because, "I've got to get to Mass."

Over and above the smoke of our dreams and delusions stands the loving but lonely figure of JESUS.

From The Christian Vision
by John Powell

Try to remember a time when you were tempted.

WRITE ABOUT IT

In prayer, God sorts out what should come first.

When you are tempted you turn to Him and say,

JESUS, MARY AND JOSEPH,

I give you my heart and my soul.

B

A FINAL THOUGHT



Read from the OLD TESTAMENT

the Book of JOB, chapter 38: 4 - 18

(Look up the front of Bible to give you an idea of the page it's on.)

The power of God is awesome and He is the Master of this magnificent world. It is this God of majesty and power that comes to you, especially in your pain and suffering, and asks you to trust Him; asks you to be joyful with Him when you are celebrating, when you are happy. What you are is God's gift to you. What you become is your gift to God.

From Christian Vision
by John Powell



3. PRAY WITH THE BIBLE

There was once a story about Groucho Marx and a Christian. The Christian met the great comedian and said, "Pardon me, but aren't you Groucho Marx?" "Yes, I am, Sir" the comedian replied. "Well, said the Christian, "I just wanted to thank you for all the joy and laughter you have brought into this world." The comedian tipped his cigar in his famous fashion and replied, "And I would like to thank you, Sir, for all the joy and laughter you have taken out of this world."

This story may not be true but what does seem to be true is that the Word of God is not properly understood. Our God, according to Groucho Marx has somehow been made into someone to fear, someone who threatens, someone who keeps note of wrong-doings and whose message is one of anger, one that is dull and boring. The message of Groucho's God is not the message of Jesus who invites you to come running into the arms of a loving Father. Jesus came into your world so that you might have fullness of life, joy, peace, peace that a walk in the country or an hour's quiet could never give. To get to know this loving God of joy, you need to spend time with Him, give Him a chance to talk to you, take a few risks with Him!

Find your quiet spot. Take some of your time. And try this.

B

Sit still and quietly for a few moments; place yourself in His presence, tell Him you're there. And don't be frightened of the silence!



Now, read St. Luke 11: 1 - 4

This prayer from Jesus in the Bible has been said now for almost 2,000, so it must be a good one. If you tried to put it into your own words, this is how it might be done:

On this side, write out the correct words of The Our Father.

Father, your name is a Holy name. I've sometimes used it, and I don't mean in prayer. Sorry. I should →
praise your name.

I know that as a member of your Family I should be a kind, loving sort of person so that your Family can grow. Help me to make a →
little bit of heaven here on earth.

There are many things I'll need to get through this day. Really necessary things, like food, clothes, transport, friendship. But something else ... keep tapping on →
my shoulder.

Help me to do the thing I find hard - not to bear grudges. You say you can only forgive me as much and as often as I forgive →
others. That's some thought.

You know how weak I am. Help me out. Don't let me wander into places and thoughts that will drag →
me away from you.



Now, it's your turn. This is what you do.

A Slowly read St. Luke 1:26 - 31



Now, in your own words, explain what the "HAIL MARY" means to you.

Hail, Mary, full of Grace —→

the Lord is with Thee. —→

Blessed art Thou among women —→

And Blessed is the fruit of
Thy womb, Jesus —→

Holy Mary, Mother of God, —→

pray for us, sinners —→

now ... and at the hour of our death. —→

DID YOU KNOW ...

That we make the Sign of the Cross to show we believe in one God - "In the name." We believe in the Trinity - "of the Father, and of the Son, and of the Holy Spirit," and by tracing the Cross on ourselves we are showing Christ bought our New Life in Heaven when He died on the Cross.



Someone once asked, "What has happened to Sin?" !!! What is forgotten is that sin is not the worst thing in the world. The worst thing is the denial of sin. If I deny that there is sin, how can I ever be forgiven?

From Life of Christ
Fulton Sheen

My God, how hard it is to have committed a sin ... to accept that, yes! I did it! without looking for excuses. Without trying to escape from the burden of the sin, without making two or three others pay the consequences with me, or blaming it on society, or just bad luck. Without trying to find ten good reasons ...

How hard it is to admit I've committed a sin ... without being angry and defending myself with meaningless arguments. Without always trying to be blameless, not get caught, free of sin ...

Oh God, set me free from the fear of admitting I did wrong. Whether at work, at school or at home.

"Let what you say be simply "Yes" or "No" (St. Matthew 5:37)

From Prayer for Impossible Days
by Paul Geres

"I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance."

Jesus
from Luke, 15:7



The Lord turned around and looked straight at Peter

B Read the rest of this sentence from St. Luke 22: 61 - 62

Peter had walked out on Jesus and yet here was Jesus, walking after him, following Peter with a look that didn't condemn. His look was a look of love.

A Can you remember a time when you know, without a single doubt, that you turned your back on Him, that you deliberately chose sin.

On a piece of paper, write about that time. Who else was involved? Apart from you, who else was hurt? Did you ever say you were sorry, openly, honestly? Did you feel the overwhelming peace that followed? Do you remember that feeling? If you did not, this is an "act of sorrow" that many Catholics say at the end of every day as well as during the day. Think about the time you've written about as you are saying the words. Because no matter how far you walk away, He'll always follow you, with a look of love.

"Oh my God, because thou art so good, I am very sorry that I have sinned against thee. And I will not sin again.

So what did you think about the whole thing??

Rate yourself in the chart below by putting a tick in the columns that apply to you.

	You are happy you did this part	You would like to keep working on this part	You got a bit mixed-up and would like some help
Why you pray			
When and how it is best for you to pray			
Praying with the Bible			

ONE FOR THE ROAD!!!

A sin is like the small stone you drop in the river. You may think it has nothing to do with anyone else but in the river of life its waves go far and deep.

When you thought about sin on Page 21 you were in private, with God.

BUT ... who heals the hurt in your community?

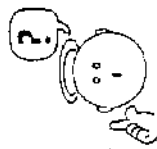
HOLD THAT THOUGHT - until you start your last unit on PRAYER.



Help me by thy Grace.

DID YOU KNOW ...

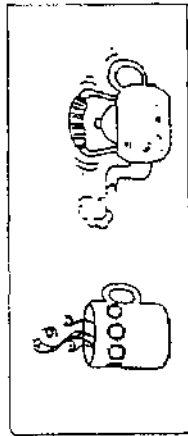
That Actual Grace is God's gift to help us do the right things?



Like the Our Father, and the Hail Mary, this is a formal prayer.

NOWburn that piece of paper or tear it into many, many pieces.

THEN



R E V I E W



In this section you have learned.

- that the Our Father and Hail Mary come from Scripture.
- that the words in them still mean something to you today.
- that great peace and joy can be found in saying, "SORRY"



THE MARANATHA PROGRAMME

ABCD PACK

UNIT ON
Prayer

ABCD Pack

P R A Y E R

ADULT BASIC

DOCTRINE

I N T R O D U C T I O N

NARANATHA means "Come, Lord Jesus"

This pack is designed to give some help to those who are trying to find a new or different method of prayer. It tries to suggest some ways by which each person's own relationship with God can be made more personal, more fruitful and more frequent.

Written and compiled by Anna Rae-Kelly,

KEY

A →

An ACTIVITY to be carried out such as reading, writing or thinking.

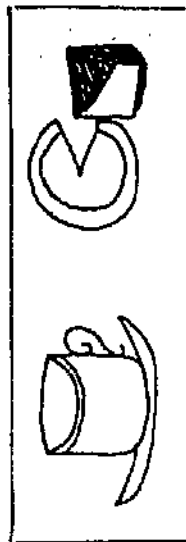
B →

Look at a particular BIBLE reading.

☆ S.A.Q. ☆

A SELF-ASSESSMENT QUESTION.

Take a BREAK, have a cup of tea!



WHAT YOU WILL LEARN

By the time you have finished this Unit you will be able to :

- * Know why you pray.
- * Know when and how it is best for you to pray
- * Pray with the Bible.

HOW LONG SHOULD THE UNIT TAKE ?

This depends on how deeply you want to open yourself to God's presence but each sub-unit should average about one hour. But remember, you can make it as long or as short as you need.

WHY YOU PRAY

Prayer is a way of getting in touch with God who lives within you. He will then show you who you are.

SO!.... How well do you know yourself right now ?

A →

Take some time to finish these sentences on a separate piece of paper.

1. What I want most in life is
2. I am most aware of life around me when
3. I feel most free to be myself when
4. I am most at peace when
5. I am most sure there is a God when
6. To me, Praying is

Gideon said : What is it that you love in me, Lord?
These other men were saints or prophets,
but I am just an ordinary sort. I am as
as all men are.

The Angel : Well, perhaps that is your special
attraction, your ordinariness.
I would have plain men love me,
not just saints.

WHY YOU PRAY

When God shows himself to people, He tells them who they can become. But He does this SIMPLY, without fireworks. God speaks to people in the ordinary events of their lives. In the Bible, people became great in the Lord's eyes when they heard His voice as they went about each day and listened to His call.

B →

READ THE FOLLOWING SCRIPTURE PASSAGES AND ANSWER THE QUESTIONS.

PASSAGE	Exodus 3: 1-7	Judges 6: 11-16	Jeremiah 1: 4-8	Luke 5: 1-11
What is the passage about?				
What was the person doing when God called?				
What did God say?				
How did the person then behave?				



HELPFUL HINT !!!!!



The names and numbers mean :

EXODUS Book in Old Testament.
- 3 - THIRD CHAPTER of Exodus.
1-7 Find the Verses (Sentences) that start at 1 and end at 7.

Copy

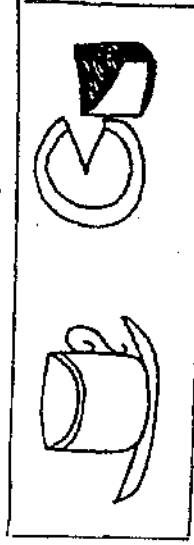
WHY YOU PRAY

☆ S.A.Q. ☆

Think about a moment when you felt close to God. What were you doing? How did you feel? What were you aware of that you were not aware of before?

THINK about these questions and jot down any thoughts you may have about them.

THEN



R E V I E W



In this part you have learned

a bit more about yourself

that God wants you as you are RIGHT NOW

that you can hear God if you listen, even when you are on a bus, doing the dishes or in the pub.

✓✓✓

Copy

WHEN AND HOW IT IS BEST FOR YOU TO PRAY

"I may be wanting in sound; let me never be wanting in love."

(St. Augustine)

There are many ways to pray - as many ways as there are people praying. However, the most common ways are thinking and talking

THINKING about God and TALKING to God.

A

TO HELP YOU PRAY, TRY THESE OUT.

- Find a quiet place in which you are least likely to be distracted or disturbed.
- Choose a short, simple word, for example God/Jesus/Lord, and THINK about it. Don't think about things like work, or "Neighbours"
- Take up a comfortable position and relax your muscles.

NOW DO THE FOLLOWING

1. Close your eyes and breathe in and out through your nose. Become aware of your breathing.
2. As you breathe out, say the word Lord or God or Jesus silently to yourself.
3. Continue this for fifteen to twenty minutes. Breathe in ...breathe out, repeating your chosen word.
4. Open your eyes now and then to check the time. When you've finished, sit quietly for a few minutes, first with your eyes closed and then opened.

WHEN AND HOW IT IS BEST FOR YOU TO PRAY

" I have had more uplifting thoughts while soaking in bathtubs than I have ever had in any cathedral."

(Zsaund Wilson)

☆ S.A.Q. ☆

What times of the day
are you least ...

hurried?
tired?

(early morning? lunch break? early evening?
before bed? on a bus/ in a car?)

How long could you comfortably pray right now?

WHEN AND HOW IT IS BEST FOR YOU TO PRAY



R E V I E W

In this part you have learned

when the best time for you to pray is
where the best place for you to pray is
it is a good idea to find a quiet spot
for prayer so that you can give God
all your attention, as if you were on
the telephone to Him.



PRAY WITH THE BIBLE

The whole Bible was given to us by inspiration from God and is useful to teach us what is true it helps us to do what is right. It is God's way of making us well-prepared fully ready to do good to everyone

- 2 Timothy 3 : 16-17

Scripture can be used as the starting point for many ways of praying. The Gospels (The New Testament books of Matthew, Mark, Luke and John) for example, are filled with stories and scenes which can help us think about God. The Book of Psalms and the Book of Proverbs (in the Old Testament section) can provide countless short passages for quiet reading. But there are other ways of using the Scriptures for prayer.

On those days when your mind won't settle down, when it just WON'T think a single thought, when it has become an empty blackboard use Scripture to help you pray a **DOING PRAYER**. This is what you do

B



1. Find a passage, a prayer or a story from Scripture that you like and understand. (If you've no favourite in particular, leaf through the Bible, you'll soon find a familiar one !!!)
2. Re-write the story, line for line, on a piece of paper. Use your own words from your own everyday life.

OVERLEAF is an example.....

PRAY WITH THE BIBLE

I am young and you are old,
so I was afraid to tell you
what I think. I told myself
that you ought to speak, that
you older men should share your
wisdom. But it is the spirit of
Almighty God that comes to men
and gives them wisdom. It is
not growing old that makes men
wise or helps them to know
what is right. So now I want
you to listen to me; let me
tell you what I think.

(Job 32: 6-10)

You're a lot older than me
and I've been scared to tell
you what I think. I thought
that you should speak and
share the things you've done.
But it is the spirit of God
that gives people wisdom, not
just experience. Gray hair
and facelines are not sure
signs of wisdom and experience
doesn't always give you the
right answers, so now listen
to me. It's time I told you
what I think.

NOW IT'S YOUR TURN..... TRY IT FOR YOURSELF. HERE ARE SOME
PASSAGES :

Psalms 27

Luke 10 : 25-36

1 Corinthians 13 : 12-22

1 John 4 : 20-21

Matthew 5 : 1-12

John 10 : 14-18

1 Corinthians 13 : 1-7

Mark 12 : 41-44

THEN

PRAY WITH THE BIBLE

"Let us pray as we talk."

(Rabbi Reschel)

O Lord, I love you,
my strength,
my rock, my fortress,
my deliverer.

- Psalm 18: 2-3

Dear God,
Give us a flood of water.
Let it rain tomorrow and
always. Give us plenty of
little slugs to eat. Protect
all folk who quack and
everyone who knows how to
swim. Amen.

- from Prayers from the Ark.
by Carmen Bernos de Gasztold.

It's morning, Jesus. It's morning, and here's that light and
sound all over again.
I've got to move fast..... get a bath, wash up, grab a bite
to eat, and run some more. I just don't feel like it, Lord.
What I really want to do is to get back into bed, pull up the
covers, and sleep. All I seem to want today is the BIG SLEEP,
and here I got to run all over again.

Where am I running? You know these things I can't understand.
It's not that I need to have you tell me. What counts most is
that somebody knows, and it's you. That helps a lot.
So I'll follow along, okay? But lead me, Lord.

Now I've got to run. Are you running with me, Jesus?

-from Are you running with me, Jesus?
by Malcolm Boyd.

PRAY WITH THE BIBLE

Read : Luke 7 : 36-50

THOUGHT : Like the woman in the Gospel of Luke we are also in need of forgiveness. Think for a minute about those things for which you would most like to be forgiven.

FIND A SMALL PIECE OF PAPER. JOT DOWN THE SINS YOU WANT TO BE FORGIVEN ON IT.
NO-ONE WILL SEE THIS PAPER BUT YOU!

NOW PRAY :

When we are petty, selfish or proud
Forgive us our sins as we forgive others.
When we are careless, uncaring or cruel
Forgive us our sins as we forgive others.
When we are greedy, impatient or mean
Forgive us our sins as we forgive others.
When we are insolent, nasty or cold
Forgive us our sins as we forgive others.
When we are jealous, spiteful or vain
Forgive us our sins as we forgive others.
When we despair or give up or lash out
Forgive us our sins as we forgive others.

When you have finished your prayer, TEAR UP THE PAPER WITH YOUR SINS INTO MANY, MANY PIECES.

PRAY WITH THE BIBLE

☆ S.A.O. ☆

1. Use Scripture to help you talk to God. Choose a Gospel passage in which Jesus speaks. Speak to Him in return about what His words mean to you.
2. Think back over something that happened to you which you'd like to talk to God about. Talk mainly about your feelings and what the event did to you.
3. Go over the words of a popular song that has some meaning for you. Tell God what you feel about the song; why it has meaning for you; what you hear him saying through the song.
(For example, Mistletoe and Wine by Cliff Richard.)

"When God rubs something out, he does so in order to write something in its place."
- Bossuet.

Of all the gifts God has given us, being able to love is perhaps the greatest. But in our lives there have been, and will be, times when we choose to shut ourselves off from others, from God. We choose to be alone, which is another way of saying we choose sin.

O Lord, you told us that the only real sign of our love for you is found in the way we love our neighbour. Teach us how to love one another well. Teach us how to see God in one another. Teach us how to forgive one another... and ourselves....when we fail.

TO SUM UP.

PRAY WITH THE BIBLE

But what about the HAIL MARY?

In this Unit, the person that is YOU has met and talked with the person that is GOD. You've thought about Him and talked to Him in the same way that you talk to your best friend.

ENDING PRAYER

TEACH US, O LORD, TO DO GOOD WHEN WE SEE A NEED.

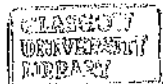
MAKE US STRAIGHTFORWARD AND NOT AFRAID.

HELP US TO SEE THAT IT IS THE LITTLE THINGS THAT MAKE THE DIFFERENCES.

AND LORD, LET US NOT FORGET TO BE KIND
OR TO FORGIVE OURSELVES.

Now when we say the Our Father or pray the Rosary, you'll be talking to someone you know very well, almost as such as He knows you (but not quite!), someone you can call DAD instead of Father.

Now what did YOU think about the whole thing???



REVIEW

In this part you have learned

you can use stories from the Bible to help you talk to God about how you feel.

you don't have to use fancy words to talk to God.

that you are praying when you tell him how you feel even when you're feeling rotten especially when you're feeling rotten!

you will be heard when you say "I'm sorry."

✓✓✓

✓

RATE YOURSELF IN THE CHART BELOW BY PUTTING A TICK IN THE COLUMNS.

You are happy
you did this
part.

You would
like to keep
working at
this part.

You got a bit
mixed up and
would like some
help.

WHY YOU
PRAY

WHEN AND
HOW IT IS
BEST FOR
YOU TO
PRAY

PRAYING
WITH THE
BIBLE.