



Bibliography for Mission Leaders

Important resources for those in the ministry of mission

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Biblical Origins

Beyer, Hermann, "To Serve," in Gerhard Kittel and Garland Friedrich, eds., *Theological Dictionary of the New Testament: Abridged in One Volume*, Geoffrey W. Bromiley, trans., William B. Eerdmans, Grand Rapids, MI, 1985, 152-155.

The word *diakoneo* can mean "to wait at table," "to care for," and "to serve." It is Jesus, as the Son of Man, who institutes the new pattern of human relationships that extends to waiting tables and washing feet. There is a connection with the notion of servant, *doulos*. The Christian who aspires to greatness must become the servant and even the slave of all (Mk 9:35; 10:44). More than table service is involved; all kinds of sacrifice on behalf of others, as exemplified by Christ's own self-offering, are required. The life of the community is thus a life of serving. Every "charism" is given in stewardship and the charismata are gifts always given for the service of the community. There is some discussion of the office of *diakonos* with reiteration of the essential theme of being a self-giving servant with special care and responsibilities. The article is concise and insightful; a starting point for the discussion of Christian service.

Feuillet, Andre, "Disciple," in Xavier Leon-Dufer, ed., *Dictionary of Biblical Theology*, Geoffrey Chapman, London, 1967, 102-103.

The Hebrew word for disciple, *talmid*, almost absent from the Old Testament, appears in later Judaism and is developed more in the New Testament. Taken from the basic notion of "pupil," or one who freely follows a teacher, the concept of discipleship for Jesus is one who is "called," "follows," and is "sent on mission." The distinction being made is that the disciples of Jesus are called by God through Jesus. The disciples of Jesus are not bound to a doctrine, but to a person. Disciples share in the dignity and destiny of the master: they carry their cross to receive from him the Kingdom. Feuillet's treatment of "disciple" is concise and relevant.

Galipeau, Steven, *Transforming Body and Soul: Therapeutic Wisdom in the Gospel Healing Stories*, Paulist Press, New York City, 1990.

Blending insights from biblical studies and modern clinical psychology, Galipeau examines several of the Gospel healing stories in depth. This book contributes to the discussion of the intimate connection between body and soul. Galipeau's broad understanding of "healing" and the transformation of the "whole" person are insights that can benefit those who approach health care from a mission perspective.

Georgen, Donald, *The Mission and Ministry of Jesus*, Liturgical Press, Collegeville, MN, 1986.

This is the first volume of the *Theology of Jesus* series. While the book is primarily a course in Christology, the author develops his Jesus research in a manner that lays the fundamental principles of mission. Part I, "One of Us," develops the theme of Incarnation. Part II, "Solidarity with God," deals with the divinity of Jesus and his role as

the "representative" of God. Part III, "Solidarity with the People," discusses his humanity and his identification with the suffering and marginalized. The book is theologically sound without reverting to "technical" terminology and also lends itself to a mission interpretation.

Guillet, Jacques, "Calling," in Xavier Leon-Dufer, ed., *Dictionary of Biblical Theology*, Geoffrey Chapman, London, 1967, 51-53.

This rudimentary treatment of the biblical concept of a "call" briefly looks at Old Testament call stories before taking up the subject of the call of Jesus. More relevant to the study of "mission" is the section that deals with the calling of the disciples and the calling of all Christians. *Ekklesia* is literally translated as "the called," and *Eklekte* as "the chosen." Therefore, all Christians who hear the call of God in the church and respond, each according to his or her own specific call, give answer to the one call of the total church.

Leon-Dufer, Xavier, "Apostles," in Xavier Leon-Dufer, ed., *Dictionary of Biblical Theology*, Geoffrey Chapman, London, 1967, 18-21.

The editor himself contributes this treatment of the biblical word "apostle," which means "to send." He distinguishes between usage of the word to designate the "Twelve" and the "apostolate" of the newborn church. With special emphasis on Paul, apostle to the Gentiles, Leon-Dufer concludes his article by recalling that for Paul, the mystery of Christ is "Christ among the nations." In the broad sense, an apostle, like the mystery of Christ, is one who is sent to be among the nations as "light of the world and salt of the earth" (Mt 5, 13ff). That is the call of all who participate in the apostolate of the church.

Pierron, Joseph, and Grelot, Pierre, "Mission," in Xavier Leon-Dufer, ed., *Dictionary of Biblical Theology*, Geoffrey Chapman, London, 1967, 322-325.

Pierron and Grelot state that the biblical notion of "mission" has to do with salvation history and implies a positive call from God. Mission applies to individuals (e.g., Moses, Jeremiah, Jonah) and to collectives, such as the "mission of Israel," and always centers on the verb "to send." Key to the understanding of "call" and "sending" is the concept of "envoy of God." Jesus is the envoy of God par excellence. The sending of the Son by the Father and Jesus' consciousness of that mission, with its ultimate demand of redemptive suffering, make him the envoy superior to all, the *apostolos* (the One sent). The mission of Jesus is continued by his own envoys, the Apostles, and in the apostolic mission of the church, which all receive through the filial call of Baptism. The mission of the Spirit hereby becomes the object of Christian experience. The mystery of the Godhead: the sending of the Son and the sending of the Spirit is the same dynamic force that animates the church to continue the one mission of God, the salvation of the world. This excellent article contains several concepts that are foundational to an understanding of mission.

Rengstorf, Karl H., "Apostle," in Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament: Abridged in One Volume*, Geoffrey W. Bromiley, trans., William B. Eerdmans, Grand Rapids, MI, 1985, 67-75.

This scholarly treatment of the various biblical words, *apostello* (to send out), *pempo* (to send), *apostolos* (apostle), and *apostole* (apostleship), reveals key elements to the understanding of "mission" and "commissioning." All of these words stress the "sender" and the authorization they give to the "sent" as envoy. *Apostello* appears more frequently than *pempo* in the New Testament and contains a sense that the commissioning to serve God comes from God's own authority. The *apostolos* denotes one who is legally charged to represent the person and cause. It is the sender and the message that are important, not the bearer of the message. There is a clear connection between *apostolos* and the servant theme of *doulos*. The author distinguishes between the limited "sending" of the believers during Jesus' ministry on earth (i.e., the "sending of the Twelve" and "sending of the seventy-two") and post-resurrection commissioning, which has a more enduring quality. The chief basis of the post-resurrection apostolate is the will and commission of Christ under the direction of the Spirit to continue the ministry begun by the "One sent by God." Jesus is the ultimate *apostolos* and *doulos* of God.

Rengsdorf, Karl H., "Disciple," in Gerhard Kittel and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament: Abridged in One Volume*, Geoffrey W. Bromiley, trans., William B. Eerdmans, Grand Rapids, MI, 1985, 560-562.

Unlike the rabbinic practice in which the student seeks out a teacher in order to learn a set of teachings and one day become a rabbi, the disciple of Jesus is called by the Teacher himself and knows he will not replace the Master; he will be the servant-friend (*doulos-philos*) of Jesus. The disciple is therefore committed to the person of Jesus, obedient to Him, and willing to serve to the point of suffering. Special distinction is made between apostles and disciples of Jesus. Not all disciples are apostles, but all apostles are disciples. This "inner band of twelve disciples" is not composed of good pupils, since they fail to comprehend what is being asked of them until after the resurrection. In addition, the author notes, Jesus chooses all types to make up this representative inner group: a Zealot, a publican, Judean Galileans, and men with Greek and Semitic names. He has "a realistic understanding of the contemporary situation and seeks to serve the people as it is, with all the inherent tensions as well as possibilities." This last idea alone makes this article worth reading; however, the entire article is well written and makes a salient contribution to the literature on discipleship.

Van Engen, Charles, "The Relation of Bible and Mission in Mission Theology," in Charles Van Engen, Dean S. Gilliland, and Paul Pierson, eds., *The Good News of the Kingdom: Mission Theology for the Third Millennium*, Orbis Books, Maryknoll, NY, 1993.

Borrowing from David Bosch's groundbreaking work, *Transforming Mission* (see below, p. 11), Van Engen argues that both the Old and New Testaments are permeated with the idea of mission. Whether we approach the linkage between Bible and mission "from above" (God and Jesus command people to go as their emissary to other lands), or "from

below" (i.e., the hermeneutical circle of liberation theology, which interprets Scripture with the new perspectives of our reality), the Scriptures can be approached as a "tapestry of mission themes and motifs in context." The author lists several possible themes: the mission of the remnant; mission through dispersion of refugees; God's mission as "tree of life" (e.g., Psalm 1); the place of the human encounter with the divine; mission and washing, forgiveness, refreshment, water; mission and holistic healing; mission and true prophets; mission and God's rule over the nations; mission and wealth and poverty; mission and the stranger in our midst; mission as light in darkness; mission as "light to the gentiles"; mission as table fellowship; and mission as reconciliation, return, and re-creation. Unfortunately, he leaves the development of these mission themes to others. The article is valuable in that it leads the reader to approach the Bible as a collection of mission-themed stories. The potential for connecting these Biblical mission themes to contemporary mission issues is endless.

Wilkinson, John, *The Bible and Healing: A Medical and Theological Commentary*, William B. Eerdmans, Grand Rapids, MI, 1998.

The author, a physician and theologian, systematically develops the themes of health and healing in the Bible, considering both their medical and theological aspects. Wilkinson compares and contrasts the biblical and medical concepts of health in both testaments and uses three of Jesus' miracles for fuller examination: the epileptic boy, the bent woman, and the man born blind. Healing in the apostolic church and the relevance for the modern church of continuing the healing commission given by Jesus to his disciples round out the discussion. The author's major contribution to the literature is a broader understanding of "health" and "disease" and, similarly, a fuller understanding of "healing" as going beyond physical cure.

Theology of Mission

Bohr, David, "Evangelization: The Essential and Primary Mission of the Church," in James H. Provost, ed., *The Church as Mission*, Canon Law Society, Washington, DC, 1984, 40-87.

This excellent article reflects the church's shift in mission theology from one that emphasized missionaries going to the uncatechized to one that sees the mission role as exercised by *all* the baptized. The author borrows extensively from Pope Paul VI's apostolic exhortation *Evangelii nuntiandi* (1975) and from the Second Vatican Council. The essential and primary mission of the church is the continuing process of imparting the "good news" of salvation in Jesus Christ by proclamation (orthodoxy), and Christian living (orthopraxis). The end of salvation is complete liberation from sin and individual and collective selfishness, and full communion with God and humanity. Ultimately, the principle agent and goal of evangelization is the Holy Spirit. The mission, however, belongs to the whole church and is the responsibility of every baptized Christian. By manifesting and exercising the mystery of God's love for humanity, the church becomes the "universal sacrament of salvation." Bohr's article beautifully captures the new emphasis in evangelization envisioned by the council and Pope Paul VI. Like many articles written during this period, it is somewhat lacking in practical and pastoral application; however, theologically and spiritually, it is sound.

Bosch, David J., *Transforming Mission: Paradigm Shifts in Theology of Mission*, Orbis Books, Maryknoll, NY, 1991.

This seminal work, described by Hans Kung as "a truly magisterial book," is the first stop for all who are interested in studying the changing theology of "mission." The book's thesis is that it is neither possible nor proper to attempt a revised definition of mission without taking a thorough look at the vicissitudes of missions and the missionary idea over the past 20 centuries of Christian church history. After giving a scholarly, detailed presentation of the variety of mission theologies presented in the New Testament, Bosch examines the entire sweep of Christian mission tradition. He uses Thomas Kuhn's paradigm theory to show how five "paradigms" describe the church's response to God's message of salvation. Bosch then outlines key characteristics of an emerging "postmodern" paradigm. In this emerging paradigm, mission is seen as: 1) the church-with-others; 2) the People of God on a pilgrim journey; 3) sacrament, sign, and instrument mediating salvation; 4) work for justice; 5) evangelization within a specific time and place (inculturation); 6) development of a "preferential option for the poor"; 7) ecumenism; and 8) the work of all the baptized. "Looked at from this perspective of mission, quite simply, Christians participate in the liberating mission of Jesus, wagering on a future that verifiable experience seems to belie," Bosch writes. "It is the good news of God's love, incarnated in the witness of a community, for the sake of the world" (p. 519).

Coleman, John A., "The Mission of the Church and Action on Behalf of Justice," in James H. Provost, ed., *The Church as Mission*, Canon Law Society, Washington, DC, 1984, 119-151.

This is an excellent, groundbreaking article, which brings together the theological threads of mission, evangelization, and social justice. Taking the lead of the World Synod of Bishops' document *Justice in the World* (1971), Coleman argues that "action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel." Liberation from structural sin is paramount to the credibility of the Gospel's proclamation of a new creation in Christ. Coleman raises two fundamental questions: 1) What right does the church have to intervene in the political/economic/social order? and 2) How should the church intervene (styles of church action for justice)? Addressing the first question, Coleman develops four theological "warrants" for the church's intervention in social, political, and economic orders: 1) The mission of the church is grounded in the essence of the Trinity, whose purpose is the creation, sustenance, and eventual transformation of a community of justice; 2) at the depths of politics, economics, and social order is the presence of God, who is Lord and source of all freedom; 3) the unity of love of God and neighbor announced by the Christian Gospel demands that attention be paid to the issues of political and economic justice; and 4) action on behalf of justice is a constitutive element of evangelization. The author suggests six norms for intervention by the church in the arena of political/economic/social justice: 1) While the church is an agency of God's truth, it must exercise noncoercive power and nurture mutual forms of empowerment in its relations with others; 2) while the church has a right and duty to be in dialogue about the major political and economic issues, it has neither the duty nor the right to control the outcome of these issues; 3) the church needs to reflect the liberty of the conscience of the individual believers and those outside the church, since social teaching is an instance of authoritative but not infallible teaching; and 4) because of the pluralism of social settings and structures within the international church, there can be no expectation of a universal political/economic/social structure suitable for all people; 5) the church must recognize its own limited resources and cannot take on all good causes or pursue every social injustice; and 6) although action on behalf of justice is a constitutive dimension of preaching the Gospel, it is not the only dimension of the mission of the church. This article should be read by all who are involved in the church's social justice mission.

Comblin, Jose, *The Meaning of Mission*, Orbis Books, Maryknoll, NY, 1984.

This book challenges the church to see "mission" as something more than "expansion and preserving the status quo." Mission needs to be seen as "Christ-like presence to the world." Comblin first examines the meaning of Gospel from the context of contemporary Christianity. He then analyzes mission from the standpoints of: 1) movement, 2) obedience, 3) salvation, 4) service, 5) strength in weakness, and 6) witness. The author also sees the need for mission to always be aware of the concepts of inculturation and adaptation. He concludes by calling for a new model of mission that is more concerned with rediscovering the revolutionary, countercultural aspect of following Christ than with expansion, evangelization, and "saving souls." Although the author may at times be

correct in his historical analysis of extreme missionary practices of the past, he appears to throw out the baby with the bath water. Certainly, the church's mission must always be presented in a "Christ-like" manner, but there is nothing wrong with "evangelizing and saving souls." Is not the mission imperative of Jesus about the salvation of souls and the coming of the reign of God? The author's conclusions appear to be heavily influenced by extreme liberation theology.

Cunningham, Agnes, "Church People as Missionary: A Ministerial Church," in James H. Provost, ed., *The Church as Mission*, Canon Law Society, Washington, DC, 1984, 152-182.

This article serves as an excellent bridge between a theology of mission and a theology of ministry. Cunningham relates the two concepts for ecclesiological and Christological purposes. If the church is *missio* by nature, it is the People of God who are sent to serve (ministry) in some manner. Secondly, since Jesus himself was sent to serve, those whom he commissions to serve in his name are also sent to serve and not be served (ministry as *diakonia*). The author skillfully develops the biblical foundations of *missio* and ministry, as well as the way they developed historically within Christian tradition. She also distinguishes between "ecclesial ministry" (ministries performed within the community on a spontaneous, volunteer basis) and "ecclesiastical ministry" (structured, formal, mandated ministry within the structure of that body which is the church). In addition, Cunningham stresses that mission and ministry, while related, are not identical. Mission is more oriented to the coming of the Kingdom of God, whereas ministry is oriented to the maturing of a *communio* that is already *ekklesia*, sharing faith, love, and worship. Ministry is meant to specify the activity of the church *ad intra* (communion) and *ad extra* (mission). The author ends the article by projecting what mission and ministry will look like in the future: 1) All the baptized will share in the church's mandate to be sent (*missio*); 2) mission will be proclaimed in the world as the very place where the mystery of Christ unfolds; 3) Christian unity will need to be sought within the church and across confessional lines since the essence of mission flows from *communio*; 4) Christians will witness to the Gospel through works of love, personal lifestyle, and fidelity to reconciliation within relationships; 5) all the People of God will recognize that Baptism has endowed them with gifts to be used at the service of the church and will be "called, formed, and prepared" for ministry. Issues for theological reflection and clarification are raised in the final pages of the article. This article is a "must" read for all engaged in "mission service" ministry.

Haight, Roger D., "The Established Church as Mission: The Relation of the Church to the Modern World," in James H. Provost, ed., *The Church as Mission*, Canon Law Society, Washington, DC, 1984, 4-39.

In this article, Haight shows that church is not only communion; it is also mission. This means that the mission is part of the constitutive essence of the church. Mission does not flow from church as if it is an activity, but rather the reality of the church is that it is "sent beyond itself into the world." The church, therefore, must exist in relation to the world for it to be true to its nature. The author's major thesis is: "The church relates to the

modern world as the missionary church relates to the non-Christian world." The church continues to reach out to the world wherever it exists and inculturates itself within it. The church is sent to struggle against sin as it permeates the modern world and to name and celebrate God's grace wherever it appears. The church performs this role by being a "sign for the world" and through its pastoral activity, which seeks: 1) the dignity of the human person, 2) humanization and development of the world, and 3) reform of unjust aspects of society. Haight's article is scholarly and pastoral, shedding light on the biblical principles that underlie *missio* but also giving specific recommendations concerning how the church can be true to its missionary nature. The article is almost 30 years old, but the principles discussed in it are ageless.

Karotemprel, S., *Following Christ in Mission*, Pauline Books & Media, Boston, 1996.

This volume could easily be used as a textbook for an introduction to missiology. Relating the foundations of mission to the essence of the Trinity ("communion" and "being sent to serve"), the author develops four themes for the practical way mission must be done. These are: 1) inculturation, 2) inter-religious dialogue, 3) ecumenism, and 4) spirituality base. Karotemprel surveys the history and understanding of the concept of mission from the early church to the present. After a period of several centuries in which the church saw "mission" as something performed by missionaries in foreign lands, the church has rediscovered that her very essence is missionary. The book is good; however, it stands in the shadow of David Bosch's *Transforming Mission*.

Keightley, Georgia M., "Laity," in Joseph A. Komonchak, ed., *The New Dictionary of Theology*, Michael Glazier Books, Wilmington, DE, 1987, 558-563.

This is a masterfully concise treatment of the biblical, historical, and theological development of the topic of the "laity." The biblical root is founded in the word *laos*, which denotes the designated or elect of God, "the saints." Unfortunately, the derivative term *laikos* appears by the third century and acquires a pejorative sense in that lay people are the nonleaders of the community. Keightley quickly surveys the effect of the separation between laity and clergy and how it curtailed any sense of corporate mission. Surveying the new ecclesiology of the Second Vatican Council and postconciliar developments, the author speaks of two developments that at times have outpaced systematic reflection: new opportunities for lay ministry, and a theology that provides an understanding that the activity of the membership (mission) is intrinsic to the community's very self-actualization. Fifteen years after this article's publication, we are still waiting for a systematic view with a satisfactory understanding of the church as laity in action.

Kirk, Andrew J., *What Is Mission? Theological Explorations*, Fortress Press, Minneapolis, 2000.

This "user-friendly" handbook of Christian mission has been developed in three parts: 1) questions of foundation and methods concerning the nature of the mission Dei and the church's relationship to it, 2) seven contemporary issues in mission, and 3) mission in action. Kirk's definition of theology is heavily influenced by the writings of liberation

theologians, especially Gustavo Gutierrez. His definition of theology shows linkage between thinking, being, and doing and faith, life, and action. His assumption is that there can be no theology without mission, or, to put it another way, no theology that is not missionary. Two obstacles that modern mission theology must overcome are the confusion over the nature of mission (mission is not an activity done overseas, but rather is the essential being of the church) and the fact that theological disciplines have not been challenged to view their subject matter as intrinsically missionary (i.e., to study the Bible as a book about mission written by missionaries for missionaries). The second and third sections of this book outline how to overcome these two obstacles; a community fulfilling its mission calling will display certain "marks," including indiscriminate love, unconditional trust in God, distinctive behavior (servant task), disciplined training of disciples, and engagement in the world. This book is a "must" for those who are exploring "mission" as the very essence of church and its theology.

McConville, William, "Mission," in Joseph A. Komonchak, ed., *The New Dictionary of Theology*, Michael Glazier Books, Wilmington, DE, 1987, 664-668.

This article has both a general and narrow focus. Its narrow focus surveys the development of a theology of "missionary activity," the preaching of the Gospel among peoples and cultures where it is not known. The main interest in this article centers on the general focus of "mission." Mission is everything the church does in the service of the kingdom of God. The Second Vatican Council described the church as a sacrament both of unity and salvation. This mission is entrusted to the entire people of God and is the true essence of the church. The Son is sent as God in human flesh to effect peace and communion with God and genuine union among men and women. Animated by the Holy Spirit, who endows the church with the charisms needed to accomplish this mission, the church continues to be sent by God in human flesh to transform the world. The church, by manifesting God's saving mystery in the world, is called to be a "leaven" in the world in the interest of liberty, peace, and the ordering of social and economic affairs in a just manner. Although one must be careful in inferring whether the author is using "mission" in a general or narrow sense, the article serves a useful purpose in highlighting some of the key historical developments in a theology of "mission."

Provost, James H., "Structuring the Church as *Missio*," in James H. Provost, ed., *The Church as Mission*, Canon Law Society, 1984, Washington, DC, 220-288.

The editor of this volume, the last in the Canon Law Society of America's impressive series, sets the context in which one can continue the exploration of church as *missio*. He first reviews the insights from the previous articles (which are all included in this bibliography). Second, he considers the principles arising out of the missionary experience of the church: 1) the changes in missiology since *Ad Gentes*; 2) the seeming tension between proclaiming the "good news" and working toward social justice, when they are in fact two facets of the same call to liberate humanity from sin and selfishness; and 3) the ways in which social justice has forced the church to look at its own structures, which may unconsciously oppress its members. The third and fourth sections of Provost's article focus on how the church might use the very mission principles it applies to unjust

systems and principles learned from theories of organizational systems to help restructure itself in a manner which would bring about true *communio*. He imagines what this might look like at various structural levels in the church (groups, parishes, dioceses, episcopal conferences, and the universal church). He ends the article by courageously naming the obstacles that keep the church from fulfilling its true nature as *communio* and *missio*: 1) Talking about mission and communion principles, rather than committing to practical application of these principles to internal church structures; 2) resisting the church's social teaching; and 3) creating polarizations within the church that keep us from unity (*communio*) and, therefore, from getting the job done (mission and ministry). Provost's article hits the nail on the head. It is an excellent summary of issues related to mission and a description of where the church needs to move in order to go beyond lip service.

Stransky, Thomas F., "From Vatican II to *Redemptoris Missio*: A Development in the Theology of Mission," in Charles Van Engen, Dean S. Gilliland, and Paul Pearson, eds., *The Good News of the Kingdom: Mission Theology for the Third Millennium*, Orbis Books, Maryknoll, NY, 1993.

This brief article summarizes, from a Protestant's perspective, the developments that have occurred within the Roman Catholic Church's understanding of "mission" since the Second Vatican Council's *Ad Gentes*. The author, while noting some of the tensions that have arisen in theological circles, limits his reflection on "mission" to "official" teachings from the Vatican, primarily Pope John Paul II's encyclical, *Redemptoris Hominis* (December 7, 1990). Stransky's treatment of the creative tensions in the document's teachings and its practical application is fair and balanced. The reader, however, finishes the article wanting more and longing for a treatment of the subject that goes beyond one papal encyclical.

Van Engen, Charles, "Faith, Love, and Hope," in Charles Van Engen, Dean S. Gilliland, and Paul Pearson, eds., *The Good News of the Kingdom: Mission Theology for the Third Millennium*, Orbis Books, Maryknoll, NY, 1993.

The primary editor of this collection of essays ends the book with a stirring call to a theology of mission on "The Way." He concludes by saying that, going into the third millennium, we need a Trinitarian theology of mission that: 1) emanates from a deeply personal, biblical, and corporate faith in Jesus Christ (the King); 2) is lived out in the Body of Christ as an ecumenical fellowship of love (the central locus of Christ's reign); and 3) offers hope for the total transformation of God's world (as a sign of the present in-breaking of the coming Kingdom of God). The "faith" component of mission reminds us that mission emanates from the power of the resurrection in the "power of the Spirit." Mission-in-love calls for us to respect of all humanity and shift our theology from a hierarchical model of kingdom to the biblical theme of covenant. A covenant/kingdom mission theology would take seriously the role of refugees, women, the poor, the marginalized, and the weak. This is mission from the perspective of weakness, not power. Finally, "hope" is the most explosive concept missiology has to offer today. A missiology of hope means that Christians dare to believe that they can transform the world because they know that, in Christ's kingdom, grace "makes all things new." It is living as a people

seeking the coming of the Kingdom by transforming themselves and the structures of this world. Van Engen's article is a spiritual boost for all those who understand mission to mean living out the phrase "thy kingdom come."

Verkuyl, Johannes, "The Biblical Notion of Kingdom: Test of Validity for Theology of Religion," in Charles Van Engen, Dean S. Gilliland, and Paul Pearson, eds., *The Good News of the Kingdom: Mission Theology for the Third Millennium*, Orbis Books, Maryknoll, NY, 1993.

According to the author, the heart of the message of the Old and New Testaments is that God the Creator actively engaged in reestablishing his liberating dominion (kingdom) over the cosmos and all humankind. Verkuyl develops a "kingdom-centered theology," which, he suggests, should be the basis by which any religious theology claiming relevancy should be judged. A truly kingdom-centered theology: 1) is totally Trinitarian; 2) places the evangelical imperative—"The kingdom of God is at hand; repent and believe in the Gospel"—at the center of personal and communal conversion; 3) has to do with the formation and growth of the body of Christ in the world; 4) lives out the suffering-servant message of the cross; 5) is aware that the church is not the Kingdom, but rather a means to be used in the service of the Kingdom; and 6) addresses itself to all immediate human need, both physical and mental, aiming to right what is wrong through engagement in the struggle for racial, social, economic, and political justice.

Mission and Ministry

Church Teachings

Pope John Paul II, *Catechism of the Catholic Church*, Ignatius Press, San Francisco, 1994.

This excellent reference book summarizes Catholic Church teaching. Using Second Vatican Council and postconciliar documents, as well as the new Code of Canon Law, these pages give the reader a good summary of official church teaching on these subjects: the laity; their participation in the priestly, prophetic, and kingly office of Christ through baptism; the apostolate of the laity in the world; lay ministry; and the relationships among lay, religious, and clerical vocations (pp. 871-945). Of particular note is article 910, which states: "The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them." This handbook is a "must" for any lay minister's library.

Pope John Paul II, *Lay Members of Christ's Faithful People (Christifideles Laici)*, U.S. Catholic Conference, Washington, DC, 1994.

This document was published after the 1987 Synod of Bishops met on the topic, "The Vocation and the Mission of the Lay Faithful in the Church and in the Modern World." Pope John Paul II uses the parable of the laborers who were called "to go to the vineyard too" to describe the movement of the Spirit in calling the laity to become involved in the mission of the church (no. 2). He also uses the image of "the vine and the branches," from John 15, to describe how the mission of the laity (bearing fruit) is related to Christ, the one true vine (no. 8). From this communion with Christ must flow the communion that we experience between the various ministries found in the laity, religious, and clergy. "Communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion" (no. 32). John Paul II enumerates many of the lay ministries that have developed since the Second Vatican Council, noting how this vocation in the vineyard of the world is the evangelization and reevangelization of the world (no. 44). All ministries are called to self-sacrifice and must look to Christ, the Good Shepard, who lays down his life for the sheep (no. 21). In a special way, those who minister to the sick are called to participate in the healing love and consolation of Jesus (no. 53) and to remember "the suffering individual is the way of the Church." The pope ends the document by calling the laity "to go forth and bear fruit" and asking them for ongoing spiritual growth, formation, and maturation in the Spirit. This is a wonderful synthesis of the pope's theology of the laity, with Second Vatican Council and postconciliar documents often cited. *Christifideles Laici*, unlike many of his other writings, is readable; it is a good source for spiritual and pastoral reflection by all the laity, especially those engaged in full-time ministry.

Second Vatican Council, "Decree on the Church's Missionary Activity (*Ad Gentes*)," in Walter Abbott, ed., *The Documents of Vatican II*, America Press, New York City, 1966.

The decree on missionary activity develops the general theme of evangelization by all the People of God, as well as the theme of spreading the Gospel to "the ends of the earth." The pilgrim church is missionary by her very nature, since from the mission of the Son and the mission of the Spirit, she derives her origin in accordance with the decree of God the Father (p. 2). The mission of the church unfolds the mission of Christ. Missionary activity wells up from the church's inner nature and spreads abroad by her saving faith (p. 6). "Missionary activity is nothing else and nothing less than an epiphany or a manifestation of God's decree" (p. 9). That decree is to proclaim the works of salvation in word and deed. All the baptized are called together to bear witness before the nations to Christ, the Lord. All the faithful are duty-bound to cooperate in the expansion and spreading out of His Body, to bring it to fullness as soon as it may be (p. 36). This document, which builds on the foundation of *Lumen Gentium*, was instrumental in helping to broaden the concept of "mission" from an activity done by a few missionaries in foreign lands to an understanding that "mission," being sent to proclaim salvation, flows from the essence of God and is the imperative of all the baptized.

Second Vatican Council, "Decree on the Apostolate of the Laity (*Apostolicam Actuositatem*)," in Walter Abbott, ed., *The Documents of Vatican II*, America Press, New York City, 1966.

The decree on the apostolate of the laity further develops the themes first addressed in *Lumen Gentium*. The first paragraph of *Apostolicam Actuositatem* reminds us of the indispensable role of the laity in the mission of the church: that, by virtue of Baptism, the laity participate in the priestly, prophetic, and kingly roles of Christ (p. 2). The laity exercises its apostolate like leaven, by penetrating and perfecting the temporal order through the transforming spirit of the Gospel (p. 2). For the exercise of the apostolate, the Holy Spirit gives the faithful special gifts that they may be good stewards of the manifold grace of God (p. 3). The success of the apostolate requires, however, that the lay person live in union with Christ and practice the virtues of faith, hope, and charity (p. 4). The Second Vatican Council reminded the laity that its role is not only to help bring the message of salvation to the "ends of the earth" but to also renew the temporal order by helping raise up the whole world to be renewed in Christ (pp. 5, 7, 13). Within the temporal order, the document names culture, economics, the arts, laws, international relations, human development, and progress (p. 7). The document begins the process of relating the apostolate of the laity to the role of the hierarchy (pp. 23-27). One notices the tension between paragraphs that, on one hand, speak of the lay apostolate as coming from the Lord himself (p. 3) and, on the other, describe the need of the laity to receive support, formation, and direction from the hierarchy (p. 24). Although the document says that this is necessary for there to be "oneness" within the body, and "right relationship for the common good" (p. 23), there is still the appearance of a "two class" system in operation. Unfortunately, the work to resolving this issue remains undone.

Second Vatican Council, "Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)," in Walter Abbott, ed., *The Documents of Vatican II*, America Press, New York City, 1966.

With *Lumen Gentium* as its background, the Second Vatican Council addressed the relationship of the church to the modern world. From chapter 1, in which the pastoral constitution defines the dignity of the human person and relates our ultimate aspirations to Christ, "The New Man" (p. 22), the document expresses a new ecclesiology for the church. Removed is the dichotomy of "the world is evil" and "the church is good." The council speaks of what the church can learn from the world, and vice versa. Chapter 2 enunciates some of the principles of social justice teaching dating back to *Rerum Novarum*: the interdependence of human and society, promoting the common good, reverence for the human person, the essential equality of all humans and social justice, responsibility and participation in the society, and human solidarity. These same themes would continue to be developed by Popes Paul VI and John Paul II. Of particular interest to the field of "mission" is chapter 4. "Christ, to be sure, gave His Church no proper mission in the political, economic or social order. The purpose he set before her is a religious one. But out of this religious mission itself comes a function, a light and an energy which can serve to structure and consolidate human community according to due law" (p. 42). Faith and responsibility to society are not mutually exclusive. "The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God" (p. 43). *Gaudium et Spes* relates the mission of evangelization and social justice as one activity describing the function as "bringing salvation to the whole human race" (p. 45). The effects of this revised ecclesiology have been the impetus of mission, lay ministry, and an expansion of social justice efforts in the church.

Second Vatican Council, "Dogmatic Constitution on the Church (*Lumen Gentium*)," in Walter Abbott, ed., *The Documents of Vatican II*, America Press, New York City, 1966.

Of all the documents and decrees to come from the Second Vatican Council, *Lumen Gentium*, was, it could be argued, the most important. The document is divided into eight chapters: "The Mystery of the Church," "The People of God," "The Hierarchical Structure of the Church," "The Laity," "The Universal Call to Holiness," "The Religious," "The Eschatological Nature of the Pilgrim Church and Her Union with the Heavenly Church," and "The Role of Mary in the Mystery of the Church." The *Constitution on the Church* states that the mystery of the church is founded on: 1) Jesus' preaching the "good news" that the Kingdom of God is at hand, and 2) his deeds, which confirmed the presence of the Kingdom already on earth. "Through the self-emptying of Christ, the Church receives her mission to proclaim in word and deed the budding forth of the Kingdom and desires that all be united in glory to its King" (p. 5). Paragraphs 9 and 10 are especially significant in describing the common priesthood of the baptized, which is a participation in the one priesthood of Jesus Christ, and yet as it is contrasted in "essence and degree" (p. 9) with the ministerial priesthood. In chapter 4, the document teaches that all the faithful are incorporated into the People of God through Baptism. Using the New Testament images of "light to the world, salt of the earth, and leaven in dough," the document calls the laity to make the church present and operative in the places and

circumstances where lay men and women live and work. "The laity, by virtue of their vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God" (p. 31). Besides the apostolate in the world, the document recognizes that some of the laity (men and women) will be called to "more direct cooperative roles from the hierarchy to perform certain ecclesial functions for a spiritual purpose" (p. 33). This seems to anticipate, even predict, the emergence of a "lay ecclesial ministry" within the church, as well as the universal call of all the baptized to see themselves engaged in the mission of Jesus and the church. The reverberations of this new ecclesiology are still being felt and will be for decades to come.

U.S. Catholic Conference, *Called and Gifted: The American Catholic Laity*, Washington, DC, 1980.

The U.S. bishops commemorated the 15th anniversary of the *Decree on the Apostolate of the Laity* with this publication. Already, the bishops were seeing the tide of professionally prepared lay men and women offering their talents and charisms in the service of the church. The document addresses four types of "calls": 1) to holiness, 2) to community, 3) to mission, and 4) to ministry. Although enthusiastic about this development, the bishops raise questions about the proper formation of lay ministers and the clear distinction between lay ministry and clerical ministry, and the desire to make sure the "apostolate of the laity" for all the baptized is not forgotten. Reading this document some 30 years after its original publication, the reader notices that the bishops were trying to create terminology to express a phenomenon that was already occurring. The document's concerns still remain in the church and point to the absence of substantial dialogue in the church around these issues.

U.S. Catholic Conference, *Called and Gifted for the Third Millennium*, Washington, DC, 1995.

This document contains the reflections of the U.S. bishops on the 30th anniversary of the *Decree on the Apostolate of the Laity* and the 15th anniversary of *Called and Gifted*. The document uses the same fourfold "call" as *Called and Gifted*, updating its components in light of church teaching (*Catechism of the Catholic Church* and *Christifideles Laici*, in particular) pastoral practice, and changing conditions in the world. The document offers discussion questions at the end of each of the four "call" sections. The section on "The Call to Mission and Ministry" is excellent, showing a development in terminology (e.g., "lay ecclesial minister"), as well as an understanding of lay ministry as occurring beyond the parish and in the world. The challenges and questions raised by the bishops in this document seem to include not only their concerns but those of professional lay ministers as well. While at times this document and its predecessor, *Called and Gifted*, have been criticized for promoting a "clericalized laity," this commentator appreciates the effort on the part of the bishops to describe the phenomenon that has occurred in the church since the Second Vatican Council and their determination to remain engaged in helping to shape and direct its energy.

U.S. Catholic Conference, Subcommittee on Lay Ministry, *Lay Ecclesial Ministry: The State of the Question*, Washington DC, 1999.

A "must" for all active church ministers and those preparing for such ministry. In this document, the Subcommittee on Lay Ministry presents to the U.S. bishops a future course of action to help church leaders with the practical issues they face in the area of lay ministry in their dioceses. The report offers conclusions and background information on the following: 1) the term "lay ecclesial minister," 2) movement toward a theology of lay ecclesial ministry, 3) preparation of lay ecclesial ministers, 4) the relationship between lay ecclesial ministers and ordained ministers, 5) financial and human resource issues, and 6) multicultural issues. This report succinctly raises the key issues facing church leadership and sets the agenda for future discussions.

Vatican, *Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests*, U.S. Catholic Conference, Washington, DC, 1998.

This brief instruction was the work of several congregations in the Vatican for the purpose of "providing clarification in the light of specific cases of new forms of pastoral activity of the non-ordained on both parochial and diocesan levels." The text recapitulates earlier papal statements on the subject and makes no significant advancement on the subject of lay ministry. Unfortunately, the tone of the instruction is defensive and at times reactionary. Rather than clarifying questions, the document has the opposite effect: It creates more issues for further discussion.

Other Resources

Collins, John N., *Are All Christians Ministers?* The Liturgical Press, Collegeville, MN, 1992.

Recognizing that he is not in accord with the emerging theology of ministry written in recent years, Collins argues that the early Christians' understanding of "ministers" was limited to those (both men and women) who were officially commissioned to ministry. Collins centers his argument on the "Ephesian Principle." In Ephesians 4, he says, Paul is writing about the unity among the Body—a mystery, given the different levels and degrees that constitute it. Listed first among the members of the Body are the apostles, prophets, pastor, and teachers, those charged with the task of developing the communities. According to Collins, these are the people who received the mandate of Christ to build up the Body. Ministry is an "office" that one is appointed to. Mere possession of the gifts needed for ministry does not in itself make a person a minister; a person becomes a minister when he or she is installed in the office of ministry. The error most modern theologians make, according to Collins, is in misinterpreting charismata. Although it is true that all the baptized are given gifts of the Holy Spirit, it is not true that gifts equal ministry. More true to the Pauline notion of gift is the fact that gifts vary in degree and kind. This might be expressed as: Gifts equal *some* ministerial activities (diakonia) and certain activities of the Spirit-filled Body, such as charitable works

(*energemata*). All are gifted, but not all are ministers—only those who are the commissioned members of the community. Although he comes from an Anglican background, Collins' argument resonates with some Catholic authors (e.g., Russell Shaw) and seems to reflect distinctions being made by the Vatican among ordained ministers, lay ministers, and the apostolate of the laity.

Congar, Yves M., *Lay People in the Church*, Newman Press, Westminster, MD, 1965.

This classic work, by one of the primary contributors of the Second Vatican Council's theology on the laity, develops the major themes addressed in *Lumen Gentium* (Dogmatic Constitution on the Church) and *Apostolicam Actuositatem* (Decree on the Apostolate of Lay People). After an insightful introduction to the problem of the theology of the laity as it has existed until now, Congar develops his theology over nine chapters. Of particular note is his biblical and patristic development of the theme of the "priesthood of the faithful" and the laity's part in the "priestly, prophetic and kingly functions" of the church's mission. Congar also deals with the distinctions between ministerial priesthood and the priesthood of the baptized. His final chapters deal with the unique role of the lay person as one who is in the world, yet not of the world, and the need for a "spirituality of the laity." Although this book will soon celebrate its 40th anniversary, its theology is still fresh and inspiring. The reader will also notice that some of Congar's problems and concerns have yet to be resolved in these postconciliar years.

Dulles, Avery, *Models of the Church*, Doubleday, Garden City, NJ, 1974.

This groundbreaking work begins with the premise that because of the mysterious nature of the church, we must describe its essence through the use of images, symbols, paradigms, and models. Scripture and theology both rely heavily on the use of models, and Dulles therefore considers six models to describe the church's nature. In the institutional model, the official church teaches, sanctifies, and rules with the authority of Christ. In the communion model, the church is viewed as God's People or Christ's Body, growing into the final perfection of the Kingdom. In the sacramental ecclesiologies, the church is understood as the visible manifestation of the grace of Christ in human community. In the herald model, the church takes on an authoritarian role, proclaiming the Gospel as a divine message to which the world must humbly listen. All of the first five models give a primary or privileged position to the church with respect to the world. The sixth model, the church as servant, reflects the tenor of the Second Vatican Council's *Pastoral Constitution on the Church in the Modern World*. In this model, the church is in relationship with the world, seeking to serve the world by fostering "the brotherhood of man." The church no longer sees itself in competition with the world or above the world, but rather in the world, celebrating what is good in society, and serving to transform what still must come under the reign of the Kingdom of God. If there is a weakness to this book, it is chapter 10, which limits its discussion on ecclesiology and ministry to ministerial priesthood. Unfortunately, Cardinal Dulles fails to take Congar's lead and advance the theology of the laity in any significant way. Still, the book is a staple of any theology library and must be given serious consideration in any study of ecclesiology.

Cooke, Bernard, "Charism, Power, and Community," in Michael Downey, ed., *That They Might Live: Power, Empowerment, and Leadership in the Church*, Crossroad, New York City, 1991.

Cooke begins his discussion by noting revolutionary shifts of power occurring in certain segments of the church. Attributing this partly to liberation and feminist theologies, Cooke goes on to analyze the New Testament and describe what it can contribute to the discussion about power and authority. The model of power and authority presented by the New Testament is not based on political or organizational thinking, but rather is rooted in the servant model of Jesus and the Holy Spirit. Empowerment comes through participation in the life of this community of grace and Spirit. Those in positions of power are not above, but of and for, the community, whose members they are. This brief article raises some important issues in the relationship of ministry, power, and authority, but perhaps overstates the perceived "crisis" within the church.

Coriden, James A., "Options for the Organization of Ministry," in James H. Provost, ed., *Official Ministry in a New Age*, Canon Law Society of America, Washington, DC, 1981, 226-247.

This article deals with trends developing in lay movements in the church around the world. These movements include base Christian communities, charismatic communities, collaborative ministry in the United States, and ecumenical projects. Although the author admits that these four arrangements of Christian lay ministry seem to present an image of "disarray within the Catholic Church," they do, in fact, point to several central problems that are causing disorder in the church. Within the four movements, however, there are several similar dynamics which may prove helpful to bringing order out of the chaotic state of lay ministry. Participants 1) view ministry as a continuum or broad spectrum of service rather than a narrow, exclusive function of the ordained; 2) although respecting the special place of the ordained, believe that many others within the community have ministerial rights and responsibilities and that harmonious collaboration is critical; 3) are open to the full participation of women in ministry; 4) believe in mutual recognition of ministries within churches and across denomination lines; 5) believe that ministers should be chosen because of their gifts, suitably prepared and then empowered or commissioned formally, so that there is no question of their rightful place in an ecclesiastical role; 6) believe that where there is a shortage of priests to celebrate Eucharist, the church must officially appoint lay ministers who have been properly trained to preside in order that the life of the local community not perish. The author calls for the patterns emerging from these lay movements be considered seriously by the church. Although the article is dated, the six emerging trends named by the author continue to be the patterns seen within more recent lay movements. The author is to be commended for his ability to name so early the emerging patterns and to courageously call for their serious consideration within official church circles.

Doohan, Leonard, "Pope John Paul II's Vision of Collaboration and Empowerment," in Michael Downey, ed., *That They Might Live: Power, Empowerment, and Leadership in the Church*, Crossroad, New York City, 1991.

Doohan argues that Pope John Paul II does not see collaboration and mutual empowerment simply as means of being more efficient, but rather as ways of more fully realizing the nature of the church as "communion." According to Doohan, the pope underscores the interdependence as part of his vision of church as communion, recognizing the dignity and rights of the laity, and stressing the roles and responsibilities proper to lay people deriving from their distinctive condition, as, that is, the secular condition of lay life. Some of the responsibilities and roles emerge from the sacraments of initiation, while others, according to John Paul II, require ecclesiastical missioning for the sake of order. Doohan is quick to point out that this does not imply that the laity needs the permission of the hierarchy to exercise their distinctive baptismal mission. The author ends by showing how John Paul II's *Christifideles Laici* is a clear example of his understanding of the empowerment in service of the communion of the church. The article is complementary to the pope's theology of collaboration, but manages to avoid all the thorny issues currently being debated in theological circles.

Doohan, Leonard, ed., *John Paul II and the Laity*, Le Jacq Publishing, United States, 1984.

The author edits almost 300 addresses, speeches, and writings of Pope John Paul II, organizing them around six themes involving the laity: 1) definitions of the lay state, 2) the condition of the laity, 3) the relationship between laity and hierarchy, 4) the spiritual life of the laity, 5) lay ministry, and 6) family life. Highlights of the pope's message include these notions: 1) all Christians are called to ministry by the Spirit, which is an extension of the mission of Jesus; 2) each Christian is called to exercise a particular ecclesial role and to hold fast when challenged in his or her ministry; 3) the laity is called to be involved in the world in order to transform the world according to the Gospel; and 4) there is sanctity in human work and the church must help foster a "spirituality of work." The book is well indexed and catalogued and is an excellent reference book for papal statements on the laity prior to 1985.

Drilling, Peter, *Trinity and Ministry*, Fortress Press, Minneapolis, MN, 1991.

The author uses some of Christianity's deepest insights into God to illuminate some of the most pressing questions about ministry. The equality, diversity, and mutuality that characterize God's Trinitarian life, according to Drilling, offer a positive direction for addressing issues central to the theology of ministry: 1) the relationship between the ministries of the baptized and the ordained, 2) the role of the woman in ministry, 3) mutual recognition of ministry by the many Christian communions, 4) the inculturation of ministry, and 5) the interior formation of Christians for ministry. The author borrows from Lonergan and Rahner's theology of symbol to show how the very expression of God's activity in and by the members of the church is God's life and love being made present in the world. Drilling's emphasis on *communio* as the controlling objective of Christian ministry allows him to link Trinitarian theology to a theology of ministry.

Drilling's book is an excellent synthesis of systematic and pastoral theology and should be read both by theologians and those who are engaged in ministry in the church.

Kilmartin, Edward J., "Lay Participation in the Apostolate of the Hierarchy," in James H. Provost, ed., *Official Ministry in a New Age*, Canon Law Society of America, Washington, DC, 1981, 89-116.

Just as the Second Vatican Council did not clarify the origin of the "grades" within holy orders—did Christ institute both bishop and priest, or was the latter the outgrowth of the former and, as a result, subsists within it?—so too it did not show how the priestly ministry of the laity is "ordered" in relation to the ordained. Although stating that the two differ not only in degree but in essence, the council stated that "the Christian laity can have that share of power which the supreme authority of the Church concedes to them for particular reasons." As with the issue of "grades" within orders, the council left unanswered the question: "Does the ministry of the People of God grow out of the mystery of Christ, or is it derived from the hierarchy and remain under its control?" The author shows how a theology of lay ministry (and of how that ministry relates to the ordained) is sorely lacking. He offers the emerging theology of the Trinity as a model for reflecting the differentiation of ministries within the unity (*communio*) of the church. Although this article is 30 years old, the questions it raises still remain, and the theology of the lay minister is still developing. This is an excellent article, one that helps the reader understand the source of tension that exists around the questions of rights, duties, and jurisdiction between the laity and the hierarchy.

Komonchak, Joseph A., "Clergy, Laity, and the Church's Mission in the World," in James H. Provost, ed., *Official Ministry in a New Age*, Canon Law Society of America, Washington, DC, 168-193.

This excellent article takes up the subject of the ambiguous nature of some of the terms used by the bishops at the Second Vatican Council. Among these terms the author includes "laity," "clergy," "world," and "church." It is important to clarify these four terms, according to Komonchak, because they are interrelated. Noting that both *Lumen Gentium* and *Apostolicam Actuositatem* addressed the fact that the church's mission belongs to all of the baptized, the author says that the language is general and theological and lacking in practical, pastoral application. The assumption was made by the council that the laity, because of its secular nature, will know what to do in the temporal order to "transform it according to God's will." The confusion is increased by the fact that the council documents and postconciliar statement caution the clergy and religious not to become involved with the laity in political, social, and political reform. From where is the leadership and the training for the apostolate of the laity to come? The other ambiguity the author points to is the fact that, although the church tried to use a language at the Second Vatican Council that included the church in the world and the need for mutuality with the world, there still appears at times the notion that the world must be "saved" by the church and that in some way the world is still inherently evil. When one brings these themes together—the fact that the laity is situated in the world and yet is part of the church's mission evangelize and transform the world, and the distinctions between the

ministry of the ordained and the apostolate of the laity—there is bound to be confusion. The author's insights help to explain some of the confusion that still exists in the church, and he offers a framework for dialogue in order to proceed toward clarification.

Mahoney, Roger M., "Priests and Laity: Mutual Empowerment," in Michael Downey, ed., *That They Might Live: Power, Empowerment, and Leadership in the Church*, Crossroad, New York City, 1991.

Cardinal Mahoney treats the ministerial relationship between clergy and laity, focusing not only on the clergy's responsibility to empower laity but also on the laity's responsibility to enable ordained priests to exercise their ministry. He sees the importance of fostering these mutual empowerments to avoid the "over-laicizing of the clergy and the over-clericalizing of the laity." He reminds the reader that we are first and foremost baptized Christians. Mahoney maintains that full participation in the communion and mission of the church on the part of all the baptized will be enhanced by acknowledging the distinctive roles and responsibilities of the clergy and the laity. This requires that we be clear about the full incorporation of new ministries into the structures of church ministry, as a means not of control but of protecting the lay ministers themselves from the vicissitudes of changing pastors and administrators. Granting ministers "formal status to act in the name of the church" will help lay ministers avoid unnecessary confusion. Cardinal Mahoney's article raises many of the key issues involved in mutual empowerment of the clergy and laity and gives practical suggestions for overcoming some of the inherent tensions.

Morneau, Robert, "Empowering Lay Leadership in the Church: Challenges and Responsibilities," in Michael Downey, ed., *That They Might Live: Power, Empowerment, and Leadership in the Church*, Crossroad, New York City, 1991.

Bishop Morneau asserts that ordained ministers have both a responsibility and an opportunity to assist lay persons in exercising appropriate leadership in ecclesial communities. He makes 10 assertions for empowerment in the church, including the assertion that empowerment of the laity is not an option—it resides at the center of responsible leadership. Another assertion is that theological education and the development of professional skills are necessary components in the empowerment of lay persons. Bishop Morneau notes that too often there is a lack of attention to proper formation of the laity, either through pragmatic issues or because of unconscious anti-intellectualism. He concludes by stating that empowerment must foster holiness because it is rooted in God's grace working at the depth of the individual. Bishop Morneau's article deserves the attention of those involved in developing lay leadership and lay leaders alike.

Morrisey, Francis G., "The Laity in the New Code of Canon Law," in *The New Code of Canon Law: Perspectives on the Law, Religious Life, and the Laity*, Catholic Health Association, St. Louis, 1983, 36-48.

Fr. Morrisey surveys the new Code of Canon Law as it applies to the laity. He finds that the overriding doctrinal principles of the Second Vatican Council are found in the new code as it applies to the laity. The code quotes *Lumen Gentium* several times in describing how the laity is, through baptism, incorporated into the church; it says that, through this incorporation, the faithful share in the threefold mission of Christ: sanctifying (priestly), teaching (prophetic), and governing (kingly). The code accurately reflects the concept that the People of God include not only priests and religious but the lay faithful as well. Fr. Morrisey notes that although the code does not call for an upheaval in the governance of the church, it prudently recognizes that the rights of all the People of God should be consulted in most decisions. He summarizes the 14 rights and six obligations of the laity found in canons 9-24. He also accurately predicts that there will be new tensions arising from the code, because of "extreme groups" who have lost sight of the basic principles of unity and communion at the heart of the church's mission and ministry. This is an excellent summary and analysis of the new Code of Canon Law as it relates to the laity. The author contributes greatly to the literature through his ability to develop the major themes pertaining to the laity in the code in a clear, concise manner.

National Center for Pastoral Leadership, *Covenant for Renewal: A Pastoral Vision for Ministry in the 21st Century*, National Center for Pastoral Leadership, Annapolis, MD, 1996.

This book summarizes the vision of 500 leaders in their attempt to renew the sense of ministry and mission in the Catholic Church in the United States. Beginning with a description of what is and is not working in church ministry, they conclude that ministry in the 21st century must be 1) faith-based, 2) inclusive, 3) collegial, 4) outwardly directed, 5) communal, and 6) empowering. Obstacles are named, along with recommendations for implementation. The vision of "collaborative ministry" and "shared leadership" will test the comfort zones of some; however, the model presented is realistic and helps to move forward the theology of lay ministry begun at the Second Vatican Council. This book is challenging and refreshing. It is bound to spark critical thinking and deliberation in the coming years.

Nouwen, Henri, "The Monk and the Cripple: Toward a Spirituality of Ministry," in *Growing Together: Conference on Shared Ministry*, National Conference of Catholic Bishops' Committee on the Laity and the Department of Education/Young Adult Ministry, Washington, DC, 1980, 5-13.

Using story and the best of spiritual theology, the late Fr. Nouwen reminds those engaged in ministry that the primary gift they offer is to be in solidarity with the powerless among those whom they serve. Here we touch the mystery of ministering as Jesus did, choosing powerlessness as the means by which we bring about the Kingdom of God. The author invites ministers to live in the "name of Jesus," which involves living in intimate communion with Jesus and close communion with others. This brief reflection is a

wellspring for meditation for all who minister, especially for those who work with the poor and marginalized.

O'Meara, Thomas F., "The Expansion of Ministry: Yesterday, Today, Tomorrow," in *The Renewal That Awaits Us*, Liturgical Training Publications, Chicago, 1997, 91-103.

This article contrasts the parish of pre-Second Vatican Council Catholicism (i.e., in which a "minister" was a priest) with the phenomenon that has occurred in parishes over the past 30 years. The explosion of ministries, the rediscovery of the "priesthood of all the baptized," and the professionalization of ministries performed by the laity are just a few of the developments since the council. O'Meara notes the contributions of Congar and Rahner to the theology of the laity, but also states that the theology sorely lags behind the reality of what is happening. The author theorizes that is because the intention of the Holy Spirit is left unanalyzed and unsupported by church policies and practices and because some church leaders wish lay ministry would simply "go away." O'Meara offers an ecclesial model that is, rather than hierarchical, a series of concentric circles that do not negate the role of clergy but place it in the greater context of ministries at the service of the body. This candid, humorous article offers some fresh ideas in the discussion of a theology of ministry.

O'Meara, Thomas F., "Ministry in the Catholic Church Today. The Gift of Some Historical Trajectories," in *Together in God's Service: Toward a Theology of Ecclesial Ministry*, National Conference of Catholic Bishops, Washington, DC, 1998, 70-86.

This article selects a number of dynamic moments in church history that, the author says, have influenced the way the church sees ecclesial ministry today. In each of these moments, O'Meara sees a new theology being born from the intersection of faith and culture. Those theologies and ecclesiologies have contributed to the emergence, over the past three decades, of parish and diocesan ministries beyond the priesthood and episcopacy. The five "trajectories" of church history selected by the author are 1) the Pauline theology of the body of Christ, 2) the social distinction between clergy and laity, 3) the ministry of women, 4) passing beyond the recent past, and 5) the reemergence of the baptismal ministry and the circles of ministry. In each of these sections, O'Meara points to the effects that "new theology" is still having today. This brief but relevant article is further developed in the author's classic book, *Theology of Ministry*.

O'Meara, Thomas F., *Theology of Ministry*, Paulist Press, New York City, 1999.

This is a completely revised edition of the groundbreaking 1983 book of the same title. The author begins by describing the new situation of ministry and the theological issues that have emerged. The second and third chapters deal with the New Testament roots of ministry and its metamorphoses over the centuries. The fourth and fifth chapters look at ministry and ministers today; and the last two chapters deal with the formational and spiritual development of ministers. O'Meara's thesis is that the Kingdom of God is the bestower of ministry. All Christians are ministers empowered by the Spirit of Jesus, which they receive through Baptism. Those who receive the Spirit of Jesus realize that

they are called into the mission of service for all, by all (*diakonia*). The Spirit bestows at Baptism not only *charis* but also *charismata* (individual, specific gifts that vary from person to person). According to O'Meara, this mutuality of gifts, shared by the community for the community, was the understanding of "priestly ministry" during the first century of Christianity. However, by the third century one sees a gradual absorption of the ministries into the "orders," an absorption that, by the sixth century, is virtually complete. The author calls for the post-Second Vatican Council church to regain its biblical understanding of ministry and to encourage all baptized to see their ministerial gifts. He further sees the need for a "constellation of ordinations" in which ministries performed by the laity will be called forth, developed, formed and ritually celebrated by the community in a fashion similar to the way those of the "orders" is celebrated. He warns, however, that not everything is ministry. His classic definition of ministry has been used by most theologians for the last 20 years: "Ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to proclaim, serve, and realize the kingdom of God." This book, today used in most seminaries and schools of theology, is considered a classic.

Osiek, Carolyn, "Relation of Charism to Rights and Duties in the New Testament Church," in James H. Provost, ed., *Official Ministry in a New Age*, Canon Law Society of America, Washington, DC, 1981, 41-88.

Osiek develops a theme, from *Apostolicam Actuositatem*, that states that because no living member of the body is passive, no member of the church is without essential function (AA2); this function brings to Christians the rights and duties flowing from union with Christ, their head. She succinctly states that this statement has created both challenges and problems in the church, because although the decree called all the baptized to recognize their charisms and enter into the mission of the church, other council documents continued to see ministry as being the function of the ordained. The author uses this tension to survey the theology of charism and ministry as found in the New Testament, discovering that there is no evidence to support a distinction between the two. Ministry, and specifically the charism of leadership, is always seen within the context of the whole community and exercised for the up-building of the Body of Christ. Osiek also shows that, in Pauline theology, ministry is not reserved to those who fall within the category of "orders." The responsibility of giving expression to the particular manifestation of God's grace in an individual's life lies in letting charism become ministry. There can be no escaping the forces of God's Spirit that urge us to action on behalf of the community. The author accurately states that while the post-Second Vatican Council church has promoted lay ministry directed towards the world, it has met resistance in developing ministry by the laity exercised in the community. Osiek says that future discussions of charisms, rights, and duties should include the Pauline theology so evident in *Apostolicam Actuositatem*. Her article is balanced in both its theology and its tone and serves a useful purpose for future reflection and dialogue.

Pellitero, Ramiro, "Congar's Developing Understanding of the Laity and Their Mission," *The Thomist*, July, 2001, 327-359.

Pellitero uses the beginning of the third millennium of Christianity to return to the Second Vatican Council's understanding of the nature of the church and the Christian mission. He uses the theological journey of Yves Congar, one that he describes not as a straight linear evolution but rather one that is "path-breaking and unexplored trails." He traces Congar's theology through five phases: 1) the 1930s and 1940s, marked by the Mystical Body; 2) his book *Jalons pour une theologie du laicat* (1953); 3) the "glorious stage," coinciding with the years of the Second Vatican Council and his publication of *Lay People in the Church* (1965); 4) a period after the council when he developed his "theology of ministries"; and 5) a final stage, during the 1980s, in which he simplified and returned to his core thought. Pellitero states that Congar's thought about the person and the responsibility of the laity may be understood in the light of a double source of vision: 1) his vision of the relation between the church and the world, and 2) his deepening sense of the threefold structure of the church (ordained ministers, religious, and laity). This is not to say that Congar defined the laity as "noncleric"; rather, the laity achieves its vocation by carrying its work out in and by the work of the world. Whereas the ordained and religious "spare themselves of the things of this world," lay people, Congar says, commit themselves to the movement of the world. The author also shows how the "theology of ministries" developed by Congar in the 1970s is used by John Paul II, especially in *Christifideles Laici*. This article is a good summary of the theology of the laity as developed by Congar over a 50-year period. It serves to remind us of the major impact this theologian had on the Second Vatican Council, postconciliar documents, and papal writings, both before and after the council.

Power, David N., *Gifts That Differ: Lay Ministries Established and Unestablished*, Pueblo, New York, 1985.

Noting the developments in lay ministry since the Second Vatican Council, Power reviews the practices of the early church in light of the New Testament. He proposes a theology of lay ministry for the church based on "taking faith communities in earnest as bodies wherein the single members possess the Spirit and His gifts, and all are together responsible." He does not suggest that the power of the presbyter comes from the people, since all power comes from Christ and his Spirit; he simply calls for an understanding of ministry to come from the reality of the community as "People of God in Christ," rather than from theological and canonical structures, which usually have a point of departure based in hierarchy. Power sees the creation of lay lectors and acolytes, previously two of the minor orders on the road to ordination, as a step that will allow other lay ministries to be recognized and "commissioned" publicly by the church. He strongly makes the case for some type of blessing or commissioning for lay ministers as a way for the community to reflect on its identity and awareness of the presence of the Spirit. Although this book needs to be revised to include contemporary church teaching, its basic premise and call for "public" commissioning of lay ministries appears to have been prophetic for its time.

Rademacher, William, *Lay Ministry: A Theological, Spiritual, and Pastoral Handbook*, Crossroad, New York, 1991.

Rademacher traces the theology and practices of ministry—from Moses to St. Paul, Gregory VII to John Paul II—that underlie contemporary ministry in the church today. The author's endpoint is not one to which the reader is accustomed. Rademacher makes the case that several "stones" are blocking the door of the tomb that prevents resurrection from fully taking place in the life of the church. Among these stones are: 1) the limiting definition of the seven sacraments, 2) the restriction on lay participation in the church, 3) the loss of the scriptural meaning of ministry, 4) the clericalization of the church, 5) the effects of sexism on sacramentality, and 6) an inadequate understanding of the nature of the Christian call. Unless these stones are removed, Rademacher sees the exodus of many lay ministers to other Christian communities and the flight of minority groups to other, better inculturated denominations. This book faces the tensions that exist in the area of lay ministry in a forthright and courageous manner. Although the reader may at times be uncomfortable with the author's candor, he or she will probably agree that this is a book that must be read and its issues addressed.

Schwartz, Robert M., "Search for Identity," *Origins*, June 14, 1990, 73-78.

This two-part address was presented to the National Federation of Priests' Councils in Los Angeles during their spring 1990 convention. Schwartz, the dean of formation at St. Paul Seminary in St. Paul, MN, states that ministry must be about "gathering and embracing all people within the church," rather than about ourselves, our prerogatives, powers, and privileges. He reflects on the struggle going on in the church between two understandings of priesthood (the priesthood of the baptized vs. the ordained priesthood). The question is not which understanding will prevail, but rather which will become the dominant context in which the other is understood. Schwartz presents Jesus' understanding of priesthood as "incarnate servant." Ministry is always for the sake of others, not for one's own ego, pride, or power. In the second part of his address, Schwartz reminds his priest audience that the mission of Jesus moved from the temple out into the world. Jesus sends his disciples to continue that mission to the ends of the Earth. Lay people are not just "helpers of the clergy"; they are seen as the ministers who evangelize in the marketplace and help transform the world into the reign of God. This address is concise, theologically sound, and presented in a clear, straightforward manner. Although originally given to priests, it is definitely of value to all baptized Christians.

Shaw, Russell, "Ministry or Apostolate: What Should the Catholic Laity Be Doing?" *Our Sunday Visitor*, Huntington, IN, 2002.

The author distinguishes lay ministry (service within the framework of the church for the growth and life of the community) from lay apostolate (something done outside the confines of the church for the enlightenment and well-being of the secular order). Although both are needed, Shaw sees the primary emphasis given by Catholic theologians and bishops in the United States since the Second Vatican Council as having been put on lay ministry. Rather than building on the strength of Catholic Action and the

numerous other Catholic lay organizations prevalent in the United States in the 1950s and '60s, church leaders have emphasized lay volunteers who perform ministry in their parish and an emerging group of professional "lay ecclesial ministers." Unfortunately, according to Shaw, this has resulted in the "abandonment of the lay apostolate" that was hailed as one of the hallmarks of the council. That is, he says, we have focused on ourselves rather than on how we can be engaged as people of faith in the world. Shaw hopes that Pope John Paul II's *Christifideles Laici* will help correct some of the errors of the past 30 years and create a more precise language with which to describe ordained ministers, lay ministers, and the apostolate of the laity. Although the author raises some valid concerns when he calls everything done in the church "ministry," he offers no constructive suggestions as to how to clarify and reshape the discussion. His approach, unfortunately, is to place blame on several theologians (even naming names) and on the U.S. Conference of Catholic Bishops.

Sofield, Loughlin, and Juliano, Carroll, *Collaborative Ministry: Skills and Guidelines*, Ave Maria Press, Notre Dame, IN, 1987.

Working from the premise that all baptized persons are called to ministry, *Collaborative Ministry* begins by addressing the necessity and the desirability of sharing the work of ministry and shifting the focus from individual to mutual endeavors. The authors focus on the skills necessary for collaboration, the obstacles often encountered, the methods of organizing, the discovery and use of leadership, and the management and possible resolution of conflict. The book presents specific examples and includes exercises and reflection questions for the reader's development. This book is an excellent resource for those engaged in collaborative ministry or those desiring to move to a mutual, shared approach in ministry. Considered by many the "bible" of how to do ministry in a collaborative way, this book will be taken down from the shelf so often that it will never collect dust.

Stevens, Paul, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*, William B. Eerdmans, Grand Rapids, MI, 1999.

Stevens' book challenges the idea that a select few are called to minister to others in the church and argues that the clergy-laity division is not only biblically wrong but practically counterproductive. Tracing the themes of call, vocation, and ministry through the Scriptures, Stevens shows that a calling is, first, to *someone* before it is to do *something*. It is a call to salvation, a call to holiness, and a call to serve issued to all of God's people corporately and individually. It is not a means of establishing a hierarchy of separation between the baptized. This perspective has several implications for understanding ministry today. The church needs to eliminate any notion that the laity is composed of second-class citizens and instead recognize, support, and equip people for ministry in their homes, workplaces, and neighborhoods. Stevens' book is scholarly yet refreshing, challenging yet hopeful. It is also practical and can be used as a "study aid," complete with case studies and discussion questions at the end of each chapter.

Weakland, Rembert, "Some Theological Reflections on Shared Ministry," in *Growing Together: Conference on Shared Ministry*, 15-21. National Conference, 1980.

This brief reflection on the emergence of lay ministry following the Second Vatican Council is truly prophetic. Archbishop Weakland anticipates the issues and tensions that will need to be addressed during this time of transition. He reminds the reader that the essence of church is *koinonia*, which is the communion of a variety of gifts and services in their proper places. Unity and communion are the fruit of the Holy Spirit and must be the "sacramental witness" given by the People of God. Baptism is the entrance into the faith community and is the special moment when the person begins a new life in the Spirit and is called to holiness. Although all of the baptized share in the common call of holiness, they express the call through the unique gifts of each individual. The church's mission is to grow in holiness and to use our gifts to spread the Gospel and bring salvation to the world. This is the mission of all the baptized. All ministry has its source in Jesus, who showed that to serve means self-emptying love, *kenosis*. Ministry implies selflessness and the willingness to suffer for the sake of others. Archbishop Weakland's reflection is inspirational and timeless and will be enjoyed by all who minister in the church.

Whitehead, James D., and Whitehead, Evelyn Eaton, *The Emerging Laity: Returning Leadership to the Community of Faith*, Doubleday, Garden City, NY, 1986.

Never known to have run from a controversial topic, James and Evelyn Whitehead address the complex topic of leadership in the church. They attempt "to see Christian leadership and its two crucial elements, power and authority, in a new light." Their proposed methodology is to review Scripture to see how leadership was exercised by Jesus and the early church, and then to see how traditionally leadership has been exercised within the church. Unfortunately, their exegesis amounts to "proof-texting." Focusing almost exclusively on the "servant-king" image of leadership, the Whiteheads fail to deal with the other leadership images found in Scripture: 1) judge; 2) people called and appointed to be leaders over the community (e.g., Moses, Aaron); 3) the rabbi, scribes, and religious leaders as interpreters of the Law; and 4) the distinct leadership role of Peter as spokesperson for the Twelve; to name a few. Their conclusion, that Scripture saw leadership as a ministry among equals, is oversimplified and not consistent with Scripture. The second part of their book, which calls for a new model of leadership called "empowerment," offers creative solutions to the tensions involved in questions about how mission and ministry will be exercised within the church. However, the authors again try to argue their case from Scripture, rather than the systems theory and organizational psychology from which their proposals are borrowed. This book is considered a standard in most courses on ministry and should be read by all. However, this reviewer believes there are more scholarly and theological works available for tracing the origins and development of leadership within the church.

Mission in Catholic Health Care

Arbuckle, Gerald, *Healthcare Ministry: Refounding the Mission in Tumultuous Times*, The Liturgical Press, Collegeville, MN, 2000.

This is an excellent resource for individuals and institutions in health care that are searching to "refound" their mission in these chaotic times. Fr. Arbuckle helps the reader understand contemporary health care services, policies, and ministries in the midst of the chaos (part I), and then develops the principles necessary for refounding a Christian-based vision and mission for health care (part II). Of particular interest are chapters 5, 7, and 9. The author develops "six truths that are the foundational values" for a mission-driven health care culture: 1) the gift and goodness of creation, 2) the commitment to stewardship, 3) commitment to community, 4) recognition that chaos is integral to living, 5) a preferential option for the poor, and 6) God as healer, who, along with those whom God delegates, share in that healing ministry. In addition, Fr. Arbuckle addresses the need for developing structural and formation processes that will help lay leaders grow in their role as mission leaders. He also deals with the role of "sponsorship" and its responsibility for helping to refound "intentional faith communities." The book is well organized and has excellent case studies, tables, and summaries. It will be a well-used reference by all leaders of mission-based health care for years to come.

Bernardin, Joseph, *Celebrating The Ministry of Healing: Joseph Cardinal Bernardin's Reflections on Healthcare*, Catholic Health Association, St. Louis, 1999.

In this collection of his articles, lectures, and pastoral letters, Cardinal Joseph Bernardin shares his thoughts, joys, fears, and aspirations concerning what he calls "a new dimension of my life-long journey of faith." His reflections on health care cover the consistent ethic of life, the ministry's covenant with patients and society. The preeminent position of not-for-profit health care and managed care offer not only hope but also, in the cardinal's words, "a sense of security and satisfaction in order to find the healing that only faith in the Lord can bring." Of particular interest to those in mission service in Catholic health care are chapters 6, 8, 11, 12, 13, and 14. In these chapters Cardinal Bernardin addresses the changing environment in Catholic health care, the issue of maintaining mission and ministry over profit, the spiritual development of the laity in administrative positions in Catholic hospitals, and managing managed care. Several principles for Catholic health care systems emerge from these articles: 1) We must see health care primarily as service; 2) each person's human dignity must be preserved; 3) the common good must be served; 4) the needs of the poor must have special priority; 5) there must be responsible stewardship of resources; and 6) health care should be provided at appropriate levels of organization. This book deserves to be at the front and center of every Catholic health care organization's library, and is a "must" read for all involved in mission service in those health care systems.

Casey, Juliana, *Food for the Journey: Theological Foundations of the Catholic Healthcare Ministry*, Catholic Health Association, St. Louis, 1991.

Although all of this book's eight chapters are worthy of reading, of particular note are the first three chapters, which deal with the basis of mission in Catholic health care and ministry in this field. Sr. Juliana makes the case in the first chapter that Catholic health care is "holy ground" because it offers the context for possible conversion, is a place where the community is called to care for each other, and offers hope in the midst of chaos. The mission of Catholic health care, flowing from the mission and ministry of Jesus, is the subject of chapter 2. Jesus healed the whole person (body, mind, spirit). He healed as a sign of the presence of the Kingdom of God; and he sent (missioned) his disciples to continue to proclaim the Kingdom in word and deed. The healing of Jesus involved touch, listening to those who called out in need, and restoration of the suffering to the community, all hallmarks of what authentic Catholic health care should be. Chapter 3 develops the notion that service, *diakonos*, and the Latin root for hospital, *hospitalitas*, are at the heart of Catholic hospitals. They are places that welcome the sick and provide hospitality and service to the stranger. Sr. Juliana's book is a good foundational piece for those who are interested in exploring the basic theology of mission and ministry in Catholic health care.

Casey, Juliana, "New Beginnings: Rediscovering the Soul of Ministry," *Health Progress*, January-February 1989, 60-63.

The word most often heard to describe the current state of Catholic health care is "crisis." Sr. Juliana reminds the reader that the Greek word for "crisis" means "judgment"—not in terms of God's judgment of our sins but, rather, the judgment that people's response to an important event provokes. Crisis in Catholic health care is a moment of judgment and choice. One of the many signs of hope in the midst of the crisis, according to Sr. Juliana, is the broad-based call for transformation of Catholic health care ministry through creative motivational programs and leadership development. The twofold purpose of leadership development is 1) to ground people in a clearer understanding of the Catholic health care ministry and 2) to strengthen their commitment to survival. Leadership formation programs help us "explore God" and enable us to explore our gifts, the needs of the people we serve, the gracious tradition in which we stand, and "the blessing that is always there in the midst of the crisis." Sr. Juliana's article is clear and direct, and it succinctly presents the need for ongoing formation and development in the mission and ministry of Catholic health care.

Danneels, Godfried, "Health care and Catholic Identity in the Universal Church," *Health Progress*, October 1987, 35-40.

Cardinal Danneels relates two issues closely related in Catholic health care: 1) the meaning and sense of Catholic identity, and 2) the relationship between a particular church and the universal church. He raises the question many people ask: Whether it is worthwhile to maintain independent Catholic health care institutions rather than working with others in nondenominational health care facilities. He resolutely answers that

Christian institutions are indispensable as a defense against the "evil forces in the world." In addition, the cardinal cites the need for collaboration in the struggle for truth and the good. Without this joint effort, the danger exists that the power of faith will be taken over by the power of money and financial interest groups. The elements of Catholic identity are a service to the world, the Gospel message, and a voice for the poor. The second issue raised by Cardinal Danneels involves the relationship between the universal church and the local church in light of the teachings of the Second Vatican Council. He calls for a sound theology of *communio*, ongoing dialogue between Rome and particular dioceses (the local church) so that the message of Christ can be presented more and more to the particular needs and issues of the area. This article reminds the reader of the invaluable service Catholic identity is to the world. Further, Cardinal Danneel's request for dialogue between Rome and local churches, so that local concerns can be addressed, is a call that the principles of subsidiarity and collegiality promulgated by the council be put into practice immediately.

Donnelly, Doris, "The Tie That Binds: Nurturing the Faith Tradition," *Health Progress*, January-February 1989, 64-67.

Donnelly presents the case why faith formation is necessary in Catholic health care facilities. Leadership has changed greatly in the last 20 years, and executives, although professionally competent, have little experience in discussing faith, values, mission, and Catholic/Christian identity. Lay and religious alike are responsible for ensuring that the faith that inspired the ministry is still the source of a health care organization's common vision and direction. Faith is best understood, according to Donnelly, as "meaning-making," which everyone does in the process of making sense out of our world. Faith involves the whole person: cognitive, affective, and behavioral. Catholic health care's task is not to instruct about the "content" of faith, but rather to facilitate faith formation as a collaborative process. Faith development is ongoing, dynamic, and challenging. It recognizes the big differences among knowing about God, knowing about religious values and struggling with those values in the crunch, and learning about faith life and living a faith life. This excellent article briefly explains the rationale for mission leadership in a Catholic health care facility.

Gottemoeller, Doris, "Preserving Our Catholic Identity: If the Health Ministry Is to Remain Faithful to Its Basic Elements, It Must First Spell Them Out," *Health Progress*, May-June 1999, 18-21.

Sr. Doris begins by saying that many of the elements she will discuss can be found in other churches and health care providers. However, taken together as an interrelated whole, they constitute an integral unity that gives us a profile of Catholic health ministry. She places the various elements in three groups: beliefs, behaviors, and bondholders. Sr. Doris lists five basic convictions in the Belief section: 1) All persons are made in God's image and intended for eternal life; 2) caring for the sick is an extension of Christ's work and a ministry of the church; 3) physical health is integrally connected to spiritual, social, and psychological well-being (holistic healing); 4) health care must be oriented toward the common good; and 5) those who are the most vulnerable and most in need have the

first claim on our ministry. She then addresses the common behaviors found in Catholic health care facilities: 1) adherence to the *Ethical and Religious Directives for Catholic Health Care Services*; 2) commitment to the Catholic institution and its mission and values as envisioned by its founders; 3) a systemic, collaborative approach; 4) a just workplace that practices what it preaches; and 5) an ongoing commitment to excellence. The bonds that must be forged, according to the author, are among professionals and employees; the institution and the local bishop; and the larger church community from which the Catholic health provider draws volunteers, board members, and others. Sr. Doris closes by looking to the future and suggesting some practical ways that Catholic health care facilities can maintain their identity and recruit leadership that will help continue their mission. This excellent article succinctly names the key ingredients that, taken together, constitute the environment we know as Catholic health ministry.

Grant, Mary K., "Mission at the Millennium: Catholic Healthcare Systems are Beginning to Develop Professional Mission Leaders," *Health Progress*, March-April 1999, 18-21.

Mary Katherine Grant has written an excellent article on the emergence of the professional mission leader. She traces the evolution of this position through its various role functions over the last 30 years: 1) "mascot" (prayer leader and one who keeps the founding congregation's history remembered); 2) "mentor" (working with human resource departments in employee education and helping to establish norms for mission performance); and 3) "mainstream" (integrated in the system's strategic planning with norms and measures for mission accountability). She briefly mentions the competencies required for mission leaders under the broad categories of "pastoral," "good-listener," "organizational and business savvy," and "ability to integrate mission imperatives into strategic planning." She concludes her article by suggesting possible new ventures for mission leadership and maintains that mission leadership will continue to look different in different Catholic health care systems, depending on their histories and current needs. This article, an excellent summary of the history of mission leaders, should especially be read by those who are new to this ministry, so that they might appreciate the various phases of development this position has undergone.

Hehir, Bryan, "Identity and Institutions," *Health Progress*, November-December 1995, 1-7.

Fr. Hehir begins with the premise that "identity" is something that is complex and woven and renewed over time. Although identity includes a component that is maintained over time, it must also be dynamic, developing according to changing circumstances, conditions, and the challenges of time. This is the task before Catholic health care as it stands at the intersection of change in the delivery of health care in the United States, possessing as it does a long tradition of Catholic presence to the sick and dying. Briefly reviewing the history of Catholic health care in the United States, Fr. Hehir reminds us that change and evolution have occurred before and that identity has been retained despite them. This is precisely what *Gaudium et Spes* asked of the church, that it be engaged in the world and define itself as a servant as the needs and conditions of society change. Although the structures and the ways in which health care is delivered may change, the church's commitment to the sacredness of human life, its understanding

of stewardship, and its deep conviction about social justice and the common good will continue to be the anchors that ground Catholic identity. To maintain this identity, Fr. Hehir recommends an institutional strategy: 1) Be aware of the value of institutional presence; 2) witness both vertically (hospitals related to parishes and other church groups) and horizontally (ministry within the church must be across social institutions, including hospital, social service agencies, and schools and colleges); and 3) hold together our understanding of values, identity, viability, and integrity. This is an excellent article on Catholic identity in the midst of challenges to health care facilities. If you read only one article on Catholic identity, this should be it.

Kauffman, Christopher J., *Ministry and Meaning*, Crossroad, New York City, 1995.

This pioneering book is the first comprehensive study of the religious self-understanding of caregivers, particularly women religious whose ministry was manifested in public and private facilities wherever the need arose. The book is developed in three parts. The first part reminds the reader that the presence of Christians, transforming society through the care of the sick, was a revolutionary and decisive concept. After developing this history up to 1890, Kaufman, in his second part, covers the period from 1890-1948. He explores the Catholic response to the modernization and professionalization process in hospitals and schools of medicine and nursing. Keeping pace with modern medicine and maintaining Catholic identity was crucial to the struggle during this period. The author deals with the development of the Catholic Hospital Association (CHA, which was later renamed the Catholic Health Association) during this period. In the third part, he looks at the effects of accelerating social and religious changes on the delivery of Catholic health care. Kauffman includes the greater recognition of the role of the laity and the professionalization of women religious. He also includes the challenges in Catholic health care systems, namely sexism, racism, the broadening role of government, and the expanding public policy of CHA. With great sensitivity and insight, Kauffman locates the meanings of ministry at the dynamic intersections of religion and culture. The key to continued success for Catholic health care will be its continued adaptability and missionary commitment to the Gospel message.

Maddix, Thomas D., and Savard, Claudette, "Mission and Diversity: An Experience in Integration," *Health Progress*, January-February 1999, 44-47.

This article addresses the key issues involved in integrating mission and values in a Catholic health care system. Although the authors relate the issues to a particular system, Providence Health Care, Vancouver, British Columbia, the principles they discuss are helpful for all mission leaders. The following elements are necessary components for working in an environment characterized by diversity of cultural, religious, linguistic, and social experiences and require a high degree of self-knowledge and commitment on the part of the leaders engaged in the process of mission integration. The "roots" named by the authors include 1) the message of Jesus (reaching out with Jesus' care and healing for the whole person); 2) the story of the founders (connecting the story of Jesus with the religious congregations that founded the particular health care system); 3) the moral fabric of the church (integrating the teaching and tradition of the Catholic Church in a

way people understand without feeling threatened); and 4) knowledge of the various layers of values in a particular system (personal, professional, and organizational). Maddix and Savard conclude their article by suggesting ways that members of health care organizations can share their stories and values and thereby grow in their commitment to the mission of the Catholic institution. This brief, practical article will be very useful to mission leaders who have the task of creating a mission environment among culturally and religiously diverse groups of people.

Marty, Martin E., "Can We Still Hear the Call? What It Means to Be Catholic," *Health Progress*, January-February 1995, 18-21.

This article is based on a talk delivered to the 1994 Catholic Health Assembly in Philadelphia. In it, this distinguished Lutheran theologian reminds the reader that "call" is a deliberate choice that gives coherence and mission to Catholic health care ministries. The Catholic response to "the call" has been complicated in the last 20 years by certain forces: 1) bureaucratization of the world—all worlds, including health care delivery worlds and Catholic worlds; 2) acceptance of the terms of a "liberal, open, secular" rationality at the expense of religious modes of thinking; 3) pluralism, the voice of other respondents to other versions of the call; and 4) government involvement. Marty develops 10 "elements" of what it means to be Catholic: 1) holistic, 2) concern for the soul, 3) a sacramental view of the world, 4) attention to human dignity, 5) the quest for meaning, 6) a value for ritual, 7) human exemplarity, 8) responsibility to community, 9) moved to justice, and 10) a special ethic. These 10 elements are only "samples," and, as Marty says, only as good as our acceptance and commitment to answering the call through "hearing and responding." Marty's moving address will rekindle the fire in any mission leader striving to retain Catholic identity in his or her health care facility.

Morrissey, Francis G., "Catholic Identity in a Challenging Environment," *Health Progress*, November-December 1999, 9-17.

The author asks a crucial question: "How do we assess the Catholicity of Catholic health care organizations that establish connections with other, often other-than-Catholic institutions?" Although canon law was not designed for such situations, Fr. Morrissey suggests that it does offer three ways of approaching the issue of Catholic identity: 1) through criteria derived from the law, 2) from doctrinal commitment, and 3) from traditional Catholic values. The common thread in all three of these approaches is communion with the diocesan bishop. A second approach in assessing Catholicity involves four critical, inseparable themes: mission, sponsorship, holistic care, and ethics. Fr. Morrissey adds that an organization lacking even one of these themes would be incompletely Catholic. Finally, he states that a truly Catholic health care organization must also observe its bishops' directives and take care in its relationships with civil legislation, alienation of church property, recruitment of board members, cooperation with other providers, and other similar matters. This is an excellent article and gives clear and measurable criteria for Catholicity.

O'Rourke, Kevin D., *Reason for Hope: Laity in Catholic Health Care Facilities*, Catholic Health Association, St. Louis, 1983.

This short book is written for sponsors, trustees, hospital administrators, department heads, and other health care professionals, both lay and religious. It discusses and explains two truths: 1) Catholic health care in the United States is a most important Christian endeavor because the values that underlie and shape its services are vital to the well-being of individuals and society; and 2) Christian influence in the U.S. health care, which is centered in the values of witness and service, will not survive unless lay people become more intimately involved in the process. Beginning with an overview of the Second Vatican Council and considering it as a planning process for the Catholic Church, Fr. O'Rourke presents the environmental factors and the goals and objectives that emerged from the process. The author also discusses the meaning of the laity and its rights and responsibilities in regard to the health care apostolate. The third and fourth chapters deal with the goals and objectives of Catholic health care facilities and with the documents the church has issued that relate to health care facilities. In the last two chapters, Fr. O'Rourke considers the persons responsible for establishing and managing Catholic health care facilities, namely, sponsors, trustees, and administrators. The manner in which sponsorship is exercised, who is eligible to sponsor, and the various responsibilities that Christians in higher levels of management assume are also presented. Although this book is 30 years old, its content is still rich and provocative; it demonstrates Fr. O'Rourke's prophetic thesis. The laity has indeed taken a predominant role in Catholic health care, and the need for continued theological development is as important as ever.

Place, Michael D., "The Theology of Ministry Leadership," *Health Progress*, May-June 2002, 6-8, 62.

Fr. Place, CHA's current president and CEO, notes that there appears to have been a lack of systematic theological reflection on the nature or meaning of leadership in Catholic health care ministry in recent years. He defines "ministerial leadership" as "carrying forward the healing ministry of Jesus Christ within the community of faith that is the Roman Catholic Church." Using this definition, Fr. Place briefly develops four theological categories. First, the ministry of those engaged in Catholic health care is grounded in the ministry of Jesus who came "to bring good news to the afflicted, to soothe the broken-hearted, to proclaim liberty to captives, release to those in prison, to proclaim a year of favor from the Lord" (Is 61:1). This is a ministry of spirituality, ethical imperative, and expansive service, a ministry to be entrusted to others who are disciples of the same Lord. Second, Fr. Place speaks of "healing ministry as service and transformation." Jesus' healing was always about inviting people to surrender themselves to a deeper reality. Healing is always about transforming the whole person in body, mind, and spirit. Ministry in the Roman Catholic Church is the third theological category addressed by Fr. Place. In this section, he reminds the reader that saying health care ministry is part of the "essential ministry of the church" means that it is no longer understood as an expression of the charism of a religious order, but rather as an expression of the institutional (hierarchical) dimension of church life. This means that

Catholic health care ministry's reference point is being part of the *communio* that is church, as well as sharing in the *missio* or mission of the church. The final category, "ministry leadership," reflects a deepening appreciation of the significance of baptism/confirmation for the life of the church through the role of the laity in leadership positions. This article invites dialogue from readers and accurately points to the need for ongoing reflection of systematic theology as it relates to ministry leadership in Catholic health care.

Shea, John, "Challenges and Competencies: The Theological and Spiritual Aspects of Catholic Health Care Leadership," *Health Progress*, January-February 2000, 20-23.

This article looks at the theological and spiritual competencies of Catholic health care leaders from both organizational and individual perspectives, linking the two in a way that leads to integrity. Shea masterfully describes the tensions inherent in moving from the "theoretical and philosophical" to the "concrete and measurable." He sees this as Catholic health care's own "incarnational adventure." An ability to move from "faith" to "values language" and then into organizational practices and procedures is an organizational competency that mission leaders in Catholic health care must possess. In addition, the author addresses the "individual dimension." There must, he says, be an overlapping connection between the internal, personal spirituality of the leader and how that translates outwardly into modeling the possibility of spiritual development in the organizational life. "The leader's integrity helps promote integrity within the organization," he writes. Shea notes that presenting these competencies may be difficult if an organization sees them as tangential to more measurable organizational skills. In addition, an organization will need to recognize that these competencies develop with age, life situations, and exposure to crisis situations. How these competencies are evaluated is another important issue raised by the author. This thought-provoking article will help leaders of Catholic health care recognize how their personal faith and organizational involvement are intricately connected.

Stanley, Teresa, "Mission in a Time of Transition," *Health Progress*, March 1994, 28-32.

This article summarizes the results of a survey sent to 85 full-time mission leaders (it had a 75 percent return rate). The article captures a "snapshot" of the roles that mission leaders are playing within Catholic health care organizations, the qualifications and skills they must possess, and the types of educational background they bring to the field. The respondents saw their roles as including: 1) helping rearticulate mission, values, and philosophy; 2) being involved in developing a shared vision; 3) influencing decision-making; 4) representing Catholic perspective and ethics; 5) assessing and fostering a values-based organizational culture; 6) planning strategically; 7) facilitating networking; 8) raising value and justice questions in employee relations; 9) acting as advocates for the poor and uninsured; 10) being a visible symbol of the commitment to the healing ministry of Jesus; 11) promoting the spirituality of healing and wholeness; and 12) developing and leading ritual prayer to deal with change or highlight Catholic mission. The article also lists the skills that the mission leaders stated were necessary: 1) interpersonal skills; 2) ability to work as a team member; 3) understanding of Catholic health care ministry; 4)

knowledge of Scripture and spiritual issues; 5) knowledge of the sponsor's charism; 6) organizational development skills; 7) listening and oral communication skills; 8) adult education skills; 9) written communication skills; 10) ability to lead and facilitate groups; 11) knowledge of current issues in clinical and corporate ethics; 12) administrative, public speaking, and conflict-resolution ability; 13) ability to develop rituals and symbolic celebrations; 14) ability to live with ambiguity. This is an excellent summary of the roles mission leaders are playing in Catholic health care and of the skills necessary to perform their ministry. The article could be used a tool for recruitment and leadership formation.

Wuerl, Donald W., "Catholic Health Ministry in Transition: Church's Unique Vision Remains Stable in Shifting Healthcare Landscape," *Health Progress*, May-June 1999, 14-16.

Bishop Wuerl points out that, despite the ever-shifting ground that constitutes the health care marketplace place, the church's approach to health care as "ministry" must remain stable. He develops five presuppositions that are the foundation for the mission of Catholic health care: 1) Our specific "way" of delivering care for the sick is grounded in the life and ministry of Jesus, who came to heal the whole person (mind, body, and spirit); 2) every human life is sacred because it is created in the image of God, redeemed by Jesus Christ, and shares in the common destiny of eternal life with God; 3) in the midst of modern medicine, with all of its technological possibilities, we are guided by moral law; 4) the church has an obligation and right to speak for the right of all to adequate health care and on behalf of the poor and the common good. Bishop Wuerl then becomes more pragmatic, calling for a "united front" among Catholic health care providers so that they become a force that drives the marketplace, rather than becoming marginalized. This is an excellent article on the foundational principles of Catholic health care and identity. The bishop makes an impassioned plea for Catholic health care leaders to remain connected to their diocesan bishops and religious congregations so that care of the sick within our hospitals remains "ministry" in the tradition of Jesus.

Practical Resources for Mission Leaders

Catholic Health Association of Canada, *Integrating Health and Values: Toward a Shared Vision*, Ottawa, Ontario, 1992.

This discussion paper is intended to assist reflection on two aspects of Catholic health care mission and vision: the meaning of health and healing today, and consideration of the values that root and nourish the healing ministry. The paper's final section deals with how we move from individual hospitals and systems to a "shared vision" that everyone can be committed to in order to further the task of development of mission-based health care. Of particular note is the section of the paper entitled "Gospel Values: The Foundation of Christian Health Ministry." The Gospel values include the healing presence of God; seeing health care as ministry; the healing process as restoration to the community; the role of hope in the midst of adversity; compassion manifested as Jesus did; the mission to transform the world through social justice; responsible stewardship; and ethical reflection on moral actions. This resource, created for Canadian Catholic health care facilities, describes the same issues, strengths, and challenges that are found in the United States. Its ultimate question (How do we come to dialogue about a "shared vision?") is every bit as timely as the questions raised in this country.

Catholic Health Association of the United States, *Catholic and Other-Than-Catholic Collaboration: Lessons from the Field*, St. Louis, 2000.

This valuable CHA strategic resource report reflects the collective wisdom of 37 persons from four case studies, describing what they learned from forging new partnerships between their Catholic institutions and "other-than-Catholic" facilities. Although these mergers have been rare, more of them will probably be taking place in the next decade. This may cause anxiety in some because of fear of lost Catholic identity and conflicting core values. This report, however, showed that while there is some risk involved, in cases where leaders of Catholic health facilities were clear about mission and values, those facilities not only retained their identity but had a stronger, more secure future as a result of the merger. The ministry leaders interviewed for this resource, all of whom have worked through successful negotiation of mergers, address the various stages and issues, challenges, and feelings that occur during the process. This is an excellent, practical resource for any Catholic health care facility anticipating a possible collaborative venture with an other-than-Catholic institution.

Catholic Health Association of the United States, "Cultural Transformation: A Journey of Personal and Organizational Discovery," *Health Progress*, March 1995, 20-48.

These seven articles, appearing originally as a special section of *Health Progress*, were later reprinted as a tool to assist Catholic health care facilities that are experiencing cultural transformation or anticipating it. The articles address issues arising in times of transformation. They include 1) an article on understanding organizational culture; 2) another on refounding Catholic identity in the midst of chaos; 3) a third piece on

communication as a means of easing anxiety within the system; 4) a case study showing how teamwork can help disparate cultures successfully come together; 5) an article on the importance of ritual to facilitate grief, transition, and healing; 6) eight tips for leaders of change; and 7) a self-assessment tool for measuring an organizational culture's capacity for transformation. This practical and helpful series is out of print, though it can still be found in archival copies of *Health Progress*.

Catholic Health Association of the United States, *Healthcare Leadership: Shaping a Tomorrow*, St. Louis, 1988.

In 1984, CHA's board of trustees unanimously endorsed the summary report and recommendations of the CHA Stewardship Task Force, which called for the development of a model educational program for religious sponsors, trustees, and administrators working in the health care ministry. This pioneering resource was CHA's first attempt at publishing a tool that would help develop leadership skills, as well as help leaders identify the fundamental values necessary for Catholic health care ministry, own them, and make them operative in the life of the organization and its members. The handbook is organized in five areas of formation: 1) the organizational culture, 2) individual leadership development, 3) church understanding, 4) sponsorship, and 5) the health care organization. Of particular note are the brief yet focused outlines and overviews for teaching key topics in the church: God and sacrament, the history of ministries, Gospel values, ethics, social teachings, and canon law and governance. The resource's authors recognized that it would need to be updated and supplemented with additional materials; however, it remains an excellent formational tool that serves as a good foundation for Catholic health care leadership formation. See also the accompanying video, *Healthcare Leadership: Great Questions, Great Opportunities*.

Catholic Health Association of the United States, *Healthcare Ministry in Transition: A Handbook for Catholic Healthcare Sponsors*, St. Louis, 1993.

Health care sponsors are being challenged in ways their predecessors would never have imagined. The purpose of this handbook is to provide a resource that enables sponsors to better assess and creatively respond to these challenges. This tool begins by covering the fundamentals of sponsorship, mission, values, governance, leadership development, ethics, and canon and civil law. The next section assesses the options for a ministry in transition and facilitates sponsorship decisions. This section is extremely practical, containing as it does step-by-step procedures, checklists, and sample guidelines for a variety of decisions that sponsors face. This is a "user-friendly" resource that will be referred to often by those involved in the sponsorship of Catholic health care facilities.

Catholic Health Association of the United States, "How to Approach Catholic Identity in Changing Times," *Health Progress*, April 1994, 1-7.

CHA designed this document in response to members' requests for a process that would help facilitate discussion around four key areas in Catholic health care: 1) mission, 2) sponsorship, 3) holistic care, and 4) ethics. Each of the four sections begins with a two- to

three-paragraph educational introduction followed by questions designed to facilitate self-assessment and strategic planning. The article concludes with a "Negotiating Strategy." This excellent tool can be used as part of a facility's ongoing formation, when mergers are anticipated or whenever new health care relationships are being considered between a Catholic facility and another provider.

Catholic Health Association of the United States, *Mission-Driven Market Strategies: Lessons from the Field*, St. Louis, 1998.

Health care organizations across the nation face market trends and public policy changes, especially in Medicare and Medicaid programs, that will profoundly change health care delivery and financing. These trends will continue to place Catholic health organizations at risk. This practical resource is the result of lessons learned from six progressive mission-driven CHA member organizations operating in a variety of market conditions. This tool includes a summary, six case studies, and three "Best Practices Checklists" for dealing with three important issues in health care: physician linkages, organizational linkages, and balancing delivery and insurance. Of particular interest are the major findings in each case study: 1) Clarity about mission and values has proved to be the best broad-gauged guide to optimal decision making in an increasingly complex and challenging milieu; 2) mission and values compatibility have emerged as important guides in assessing, structuring, and accomplishing successful linkages; 3) mission clarity and core values have assisted organizations in dealing with issues of mutual respect, trust, communication, decision making, incentive alignment, and measurement of success; 4) clarity about mission and values has helped organizations manage the tradeoffs in successfully balancing delivery and insurance, while maintaining motivation and morale among caregivers; and 5) the mission-and-values touchstone has played, and will play, an important role in grounding and strengthening leaders and facilitating system management of these dilemmas. Being diverse, the six case studies will help other Catholic organizations see that their specific complexities, although unique, are not so different from those faced by others.

Catholic Health Association of the United States, *The Mission Imperative: A Guide for Facilitators*, St. Louis, 1996.

This resource is a facilitated program that introduces the participants to some of those fundamental realities at the heart of health ministry that sometimes are overlooked in today's chaotic health care environment. Three video segments: *We're in It*, *We Should Be in It*, and *We're in It to Stay*, explain Catholic health care ministry's theological foundations; they are followed by questions that engage the participants in a discussion of key concepts. The package also includes instructions, outlines of the sessions, overheads, handouts, a 14-day journal with reflection questions, and an audiocassette on facilitating groups. This resource assists people who are responsible for mission integration in educating and fostering a deeper understanding of Catholic health ministry and the need to ensure its future viability. The resource would be excellent for introducing small groups (management staffs, trustees, new employees) to the basic content of Catholic health care.

Catholic Health Association of the United States, *Mission Integration in Long-Term Care and Other Services for the Aging*, St. Louis, 1993.

This resource recognizes the need for mission integration in Catholic long-term care and elder care facilities. It addresses some of the unique issues and concerns in these facilities, including questions such as: 1) What is "mission" in long-term care? and 2) How does our institution make mission a real, living, breathing part of every operation? This practical resource helps provide the structure with which a Catholic long-term facility can move toward mission integration. Section I presents the underlying theories and ideas involved in "being" mission, while Section II offers practical tools and suggestions for the actual "doing" of mission. Valuable appendices follow contain profiles of mission activities in practice at several selected long-term care facilities. Although this manual is general and flexible, it should be used only as part of a process of mission integration. Catholic organizations should remember that the development of an action plan will be unique to the needs and situations of that particular institution.

Catholic Health Association of the United States, *Organizational Integrity in Catholic Healthcare Ministry: The Role of the Leader*, St. Louis, 1998.

This excellent resource was developed as an extension of the 1994 CHA study on competencies found in effective mission leaders (see Larrere and McClellan, "Leadership for the Catholic Healing Ministry," p. 89 below). The tool is developed in three separate workbooks and a companion 30-minute audiotape. Part I explores the Catholic worldview, explaining how these beliefs affect the way that Catholic health care leaders make decisions, relate to others, and integrate their professional and personal lives. Part II describes the proclamation-and-witness component of mission. Integrity demands that we be and do what we claim to believe. This section explains how decisions about particular decisions are made in light of the worldview. Part III addresses leadership selection and outsourcing, issues that are critical to a Catholic health care organization's integrity. This tool can be used in a variety of settings by various groups, including mission/ethical/sponsor personnel, for leadership formation, board development, and new employee orientation. This is a "must have" resource for leaders in Catholic health care.

Catholic Health Association of the United States, *The Search for Identity: Canonical Sponsorship of Catholic Healthcare*, St. Louis, 1993.

This brief, practical book offers general background information and suggestions on applying the 1983 Code of Canon Law to contemporary Catholic health care situations. The first and second chapters review the historical structures and canonical tradition of the Catholic Church. The third and fourth chapters review how Catholic identity can be found with the help of theology, in the canonical tradition, and how the law helps to protect that identity. The fifth chapter looks at particular key documents in which that protection is enshrined, especially the Code of Canon Law. The sixth chapter offers suggestions for applying all of the above to the contemporary situations of Catholic health care, including structures, cooperative arrangements, and key roles and players in

developing these structures. This book is a good introduction to the canonical issues involved in Catholic health care—one, however, that should be supplemented with additional reading for specific, complex issues.

Catholic Health Association of the United States, *Sponsorship in Transition: Getting to the Heart of the Matter*, St. Louis, 2000.

This resource is intended to assist religious institutes, health care organizational leaders, and others in clarifying the vision of sponsored health care ministry in the future. A 28-minute video and workbook, the resource is organized so that each segment has an opening prayer, video presentation, reflection and dialogue process, collection of key lessons and challenges raised in the group, and closing Scripture reading. The tool is designed to help sponsors articulate a description of sponsored ministry on behalf of the church. In addition, four key elements of ministry are identified: 1) the call to ministry, 2) the need for community, 3) relationship with the church, and 4) ministry as a way to build the kingdom of God. Developed with the input of CHA sponsor members, theologians, canon lawyers, and bishops, this resource will help all in Catholic health care develop a greater common understanding and sense of what needs to be done to ensure effective sponsorship, both religious and lay, for the future. This is an excellent and practical tool.

Catholic Health Association of the United States, *Telling Your Story: A Communications Resource for Catholic Healthcare*, St. Louis, 1999.

This workbook is the result of CHA focus groups and consultation with experts in membership advisory groups and communications. The tool was developed in response to requests from sponsors for a "how-to" road map in dealing with the challenges that occur when a Catholic health care organization is involved in a merger with either another Catholic organization or an other-than-Catholic one. The workbook comprises three chapters and four valuable appendices. Chapter 1, "Articulating Your Identity," provides ideas for understanding and communicating the values and principles underpinning the organization and how to assess the perceptions of key stakeholders in the community. Chapter 2, "Communicating with Communities and Local Media," provides some general guidelines for establishing relationships with the community, stakeholders, and local media. Appendix D offers some sample communication tools for communicating with the local media. Chapter 3, "Setting the Record Straight," is designed to offer practical advice for countering arguments from people who oppose a partnership between a Catholic and an other-than-Catholic facility. Appendices A, B, and C are more specific tools and information for helping to counter opposition. This is an invaluable tool for those who are anticipating a merger and should be consulted at the beginning of the process—not when the opposition to the merger begins.

Coyle, Maryanna, "When Sponsors Become Partners," *Health Progress*, November-December 1999, 2-8.

Sr. Marianna addresses a timely issue in Catholic health care: How do sponsors go about becoming partners? She proposes two key dimensions: the history and tradition of the

congregations involved and the canonical and legal interpretations that must be formalized in binding documents. To ensure that these two dimensions become integral to the proposed partnership and to avoid potential obstacles, the author suggests that the sponsors spend some time in self-reflection before actual negotiations. She then briefly addresses some of the unique issues that will arise, depending on whether the proposed partner is another congregation, a lay association, or a secular organization. It is crucial that all involved understand one another's history, tradition, and language and formalize the canonical and legal interpretations. This article is an excellent introduction to the issues involved when sponsors form partnerships. The reader is also directed to more thorough treatments of the subject, CHA's *The Search for Identity: Canonical Sponsorship of Catholic Healthcare* (1993) and the National Coalition on Catholic Health Care Ministry's *The Catholic Health Ministry in Transition: A Handbook for Responsible Leadership* (1995).

deBlois, Jean, *Foundational Mission: Source of Strength and Meaning*, 80th Annual Catholic Health Assembly (June 4-7, 1995), Catholic Health Association, St. Louis, 1995.

This 55-minute video is a multimedia presentation that seeks to return viewers to the unchanging foundation of the church's health ministry, hoping to give them thereby strength and direction for transformation and refounding. The presenter reminds the viewer that although Catholic health care is in the midst of chaos, part of the meaning of the word "chaos" means "choice." We must actively choose to "re-own" our mission. Catholic health care's purpose lies in the person and ministry of Jesus Christ. Our ministry continues the transformational process of announcing the "good news" whenever we proclaim that 1) life is sacred; 2) human dignity is inalienable; 3) people are to be regarded as body/spirit unity; 4) persons are members of community; 5) we can encounter God even in the pain of dying; and 6) a preferential option for the poor. The video ends with four challenges if we are to continue the mission of Jesus: 1) refounding our mission in the bedrock of who Jesus is; 2) reclaiming our identity in terms of who we are and why we exist; 3) reconciling all those things in our health care system which keep us from being one ministry; and 4) recommitting ourselves to the task on a daily or even hourly basis. This magnificent, inspiring presentation can be used in mission leadership formation and the ongoing education of boards and management in Catholic health care facilities.

deBlois, Jean, *Mission: Our Foundation and Market Advantage*, Catholic Health Association, St. Louis, 1996.

This presentation reiterates Sr. Jean's call to be a "radical healing presence" on behalf of building up the kingdom of God. This 19-minute video is adapted from her excellent presentation at the 80th Annual Catholic Health Association Assembly in June 1995. In it, Sr. Jean challenges the viewer to answer three key questions: 1) What is the imperative that has sustained the ministry in the past and that compels us in the future? 2) What does the imperative require of us? 3) What does it mean to say that mission is and can be a "market advantage"? Mission in Catholic health care requires: 1) reaching out as a healing presence, as Jesus did; 2) relating to the world, not retreating from it; 3) being

willing to be prophetic; and 4) having a self-emptying love that draws strength from the cross. Sr. Jean reminds us that, from this notion of mission in Catholic health care, key values have emerged that have the power to shape the marketplace of health care today: 1) promotion of human dignity, 2) action on behalf of the poor and vulnerable, 3) contribution to the common good, 4) responsible stewardship. This brief video is ideal for viewing by boards, mission leaders, and senior management staffs and for orientation sessions for new employees.

deBlois, Jean, and O'Rourke, Kevin D., *The Revised Ethical and Religious Directives for Catholic Health Care Services: Seeking Understanding in a Changing Environment*, Catholic Health Association, St. Louis, 1996.

This article is invaluable for interpreting the fourth edition of the *Ethical and Religious Directives for Catholic Health Care Services* (ERDs). The authors remind us that the goal of the ERDs is to promote consistency between what is being done under the auspices of Catholic sponsorship and church teaching on moral matters as these relate to the provision of health services. The introduction to the article reminds us of the context of health care ministry—"mission"—that is, being sent to minister and heal as Jesus did. The ERDs can be understood only in the light of what mission requires, and thus are appropriate for setting norms and standards of behavior to be found in institutions that call themselves "Catholic." The authors develop only four of the six sections of the ERDs, choosing not to address the chapter on "Pastoral and Spiritual Care" and the final chapter, on "Forming New Partnerships." They follow a dual process in their four chapters: setting forth the key principles of the ERDs, then commenting on specific directives. One wishes that the ERDs had stated the principles and Catholic teachings they were based on. However, this service is provided by the authors. The summary by Sr. Jean and Fr. O'Rourke is excellent. Their commentary on specific directives is also well formulated and draws attention to the limits of the ERDs, reminding the reader that the directives are not the only guides to be used in making well-informed decisions in a Catholic health care facility. This is an excellent resource, highly recommended for all in mission and ethics positions.

Fitzpatrick, Annelle, and Gaylor, Christine, "In Pursuit of Commitment: Hiring Executives Who Share the Ministry's Values," *Health Progress*, January-February 1989, 68-72.

This practical article explains the process and provides tools through which Catholic-sponsored health care facilities can secure administrative personnel who are both professionally competent and committed to the religious institute's mission. The process includes identifying qualified individuals, defining the organization's priorities, establishing a search committee, assessing value-oriented credentials, and selecting a values-driven executive. The article includes two tools, "The Resume Evaluation Form" and a structured interview. This useful resource should be used in coordination with other leadership formation tools published by CHA, including *Healthcare Leadership: Shaping a Tomorrow* (1988).

Haring, Bernard, *In Pursuit of Wholeness*, Ligouri Publications, Ligouri, MO, 1985.

"Healing" is an area that theology has neglected for a long time. Haring notes that while the church has always been a visible expression of Christ's command to "preach, teach, and baptize," it has not always been aware of the imperative "to heal." Tracing New Testament core images of healing, as demonstrated in the ministry of Jesus and his disciples, Haring implores today's Christians to extend the ministry of "bringing salvation to individuals, cultures, and societies." He discusses in particular the "illnesses" that the church, "a wounded healer," is eminently qualified to address in today's world. This short volume on healing and wholeness by a well-respected theologian deserves the attention of all Catholics involved in the healing ministry of the church.

Hite, Jordon, "Structures in Healthcare Ministry in the Church," *Health Progress*, November-December 1999, 18-23.

"Church law developed out of the life and ministry of the church and is at the service of ministry," according to Hite. The rapidly changing health care ministry challenges the creativity and adaptability of both the Code of Canon Law (1983) and other church laws—known as "proper" or "particular" laws—that specifically provide for organization and ministry. The article is written in a question-and-answer format, attempting thereby to address the canonical questions often asked by Catholic health care administrators. The author covers issues such as: 1) determining appropriate juridic status for the organization; 2) choosing the group's organizational status; 3) discussing whether every ministry must have a canonical structure or be connected to a church authority; 4) explaining how a health care ministry can change canonical status; 5) tracing the relationship between sponsorship and canonical sponsorship for juridic structure; and 6) discussing what the future holds for current juridic structures and possible new structures for Catholic health care ministry. The author summarizes the questions and answers in a grid that is very helpful to the reader in considering the fine lines of distinction being made. This article is a good "primer" for those who want a first glance at the canonical issues involved in health care ministry.

Larrere, John, and McClellan, David, "Leadership for the Catholic Healing Ministry," *Health Progress*, June 1994, 28-33, 50.

This article is the result of the study *Transformational Leadership for the Healing Ministry: Competencies for the Future*. According to the study, the leadership competencies found among outstanding Catholic health care executives are, in general, those seen in the highest-ranking executives in U.S. industry. This was especially evident in the "Professional Executive Cluster," which revealed the following key competencies: cognitive abilities, influence competencies, people-oriented competencies, organizational competencies, and leadership competencies. The study found, however, that certain distinctive Catholic leadership competencies are *not* found in other executive models. The study identified these competencies under four "clusters": 1) spirituality center, 2) professional expertise center, 3) integration and action, and 4) caring for people. Executives in Catholic health care do not live in a double existence, being compassionate

and spiritual in some situations and hard and analytical in others. They are true leaders because they are able to integrate analytical rigor with human concern. This is an excellent article, one that deserves to be read by all who are leaders and in leadership formation in Catholic health care. This article has also been published under the same title in a workbook format and is available through CHA.

Maddix, Thomas, "Inner and Outer Integrity," *Health Progress*, May-June 2002, 54-56, 67.

The article is an interview with Carl Roy, president and CEO of Providence Health Care, Vancouver, British Columbia, Canada's largest Catholic health care provider. The questions and answers help the reader move from "mission speak" to "mission action." The reader will be prompted to reflect on ways he or she might increase congruence between roles and motivation. The integrity of an inner, spiritual life as it affects one's leadership skills is especially noted. This article gives wonderful food for thought and is an excellent resource for a mission leader's personal growth.

National Coalition on Catholic Health Care Ministry, *Catholic Health Ministry in Transition: A Handbook for Responsible Leadership*, Silver Spring, MD, 1995.

This practical handbook is intended to address the urgent needs in today's rapidly changing U.S. health care environment as it affects Catholic health care. The resource comprises three sections and a glossary. Section I is addressed to a variety of audiences interested in Catholic health care: bishops, sponsors, and facility and system leadership. This section looks at four key areas: 1) why the Catholic Church is in health ministry; 2) the current shape of U.S. health care; 3) contemporary challenges facing the health ministry; and 4) emerging opportunities for new forms of ministry. In Section II, the resource leads the reader through a number of self-assessment questions for use when he or she finds the health ministry changing. The questions are addressed to particular audiences; however, all are encouraged to review the questions for each of the other three audiences, in addition to their own, so that dialogue occurs. The topics raised in this section include 1) the need for health services; 2) the audience's interest in providing those services; 3) the resources available to do so; and 4) deciding what options might be available. Finally, Section II contains numerous published resources for leaders of Catholic health care. This is an excellent resource, both a primer and handbook. This is a "must" read for those who are those who are new leaders in the Catholic health care ministry.

Paprocki, Joe, *You Give Them Something to Eat: Ministering When You Think You Can't*, Ave Maria Press, Notre Dame, IN, 1998.

Whether you are a longtime minister or a novice, you will find from this thought-filled, thought-provoking book that, in the midst of the "trials of ministry," Jesus is always in control. Using as a backdrop the parable of the loaves and fishes, the author helps the minister move through the stages of 1) exhibiting reluctance, 2) assuming responsibility, 3) assessing the resources available and being thankful for them, and 4) planning and organizing what needs to be done for ministry to happen. This is a book that will

spiritually nourish those who are engaged in ministry and serve to renew their commitment to the service of God's people.

U.S. Conference of Catholic Bishops, *Ethical and Religious Directives for Catholic Health Care Services*, 4th ed., Washington, DC, 2001.

In this fourth edition of the ERDs, which were originally issued in 1981, the U.S. bishops reaffirm the standards of behavior in health care that flow from church teachings about human dignity. They provide guidance and direction on moral and pastoral issues that Catholic health care providers face today, including 1) social responsibility, 2) pastoral and spiritual responsibility, 3) the provider-patient relationship, 4) issues in care at the beginning of life, 5) issues in care at the end of life, and 6) new partnerships with health care organizations and providers. Each of the six sections begins with an introduction that summarizes the relevant Catholic theology and previous statements on the subject; the introduction is followed by the directives to be used in the situations covered by them. The directives are practical and relevant, without being too authoritarian. This publication should be read by everyone in Catholic health care leadership and should be integrated in the fabric of every Catholic health care facility.