

between helpful and harmful narratives. Related to this is the problem of the interpretation of stories, that is, of who tells the story and who hears it. Using the image of the imposition of hands in the Roman Catholic ordination ceremony as an example, Connors suggested that while some persons may view it as a powerful sign of solidarity, others may experience it as exclusionary and sexist. Further attention to the process by which a truly helpful story, image, or gesture can be discerned seems to be necessary. Connors also raised questions about the role of moral norms and their formulation in O'Connell's account. He specifically pointed to O'Connell's discussion of value inculcation in *Making Disciples*: "value inculcation, the making of disciples, misunderstands its mission if it views itself as the process of convincing people that what seems good is bad, and vice versa" (63). A more effective strategy than simply labeling actions good or evil is, in O'Connell's view, to acknowledge the plurality of moral values, as well as the potential for values to be in conflict, before asserting what agents ought to do. Connors argued that this dimension of O'Connell's pastoral strategy seems to imply that moral norms ought to be articulated in a nuanced, flexible manner which accounts for the complexity and sometime conflicting nature of moral values. Connors was generally sympathetic to normative implications of O'Connell's strategy but saw the need for a more explicit articulation of it.

Brian Linnane and Maura A. Ryan of the University of Notre Dame will serve as coconveners for the 1999 meeting.

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ECCLESIOLOGY

Topic: Questions of Ordained Identity Today

Convener: Catherine Michaud, The College of St. Catherine, St. Paul

Moderator: Shirley Jordan, University of St. Thomas, St. Paul

Presenters: Thomas P. Rausch, Loyola Marymount University, Los Angeles

Richard R. Gaillardetz, University of St. Thomas School
of Theology, Houston

Introducing the question of priestly identity from the traditional positions of priest as representing Christ (*in persona Christi*) and as resembling Christ (the "iconic argument"), Thomas Rausch recalled Avery Dulles's rather sweeping critique of CTSA speakers last year and the responses to it (*Commonweal* 125/6:13-17), and suggested that this question has really to do with the nature of the Church as an ordered community.

Recently, priest as representative *in persona Christi* at times, and *in persona ecclesiae* at others, has gained renewed theological interest. Whether the christic

or the ecclesial representation has priority is debated. Those arguing that the priest acts *in persona Christi* because he acts *in persona ecclesiae* seek a balanced identity of priest as representing both "head and members," neither reducing him to "delegate of the community," nor suggesting he is over or prior to the church rather than part of it. Necessarily ordination creates a relationship between the ordained and the Church distinct from that of the priesthood of the faithful: the ordained become members of the Church's apostolic office. Those asserting that the liturgical assembly is focal and the presider unnecessary sever the ancient link between eucharistic presidency and apostolic office. Laying aside the visible and ordered structure that bonds communities to the church local and universal exchanges Catholicism for congregationalism.

Discussion of the "iconic argument" underscored its problematic but continuing theological significance.

Richard Gaillardetz's presentation related to the distinction between the ordained and the common priesthoods, between laity and clergy. He discussed the authoritative Vatican instruction entitled "Certain Questions Regarding Collaboration of the Lay Faithful in the Ministry of Priests" (11/97), showing how this document fails to describe the Church's lived reality today. He offered some promising postconciliar theological initiatives regarding ministry.

The lived reality of ministry today is an overlapping of ordained and lay vocations (e.g., deacons, parish ministers). Two theological presuppositions undergird the Vatican instruction: While affirming the laity's full participation in the life and mission of the Church, it stresses the secular nature of the lay vocation, predominantly as engagement in temporal affairs for the *consecratio mundi*. The distinction between the ministry of the baptized and ordained ministry is conceived metaphysically in terms of the unique possession of sacred power by the ordained. Claims of sacred power as unique to the ordained (teaching, ruling, sanctifying) lead to the conclusion that exercise of the *tria munera* (threefold office of Christ: priest, prophet and king of Vatican II's Christocentric ecclesiology) by the nonordained take the form of "cooperation in the apostolate of the hierarchy" (LG 33).

A theology of ministry which resists dividing the Church into laity and clergy needs an ecclesiological framework that encourages and empowers diverse ministries. A more pneumatologically developed ecclesiology would define ministries in terms of discerning, fostering, and ordering the charisms proper to all the *Christifideles*. Exercise of certain ministries and charisms, by their public nature, bring about a certain "ecclesial reconfiguring" of the person in relation to the Church, but all are empowered by the Spirit; hence, all serve the ultimate goal of the coming of God's reign.

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