

# TOWARD A THEOLOGY AND SPIRITUALITY OF THE LAITY

T. McFarland, C.P.P.S., Ph.D.  
Companions Retreat - October 2019  
Carthage

# GOAL

- ◉ Explore a little history of the Laity in the Church
  - Early Church
  - Medieval
  - Pre-Vatican II
- ◉ Changes of Vatican II
- ◉ Ministry in the Church & World
- ◉ Spirituality
- ◉ Ministry ... Lay Ministry
- ◉ Developing a Theology of the Laity & Application to New Creation

To see where we have been

# HISTORY OF THE LAITY

# NEW TESTAMENT

- In NT look to Mary & Joseph followed call of in ordinary ways among ordinary people
  - Mary Magdalene followed Jesus and supported him
  - Centurion Cornelius brought his whole house for baptism (Acts 10)
- In Roman Canon the list of lay saints, e.g., Cosmas & Damian Felicity and Perpetua, etc.



# THE LAITY

- *Laos* (Gr.) the people & *kleros* the clergy
  - Began to appear in 3<sup>rd</sup> Century in letter of Clement of Rome to Corinthians
  - The *kleros* belonged to leaders who had separate functions/ministries
  - Those outside of a profession - originally to distinguish between common members & leaders
  - Not found in Bible
- However, from the very beginning of the Church lay people participated in ecclesial life and contributed immensely to the mission of the Church.

# PATRISTIC TIMES

- Some evidence of laity performing some type of liturgical function
  - Could baptize in danger of death
  - Baptized Christians said “Amen” to the prayers offered by the Christian leader (but not catechumens)
- During Constantinian times because of the melding of the secular and sacred, the clerical order became firmly established

“The Lay Faithful in the Roman Catholic Church:  
A Brief Historical Survey” <http://iayivor.weebly.com/1/post/2009/12/the-lay-faithful-in-the-roman-catholic-church-a-brief-historical-survey.html>

# RISE OF THE CLERICS

- ◉ Transference of the OT priesthood model to the Church
  - Tertulian (197-200) speaks of the *sacerdotium* in terms of ministry and outlines structures of clergy and laity



# RISE OF THE CLERICS

- ◉ Ordination Rite of deacons “..leading a pure life, he [the deacon] may reach a higher state.”
- ◉ 10<sup>th</sup> Century pietism and monasticism elevates Lord’s Supper to a mystery which required priestly administration



# THE *SENIORES LAICI*

## ○ In North Africa

- Exercised administrative and disciplinary functions
- Cooperated with the bishop in the administration of temporal goods of the Church.
- Some of them also worked (seemingly) as judicial functionaries
- Had privileged position because of their high social status as well as their high educational background

# *DEFENSORES ECCLESIAE*

- ◉ @ 400 in Africa
- ◉ Mostly lay lawyers and scholars
- ◉ They functioned as advocates in the socio-political arena for the needs of the Christians
- ◉ Destruction of African Church by Vandals brought these to an end
- ◉ They continued to function in Roman Church, but were replaced with monks and clerics by Gregory the Great

# EARLY MEDIEVAL PERIOD

- ◉ Monastism became a way to work toward holiness
  - Education was mostly reserved for clerics
  - So lay faithful became largely spectators & listeners
- ◉ Reforms of Gregory VII (@1075)
  - Marginalized the laity with regard to conferment of ecclesiastical offices
  - Sought to emphasize importance of the papacy and clerical position in ecclesiastical offices and in so doing excluded the laity

# ISOLATION OF MONASTERY



# MONASTERIES

- Became a dominant model for reform attempts prior to Trent
- Sort of an escape from the “world”
  - World perceived as “evil”
- Life of prayer (and work) in the monastery



# BREAK FROM THE WORLD

- ⦿ This trend really continues until Vatican II
- ⦿ Seminaries were isolated

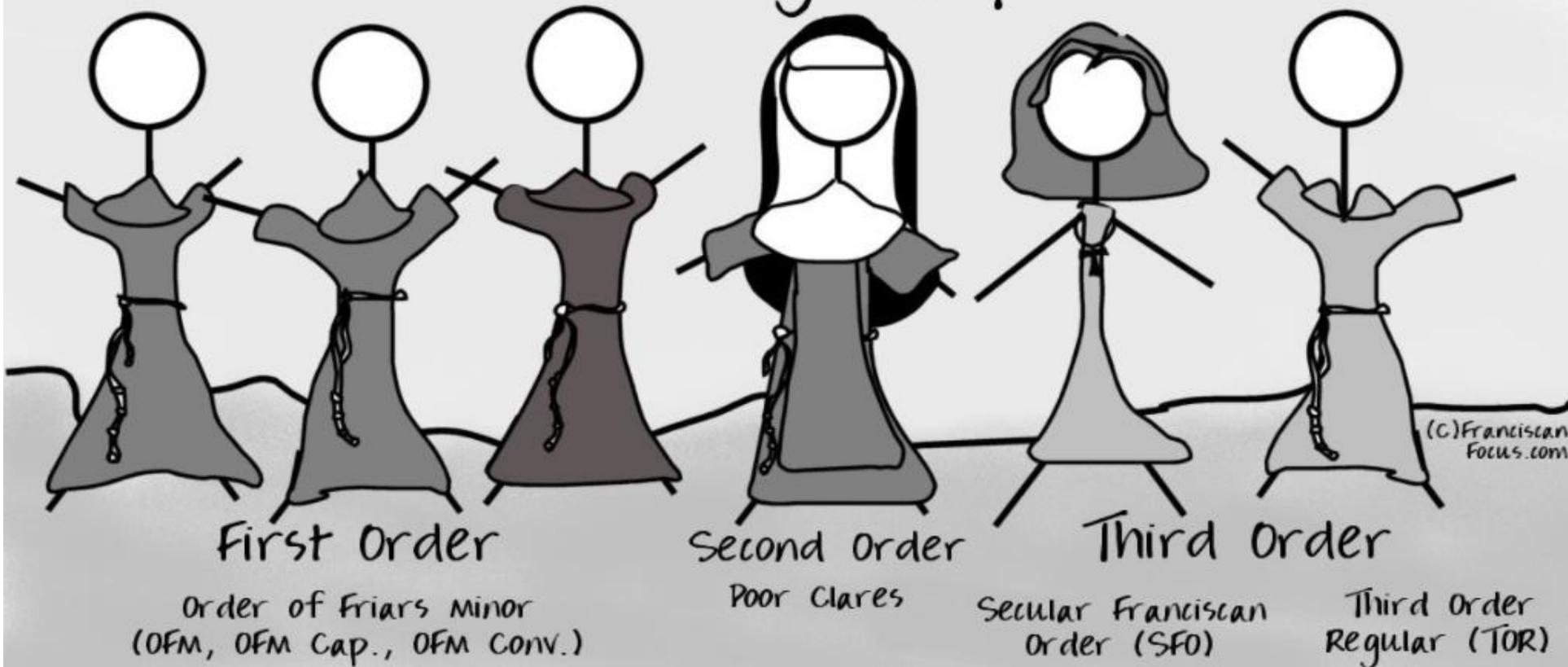


# SOME MEDIEVAL MOVEMENTS

- ◉ Beguines
- ◉ Third Orders
  - The general idea of lay people affiliated with religious orders, as seen in the Benedictine Oblates or *confraters*
  - An innovation of 13<sup>th</sup> Century
  - Divided into (a) regulars, i.e., living with community & vows, and (b) seculars, i.e., living in the world

# FRANCISCAN ORDERS

Peace 'n' all good, y'all!



# BROTHERHOOD OF ST. MICHAEL

- Originated in Bavaria
- Founded by Joseph Clemens in 1693 for works of charity sort of outside the church & liturgy - open to all, not just nobility
- By 1732 had 100,000 members



# TRENT (1545-63)

- Goal was for the good of the entire church
- Strengthening education & formation of clergy would be seen to benefit laity
  - Good pastors could give better pastoral attention to the laity in order to make them good disciples of Christ
- Some non-clerical members were present at Trent
- But...
  - Leary of lay people reading Bible
  - Enhance clerical control of sacraments & liturgy

# PRE-VATICAN II

- Laity were to ... Pray, Pay and Obey
- Catholic Action movement 1920-60
  - Referred to variety of lay movements from community organizing to sodalities , e.g., Knights of Columbus, Vincent de Paul
  - But seemed to be a move to place these groups under clerical control



Foundations for new understanding of  
the laity and their role  
in the documents

# CHANGES OF VATICAN II

# *GAUDIUM ET SPES*

- “Joys and Hope”
- Church in Modern World
- Pastoral Constitution
  - 5<sup>th</sup> document approved in December 1965
- Vote: 2309-75
- Connects the Church to the modern world
- Asks the church to “read the signs of the times” and respond
- Restored the place of conscience
- #43 especially

# GAUDIUM ET SPES

- “Let the layperson take on his [sic] own distinctive role.”
- Religion is not just for Sunday and not just about certain moral obligations
  - Rather it is holistic - no opposition between social/professional activities and religion
- The Christian who neglects temporal duties neglects duties toward neighbor and even God...
- Secular duties and activities belong properly although not exclusively to laymen [sic]
  - The laity’s “distinctive role”

# *GADIUM ET SPES*

- Pastors not always experts to all problems
  - Laity should receive solid doctrine so that it can be applied by them in the world
- Laity are to be witnesses in the world



# *LUMEN GENTIUM*

- “Light of the World”
- Dogmatic Constitution
- Vote: 2151-5
  - 3<sup>rd</sup> Document approved November 1964
- The Church is a mystery imbued with the hidden presence of God. It is a **sacrament** to the world.
- It is the People of God and Body of Christ
- The call to holiness is universal
- #30-8

# LUMEN GENTIUM

- Lay faithful, by baptism, are incorporated into Christ
  - We are now to be Christ and continue His work in the world
  - Affirms the priesthood of all believers (a theme of the Protestant Reformers)
- “Laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become salt of the earth” (LG 33)

# LUMEN GENTIUM

- In Baptism all share in Christ's priestly, prophetic and kingly office
  - Laity carry this out in ordinary surroundings of world
- Lay apostolate is evangelization of the [secular] world
  - Through their competence in secular fields



# APOSTOLICAM ACTUOSITATEM

- “Apostolic Activity” (of the laity)
- Decree
- Vote: 2305-2
  - Also approved in December 1965
- Restored baptism as the essential “*sacerdotal*” sacrament - priestly people
- Prior thought: that laity shared in the vocation of the ordained
- Establishes idea of “Domestic Church”
- # 5-8

# APOSTOLICAM ACTUOSITATEM

- ◉ Christ wants to make the universe into a new creation (# 5)
  - Kingdom is here
  - Chardin
- ◉ Clergy do this work through Word and Sacrament
- ◉ Laity through work in the world founded on Christian principles...the temporal sphere
  - Family, culture, economics, arts & professions, politics international relations
  - They [you] act directly and definitively in world (7)

# APOSTOLICAM ACTUOSITATEM

- This would seem to indicate two types of duties
  - Work in the world and family
  - Acts of charity and service to those in need



# APOSTOLICAM ACTUOSITATEM

“From the acceptance of these charisms, including those which are more elementary, there arises for each believer the **right and duty** to use them in the Church and **in the world** for the good of men and the building up of the Church, in the freedom of the Holy Spirit who ‘breathes where He wills’ (John 3:8). This should be done by the laity in communion with their brothers in Christ, especially with their pastors who must make a judgment about the true nature and proper use of these gifts not to extinguish the Spirit but to test all things and hold for what is good (cf. 1 Thess. 5:12,19,21)”. #3

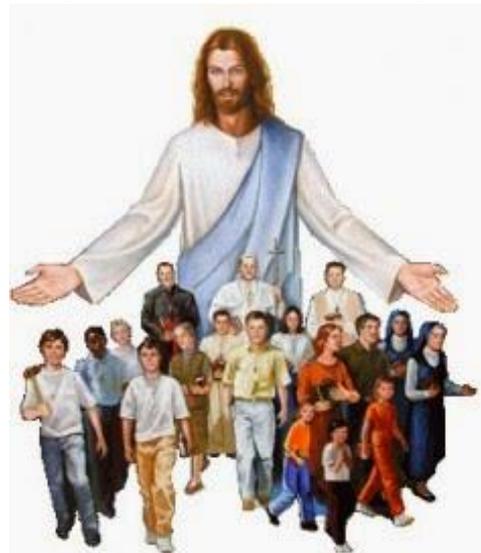
# *CHRISTIFIDELES LAICI*

- “The lay members of Christ's Faithful People”
- John Paul II (1998)
- Equality among all Christians by virtue of Baptism
  - Then **ALL** share responsibility for Church’s mission
- Incarnation - all matter affected



# *CHRISTIFIDELES LAICI*

- Lay faithful's position in church defined by newness in Christian life and distinguished by their secular character
  - Mistake to think that most active lay apostles in parish are readers, EMs , etc. (Arinze 45)
- Laity called to penetrate & perfect temporal sphere through spirit of Gospel (14)



# BENEDICT XVI

- ◉ Address in Rome (May 26, 2009)
- ◉ Lay faithful not to be seen just as collaborators with clergy, but rather as “co-responsible” because all share responsibility for mission



# QUESTIONS FOR REFLECTION

1. Any interesting point in the historical development of ideas about the laity?
2. How did Vatican II change (if at all) or represent a development in the way the Church saw the role and function of the laity?
  - a. *Gadium et Spes*
  - b. *Lumen Gentium*
  - c. *Apostolicam Actuositatem*
  - d. *Christifideles Laici*
3. Other reflections:

# On Ministry

## SESSION TWO

# What is Ministry?

- ▶ Ministry is:
  - ▶ Public activity of a;
  - ▶ Baptized follower of Jesus Christ;
  - ▶ Flowing from the Spirit's charism and individual personality;
  - ▶ On behalf of a Christian community;
  - ▶ To proclaim, serve and realize the kingdom of God

Thomas O'Meara *Theology of Ministry* (1991) p. 150.

# In NT times

- ▶ Ministries were both of office and charismatic
  - ▶ Sometimes a tension (St. Paul)
- ▶ Paul designates his work of being apostle as *diakonia* (Gr.); *ministerium* (Lat.) and other services needed for the church as they flow from various charisms sent by Spirit (O'Meara 48)



# Discipleship

- ▶ Following Jesus
  - ▶ Task of all
  - ▶ Seeing Jesus as a model for life
  - ▶ Doing what he did
  - ▶ His followers carried out his actions in the world (Acts)

# From the USCCB

- ▶ *Disciples Called to Witness* (2012)
  - ▶ Mission of the Church has always remained the same, but the cultural contexts confronting [hu]man and the Church have changed.  
-Pope Benedict

## USCCB (cont)

- ▶ We must touch the lives of others, interact with them, and show them how the faith answers the deepest questions and enriches modern culture. (part 3)

# To Witness

- ▶ To be real!
  - ▶ To live as Christ tells us
    - ▶ Faith – there's something more
    - ▶ Community – more than just individuals
    - ▶ Live out these values in everyday life



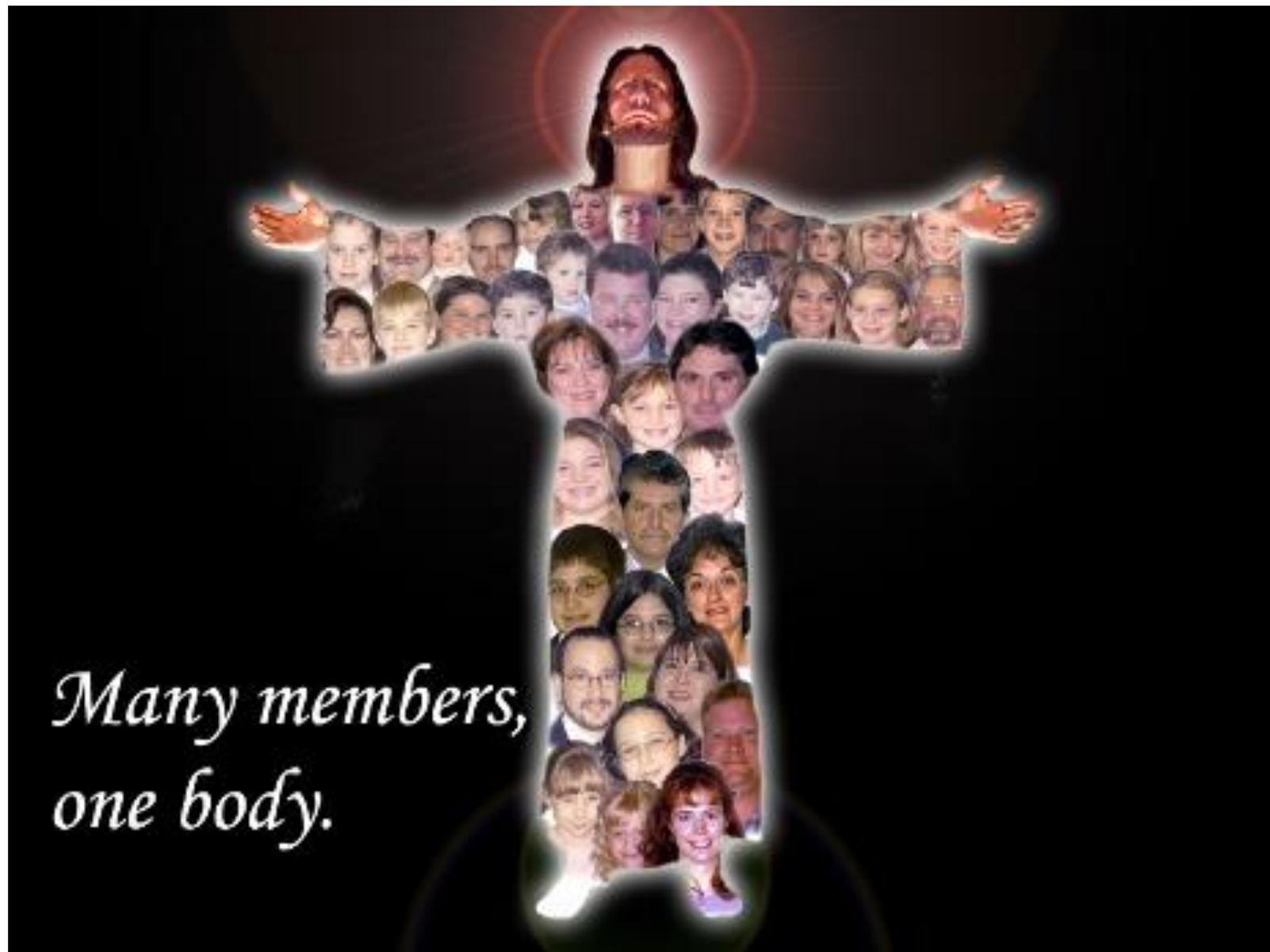
Is this way to witness?



Is this way to witness?

# Charisms

- ▶ Functional distinction among members of Church because God gifts each one differently
- ▶ Body of Christ and different gifts (1Cor 12:4-26)
- ▶ *Spiritual Gifts* (R. Paul Steven's 2004)
  1. Every member of body is indispensable
  2. Every member supplies something the body needs
  3. The whole body together has...the honor of the true laity (people) of God
  4. Christ is the head of the body
  5. Those who share in Christ's leadership should enable the members to perform ministry for good of the whole body

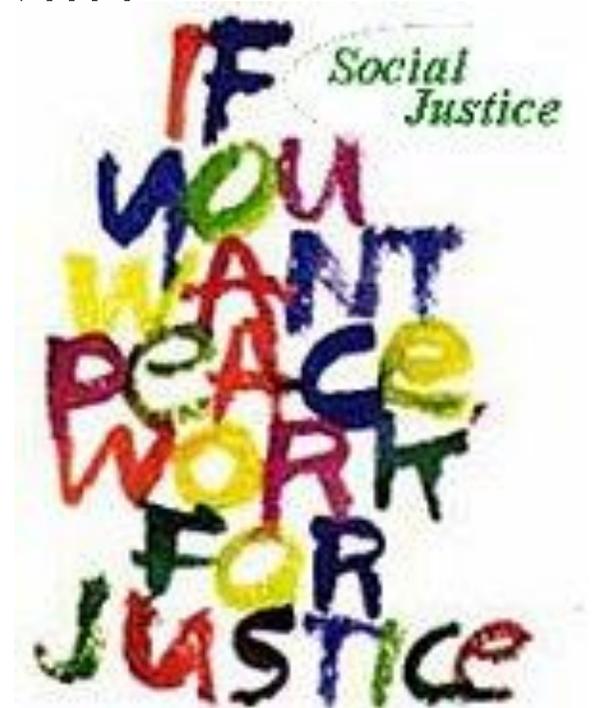


*Many members,  
one body.*



# Later developments

- ▶ Ministry and holiness become associated with the clergy, religious and the monasteries
  - ▶ A sort of escape from the world
- ▶ With rise of mendicant orders, e.g., Franciscans, Dominicans there is more engagement with the world
- ▶ We saw the developing “Catholic Social Action” in 19<sup>th</sup>/20 Century – largely a lay movement



# Contemporary Realities regarding Laity & Lay Ministry

- ▶ The call to holiness for all taken seriously
  - ▶ Not just for clergy & Religious as a state of life, but for all
- ▶ Catholic population increased
- ▶ Clergy and religious have decreased
  - ▶ In mid-1960s laity were “recruited” for CCD and religious education
- ▶ More ecclesial lay ministry within the Church



# CARA Statistics - USA

Clergy, Religious, and Lay Leaders	1970	1975	1980	1985	1990	1995	2000	2005	2010	2015	2018
Total priests	59,192	58,909	58,398	57,317	52,124	49,054	45,699	41,399	39,993	37,578	36,580
Diocesan priests	37,272	36,005	35,627	35,052	34,114	32,349	30,607	28,094	27,182	25,868	25,254
Religious priests	21,920	22,904	22,771	22,265	18,010	16,705	15,092	13,305	12,811	11,710	11,326
Priestly ordinations	805	771	593	533	595	511	442	454	459	515	518
Graduate-level seminarians	6,602	5,279	4,197	4,063	3,658	3,172	3,474	3,308	3,483	3,650	3,553
Permanent deacons	na	898	4,093	7,204	9,356	10,932	12,378	14,574	16,649	18,082	18,291
Permanent deacon candidates	na	2,243	2,514	2,263	1,980	2,026	2,497	2,342	2,445	2,051	2,088
Religious sisters	160,931	135,225	126,517	115,386	102,504	90,809	79,814	68,634	57,544	48,546	44,117
Religious brothers	11,623	8,625	7,941	7,544	6,721	6,535	5,662	5,451	4,690	4,200	3,897
Lay Ecclesial Ministers in parish ministry	--	--	--	--	21,569	29,146	--	30,632	37,929	39,651	--

<https://cara.georgetown.edu/frequently-requested-church-statistics/>

August 2019

# US Statistics

Parishes and the Catholic Population	1970	1975	1980	1985	1990	1995	2000	2005	2010	2015	2018
Parishes	18,224	18,515	18,794	19,244	19,620	19,331	19,236	18,891	17,958	17,337	17,007
Parishes without a resident priest pastor	571	702	791	1,051	1,812	2,161	2,843	3,251	3,353	3,533	3,363
Parishes where a bishop has entrusted the pastoral care of the parish to a deacon or some other person	--	7	11	93	249	314	447	553	469	451	341
Catholic population ( <i>The Official Catholic Directory</i> ; parish-connected Catholics)	47.9m	48.7m	50.5m	52.3m	55.7m	57.4m	59.9m	64.8m	65.6m	68.1m	68.7m
Catholic population (self-identified, survey-based estimate)	54.1m	54.6m	56.4m	64.0m	61.4m	64.4m	71.7m	81.2m	78.3m	75.4m	76.3m
Former Catholic adults: Those raised Catholic who no longer self-identify as Catholic (survey-based estimate)	3.5m	1.8m	3.2m	2.1m	4.3m	10.8m	11.7m	15.5m	19.0m	23.6m	26.1m
Adult converts to Catholicism (survey-based estimate)	2.9m	4.9m	4.5m	5.5m	5.0m	4.7m	4.8	4.3m	6.1m	4.7m	4.6m

# World Data

	1970	1975	1980	1985	1990	1995	2000	2005	2010	2017
Total priests	419,728	404,783	413,600	403,480	403,173	404,750	405,178	406,411	412,236	414,582
Diocesan priests	270,924	259,331	257,409	253,319	257,696	262,418	265,781	269,762	277,009	281,810
Religious priests	148,804	145,452	156,191	150,161	145,477	142,332	139,397	136,649	135,227	132,772
Diocesan priestly ordinations	4,622	4,140	3,860	4,822	5,938	6,444	6,814	6,614	6,863	5,815
Graduate-level seminarians	--	24,183	33,731	43,476	51,603	54,154	55,968	58,538	58,140	56,507
Permanent deacons	309	2,686	7,654	12,541	17,525	22,390	27,824	33,391	39,564	46,894
Religious sisters	1,004,304	968,526	960,991	917,432	882,111	837,961	801,185	760,529	721,935	648,910
Religious brothers	79,408	70,388	73,090	65,208	62,526	59,515	55,057	54,708	54,665	51,535
Parishes	191,398	200,116	206,503	212,021	215,805	220,077	218,196	217,616	221,055	223,129
Parishes without a resident priest pastor	39,431	46,074	50,469	55,343	57,664	60,705	55,729	52,509	49,172	47,047
Canon 517.2 parishes where a bishop has entrusted the pastoral care of the parish to a deacon or some other person	na	na	na	1,635	3,786	3,278	3,373	3,122	3,819	2,220
Catholic population	653.6m	709.6m	783.7m	852.0m	928.5m	989.4m	1.045b	1.115b	1.196b	1.313b
Percent of world population	18%	17%	18%	18%	18%	17%	17%	17%	18%	18%

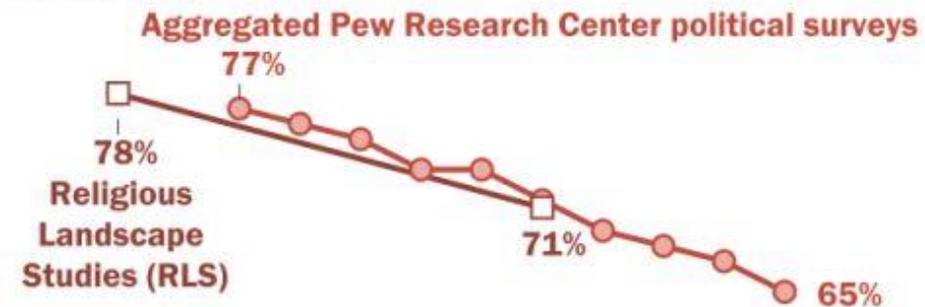
# Some Discouraging News

▶ Just saw this Sunday (10-20-19) Pew Research

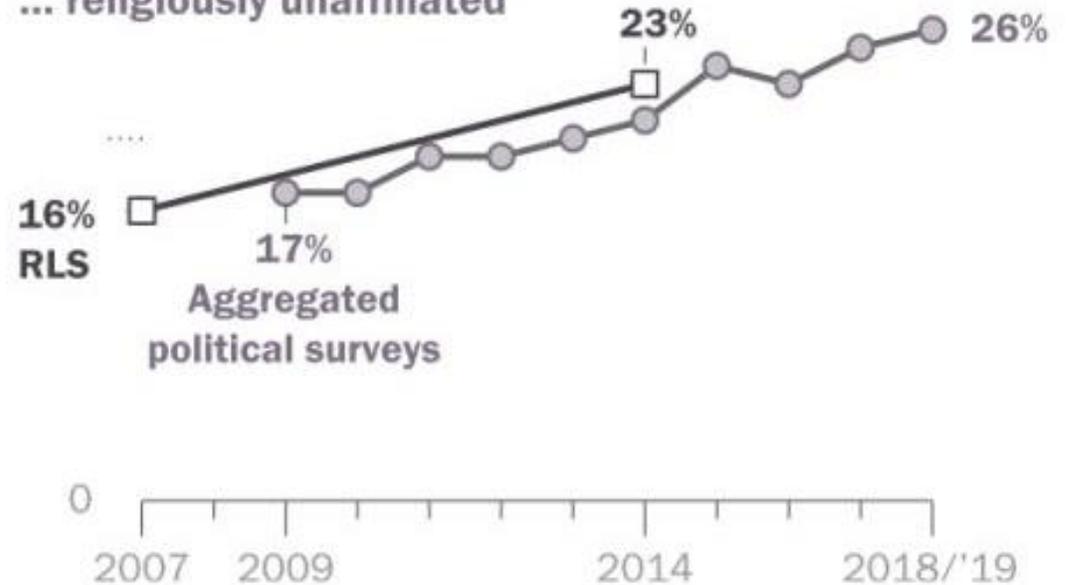
**In U.S., smaller share of adults identify as Christians, while religious 'nones' have grown**

*% of U.S. adults who identify as ...*

... **Christian**

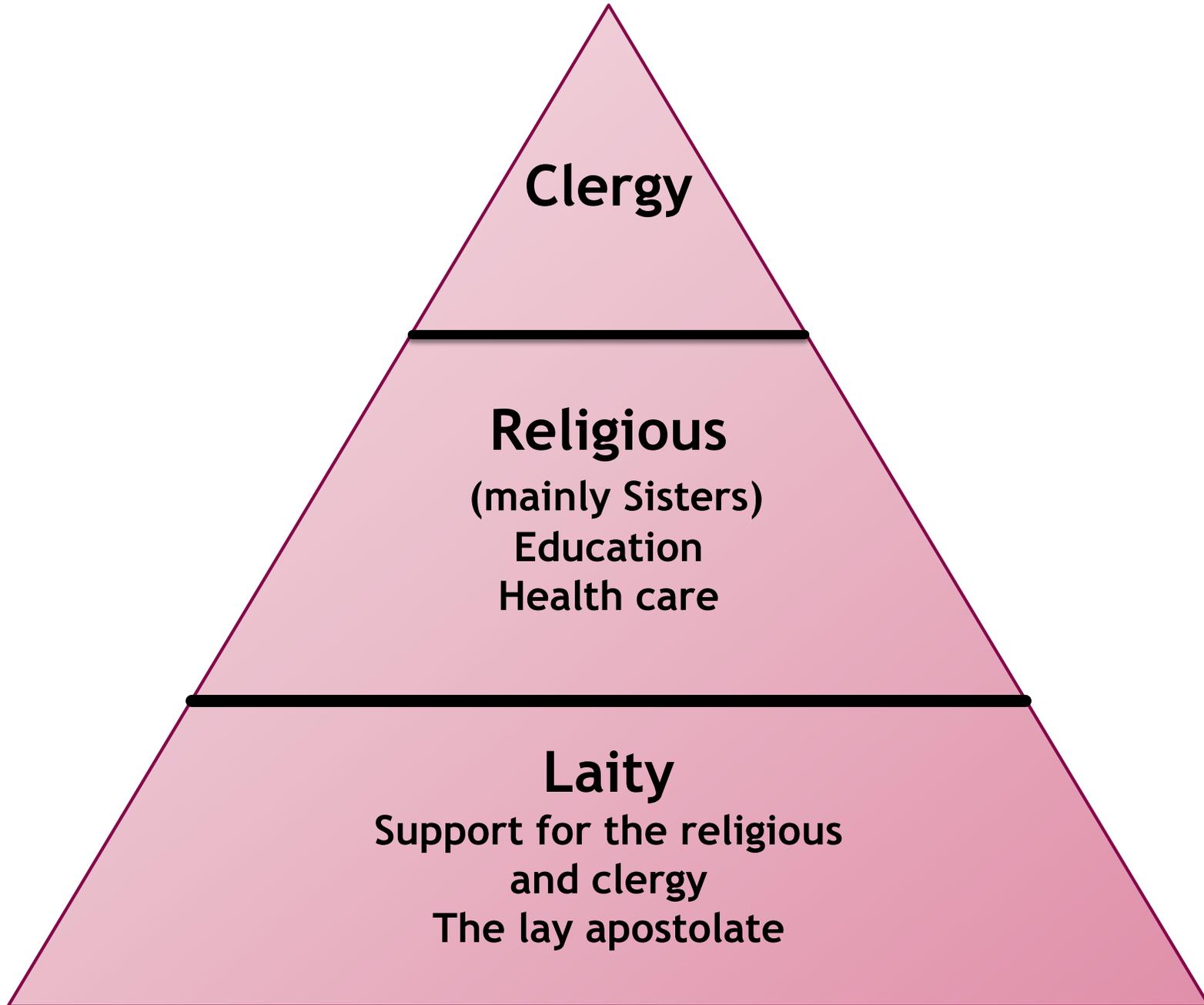


... religiously unaffiliated

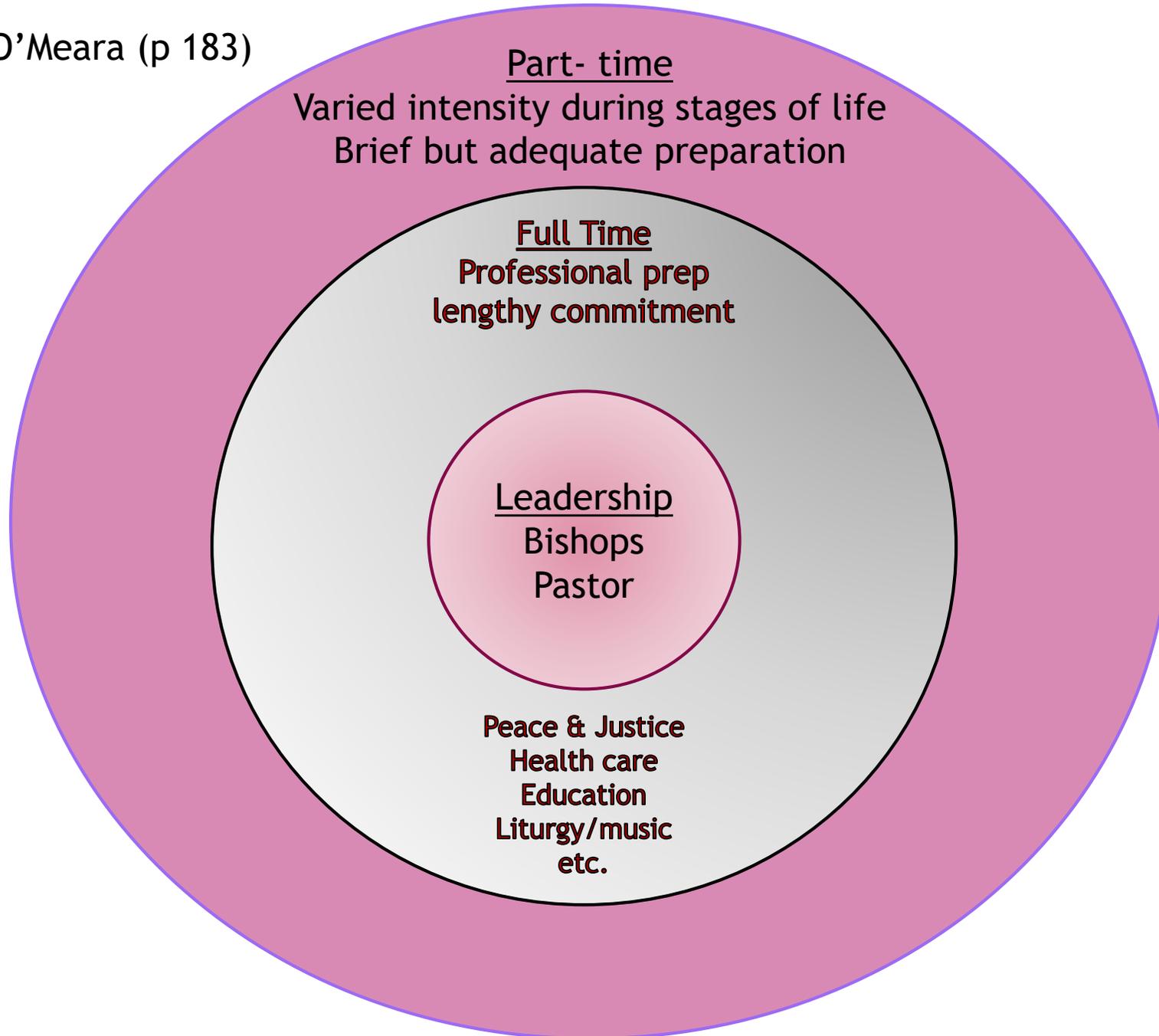


CHANGING  
MODELS

# Thoughts on Ministry



O'Meara (p 183)



# Emerging trends - Laity

- ▶ Call to discipleship of all Christians
  - ▶ Work in the world
  - ▶ Being “leaven” to help bring about the Kingdom of God in the world – the secular realm
  - ▶ This was seen throughout Christian history to some degree or another
- ▶ Post Vatican II
  - ▶ Assuming ministry within the ecclesial realm
  - ▶ Service in, to and by the Church
  - ▶ Sort of happened – then theologizing about this different reality

# Zeni fox

## *Lay ecclesial Ministry*

- ▶ Believes this is one of the five most significant ministerial transformations in 2000 years of Church history
  1. Rise of communal forms of monasticism (5<sup>th</sup> C)
  2. Mendicant orders (13<sup>th</sup> C)
  3. Apostolic orders (15<sup>th</sup> C)
  4. Explosion of women's religious communities (17<sup>th</sup> C)



# DeLambo

## Lay Parish Ministers study (2005)

- ▶ 30,632 ecclesial lay ministers in US
- ▶ 80% are women
- ▶ 73.1% believe they are pursuing a lifetime of service in the Church
- ▶ 54.2% says the factor that was most influential to them to pursue this ministry was sense of “call”
- ▶ 70% list “response to God’s call” among top three reasons for doing what they do
  - ▶ Next highest factor was cited at only 15%

# 2012 study in Milwaukee

- ▶ Lay parish ministers:
  - ▶ 77% were female
  - ▶ (30%) were 60 years of age or older. With 40% of the respondents 50-59 years of age, 70% of the respondents were 50 years of age or older.
  - ▶ 7% of respondents reported having a master's degree
  - ▶ 35% with a bachelor's degree.
  - ▶ 19% reported having no post-secondary degree.

# New settings for professional Ministry

- ▶ *Co-Workers in the Vineyard (2005)* notes:
  - ▶ Initially was parish-based, e.g., CCD
  - ▶ Now non-ordained taking on professional ministerial roles in:
    - ▶ Hospital pastoral care
    - ▶ Prisons
    - ▶ High School and College Campus Ministers
    - ▶ Diocesan offices
  - ▶ Yet parishes was where this ministry born and where vast majority of lay ministry happens

# Lay Ministry Formation

- ▶ The number of programs decreased by 28% since the first study of lay ministry formation in 1985-1986 and decreased by 36% since 2010. The number of participants in these programs increased by 23% between 1986 and 2019 and decreased by 28% between 2010 and 2019.

CARA. Catholic Ministry Formation Enrollment: Statistical Overview for 2018-2019 (June 2019)

## Lay Ecclesial Ministry Formation Programs, 1985-2019

<b>Year</b>	<b>States*</b>	<b>Dioceses</b>	<b>Programs</b>	<b>Enrollment</b>
2009-2010	47	123	233	17,935
2010-2011	45	116	233	18,493
2011-2012	45	111	200	17,452
2012-2013	45	119	227	22,564
2013-2014	43	109	195	22,791
2014-2015	43	104	187	22,145
2015-2016	42	103	184	23,681
2016-2017	41	105	191	19,969
2017-2018	41	102	189	16,585
2018-2019	38	88	149	13,007

CARA. Catholic Ministry Formation Enrollment: Statistical Overview for 2018-2019 (June 2019)

# Changing Community

- ▶ Parishes are different
  - ▶ Early models were hubs for socialization
  - ▶ Clustering
  - ▶ More mobile congregations
- ▶ Exist within consumption driven, digitally mediated culture (Zeni 76)
  - ▶ Internet, texting, social media
  - ▶ These forms taking over functions of clubs, civic organizations and even churches
- ▶ Deterritorialization (Miller)
  - ▶ People no longer bound to surroundings as they were

# Changing Community

- ▶ When Facebook and Twitter replace face-to-face encounters theology of the incarnation is challenged
- ▶ Parishes can serve vital function of these face-to-face encounters and relationship
  - ▶ What happens when parishes close, merge or clustered?
  - ▶ Some of history and culture can be lost
- ▶ Lay Ministers (in the world) might fill a niche



Instagram

# Recognition

- ▶ From perspective of minister, recognition requires acknowledgement, affirmation and support
  - ▶ Clergy & religious was in form or ordination and/or profession/vows
- ▶ How integrate new forms of lay ministry into the Church?
  - ▶ Application process
  - ▶ Formation
  - ▶ Recognition/certification
    - ▶ Chaplain and other certifications
    - ▶ In one diocese it is deputization for lay ministry

# Ministry & Service

- ▶ Is there distinction between *diakonia* and ministerium?
  - ▶ In other words if everything is ministry is anything ministry?
- ▶ Proliferation of Ministries
  - ▶ Janitorial ministry? Donut ministry?

## Questions for Reflection

1. How would you define ministry?
2. How do we balance the ministry of office and charisma?
3. What do you make of the statistics from CARA?
4. How might work in the world, in the broadest sense, be seen as bringing forth the Kingdom of God?
5. The two foci of lay ministry—the apostolate in the world and lay ecclesial ministry. Do you think people perceive ministry to the world as ministry? Or is “professional” ecclesial lay ministry (full or part time) seen as “real” ministry?
6. Any concerns/anxieties about the future of the Church?
7. How would you define/describe “lay ministry”?
8. Other Reflections:

# LAY SPIRITUALITY



# SIGNS OF HUNGER FOR SPIRITUALITY

- Retreats, sales of books (internet resources), scripture study
- Congregation for Causes of Saints has brought forth number of lay person for canonization
  - Maria Goretti, Kateri Tekakwitha, Terese of Lisieux, Pier Frassati, etc.  
(Arinze 97)
- A search on Amazon for books on “spirituality” yielded 228,720 results (4-5-14)
  - *In 2019 – over 90,000*
- Google produced 59,700,000 results (4-5-14)
  - *In 2019 - 784,000,000 results*

# FRANCIS DESALES (1587-1622)

- *Introduction to the Devout Life*

A different exercise of devotion is required of each—the noble, the artisan, the servant, the prince, the maiden and the wife; and furthermore such practice must be modified according to the strength, the calling, and the duties of each individual. I ask you, my child, would it be fitting that a Bishop should seek to lead the solitary life of a Carthusian? And if the father of a family were as regardless in making provision for the future as a Capuchin, if the artisan spent the day in church like a Religious, if the Religious involved himself in all manner of business on his neighbor's behalf as a Bishop is called upon to do, would not such a devotion be ridiculous, ill-regulated, and intolerable? (part I chpt 3)

# LAY SPIRITUALITY

- Incarnational
  - Make progress in holiness through secular duties not in spite of them (Arinze 100)
  - “Whatever you do in word or deed, do everything in the name of the Lord Jesus...” (Col 3:17)
- Witness
  - Modern people listen more willingly to witnesses than to teachers... (Paul VI)

# LAY SPIRITUALITY

- The first task of the laity is to sanctify his or her ordinary secular life and work – family, social or public activities (including work and recreation). They live in the world, that they may contribute to the sanctification of the world, as from within like leaven (LG 31).
- The laity are not a “long arm” of the clergy, to carry out a Christian infiltration of the world. They are in the world, and they have their own specific mission there, that is, to imbue and perfect the order of temporal affairs with the spirit of the gospel (Canon 225; LG 31; CCC 898, 909).



ARGUMENTS PRO AND CON  
BY ELIZABETH DREYER  
FORMERLY TAUGHT AT WTU  
AND CUA

# A UNIQUE LAY SPIRITUALITY

<https://opcentral.org/resources/2015/01/13/elizabeth-a-dreyer-a-spirituality-for-the-laity-yes-or-no/>

# SOME INSIGHTS

- Article January 13, 2015
- Having separate spiritualities can overemphasize differences
- A spirituality for the world (religious are not “in the world”
  - How about different ways of being in the world affect spiritual life?
- Priest taken from among the people
  - Akin to them
  - Like Jesus shared in humanity
- Lay spirituality is a foundation for all

# LAY SPIRITUALITY

- Seeks the Kingdom of God in the world by engaging in the affairs of the world and directing them according to God's will (LG). They grow in intimate union with God, "in" and "by means" of the world.
- In past, (NT and monastic times) clerical and religious state were "higher callings" than being "in the world"
  - Martha & Mary
  - Not so now – but some remnants still present

# WHY WE DO NOT NEED “LAY SPIRITUALITY”

- Continues the harmful divisions of the past
  - Might run into temptation of labeling one better than the other
  - Gospel message is inclusive and is not served by exchanging one kind of exclusivism for another
- Some hold that it is impossible to have one lay spirituality
  - Lay community cannot point to a defining charism or founding figure as can religious
- Appeal to basic elements applicable to all persons, regardless of state in life, sex, or even denominational affiliation.
  - Basic human/divine relationship, self knowledge

# WHY WE NEED A LAY SPIRITUALITY

- Implied in history as second class status
- Spirituality must be fully integrated with one's experiences
  - In medieval times, several works translated into vernacular – specifically for laity
  - Lifestyle is important
- Not as many opportunities for development of spiritual life for laity
- Finding out from other how God is present and active in life
- Avoid an artificial clericalization of the laity or a similar laicization of the clergy

# MODELS (SAINTS)

- Might have a difficult time finding a saint who wasn't a priest, monk, or nun at one point during their life
  - Sometimes gives the false impression that, "if I want to become a saint, I must live secluded from the world or become a missionary in a foreign land."



Maria Goretti



Kateri Tekakwitha



Thomas More



Isidore the farmer



# **DEVELOPMENT OF A SPIRITUALITY OF THE LAITY**

**FOR C.P.P.S.**

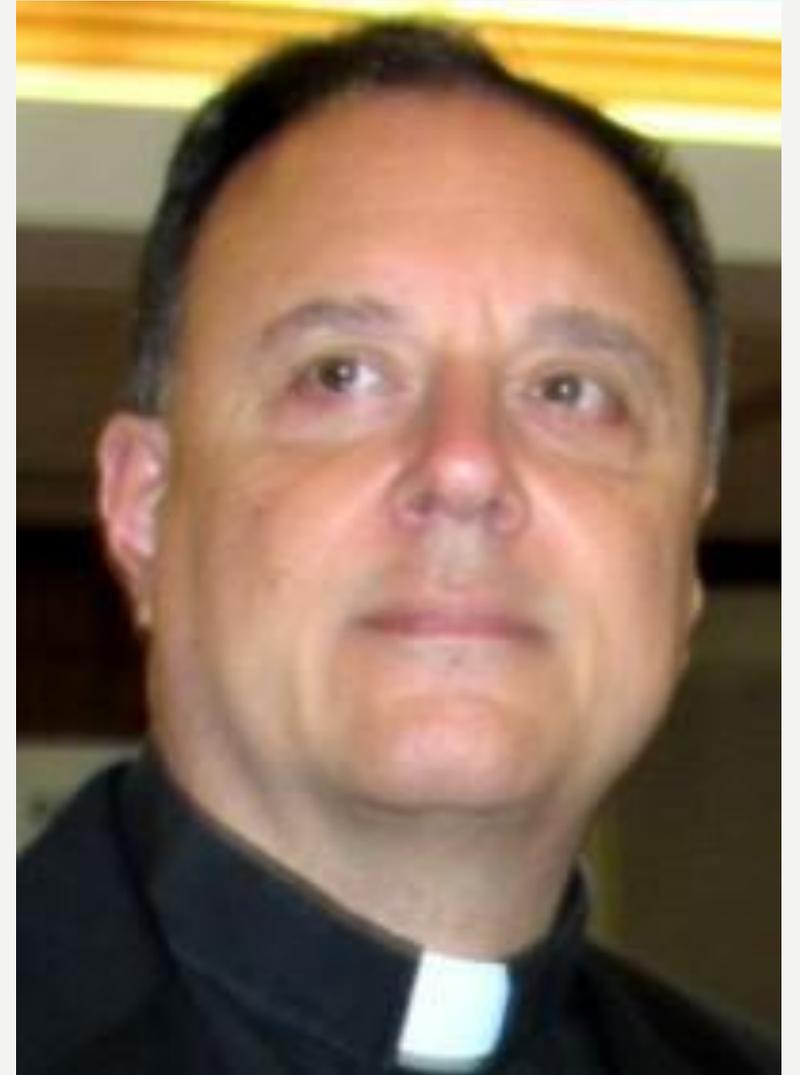
# SPIRITUALITY

- A sense of connection to something bigger than ourselves
- Typically involves a search for meaning in life.
- Young adults distinguish between religion and spirituality
  - I'm spiritual not religious
  - Religion – binds one to common beliefs, actions and worship
  - Spiritual – more individual, but often shared ideas with others
    - E.g., different religious communities

# LOOKING TO JESUS

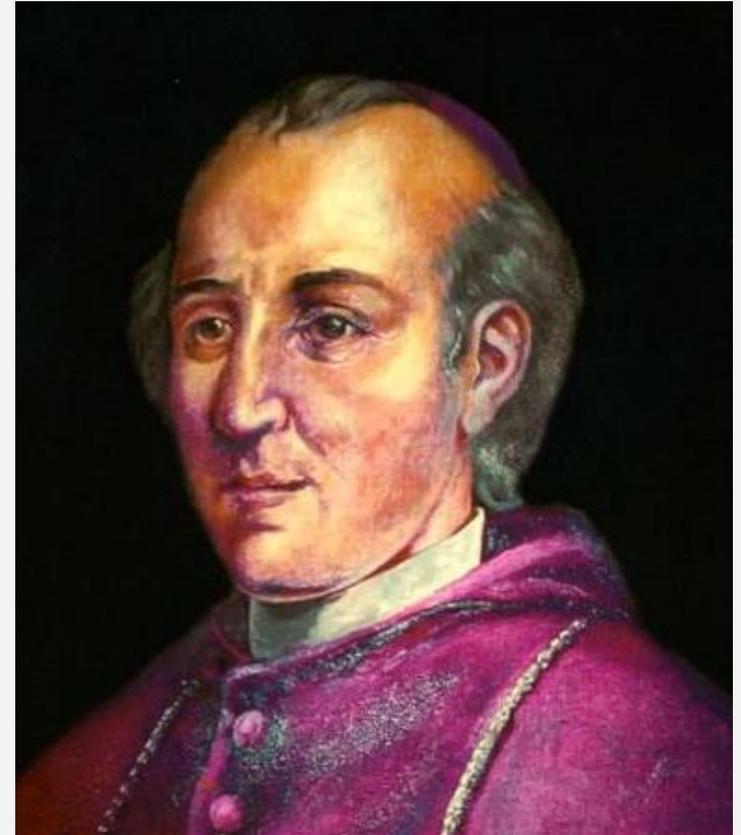
(JOHN CALACINO, C.PP.S.)

- Balthasar sees as perfectly comprising in the successive stages of his lives both the "secular-lay" state as well as the "evangelical-religious" state.
- In this way, Jesus becomes the source of the (one) Christian "state of life"



# ALBERTINI

- Albertini maintains that the spiritual life, which has humility as its root or foundation, is meant for all Christians to practice, no matter their state or vocation.
- Every person [should] seek greater perfection in his or her own state of life



Colacino

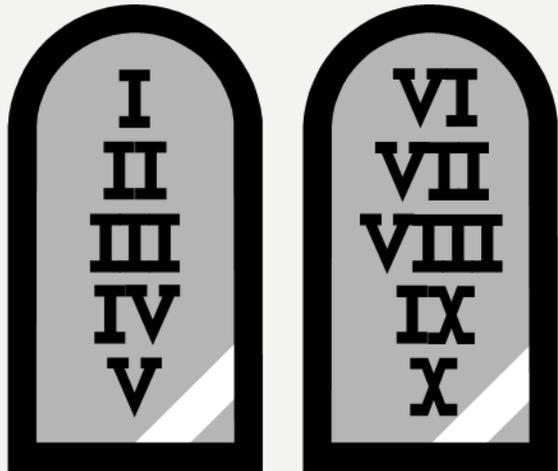
# GASPAR

- Gaspar had laity assisting the priests in popular missions
- Cantors, assisting with physical arrangements
- Gasparian mission in its historical context did in fact possess an undeniable concern for the welfare of the human person over and beyond a strictly religious or moral perspective
  - And this was years before *Rerum novarum*

Calacino

# PRECIOUS BLOOD SPIRITUALITY

- Several Precious Blood study week in the 60s
- In the mid-80s began to develop contemporary ideas on PB spirituality
- The hallmarks
- Covenant, Cup and Cross



# RECONCILIATION

- In most recent times Reconciliation has risen to the center of our spirituality
  - Was noted in the *America* article mentioned below
- Work of PBMR in Chicago
  - Retreats last year explores that
- At members gathering in St Louis 5 themes to guide new creation
  - **Building Bridges** came to the forefront



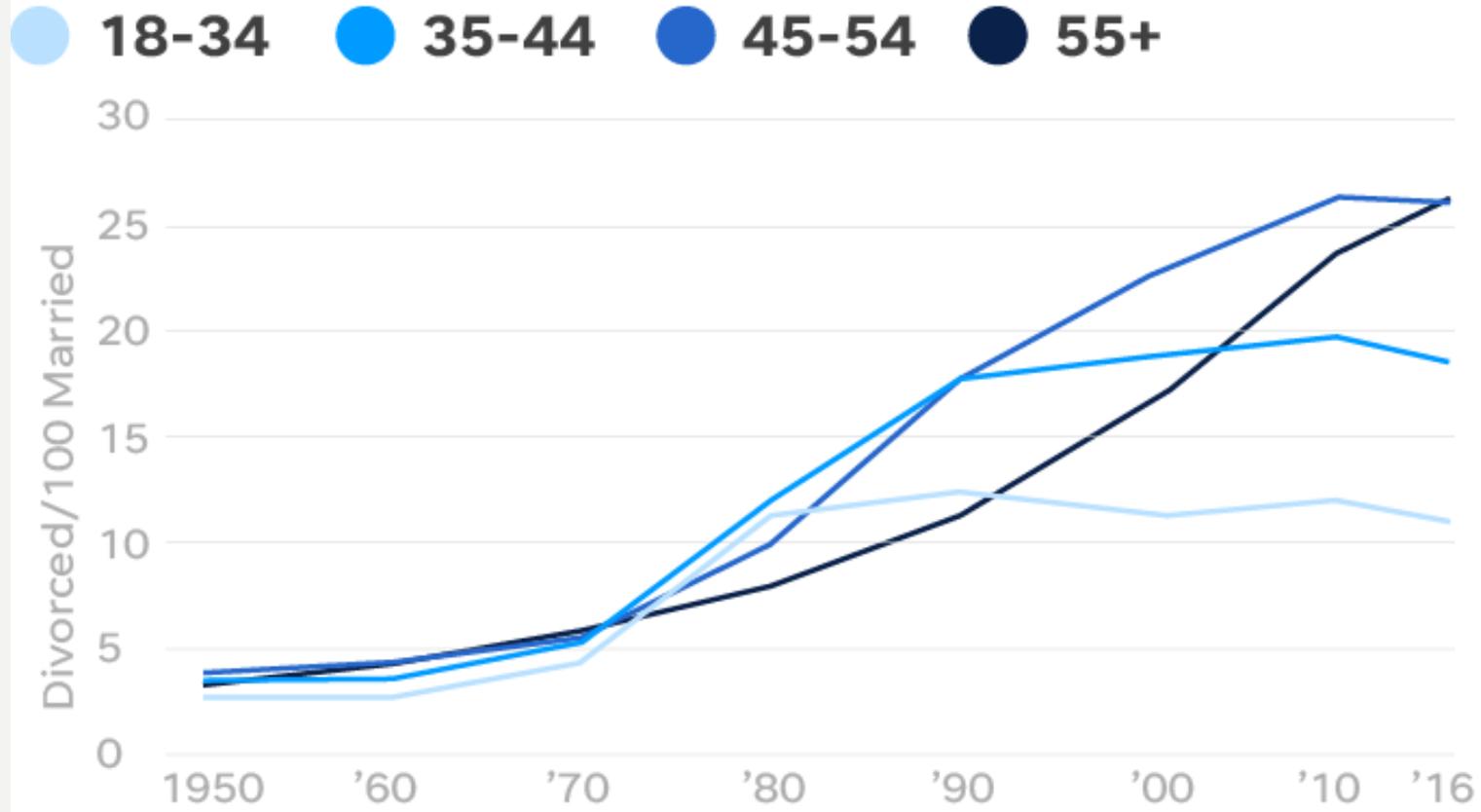
**P B M R**

# RECONCILIATION

- Increased polarization in society (fueled in many ways by social media)
  - Our Church also shows signs of polarization
    - E.g., LGBT persons, social justice issues, liturgical matters, etc.
- Families
  - Divorce rate has decreased by 18% between 2008 and 2016
  - Divorce rate is currently about 3.2/1000 people in US
- School bullying

# DIVORCE RATES

## Divorce prevalence for by age, 1950-2016



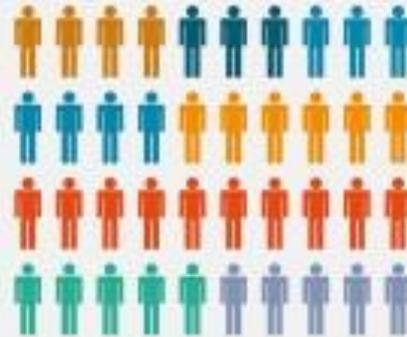
SOURCE 'The Coming Divorce Decline,' Philip N. Cohen  
University of Maryland, College Park

# SCHOOL BULLYING

October 2018

**70%**  
Of teens have seen bullying

**28%**  
Of students in grades 6-12  
have experienced bullying



**30%**  
Of young people admit to  
bullying themselves

**20%**  
Of students in grades 9-12  
have experienced bullying

## School Bullying

 **29.3%**  
In the classroom

 **29%**  
In hallways or lockers

 **23.4%**  
In the cafeteria

 **12.2%**  
Torture in the bathroom

 **19.5%**  
During gym class

- The God I discover, the images that I use, are dependent on the specific circumstances of my life. It becomes quite significant whether I am single, married, celibate, whether I have children, whether I live alone or in community.

- Dependent on the concrete realities of her or his life.



**LAY  
SPIRITUALITY**

# COMPANIONS: LAY SPIRITUALITY

- Being “in the world” and experiencing firsthand these problems
  - How might this perspective contribute to PB spirituality?
- What might holiness look like?
  - Many (most) of our models of holiness are from those who seem to renounce “the world”

# HOLINESS

- How describe holiness?
  - Totally absorbed in prayer?
  - Being the best person we can be?
  - A sense of wholeness?



# QUESTIONS

1. What does it mean to be holy?
2. What might be some important dimensions of a lay spirituality, as distinct from clerical or religious? Should there be a unique lay spirituality? What do you think of Dryer's arguments?
3. What contribution(s) might a lay spirituality have for Precious Blood spirituality? How about vice versa?
4. Other Reflections:



**HOW MIGHT WE RESPOND?**





FROM A NATIONAL  
SURVEY ON LAY  
ASSOCIATES



# LAY ASSOCIATES

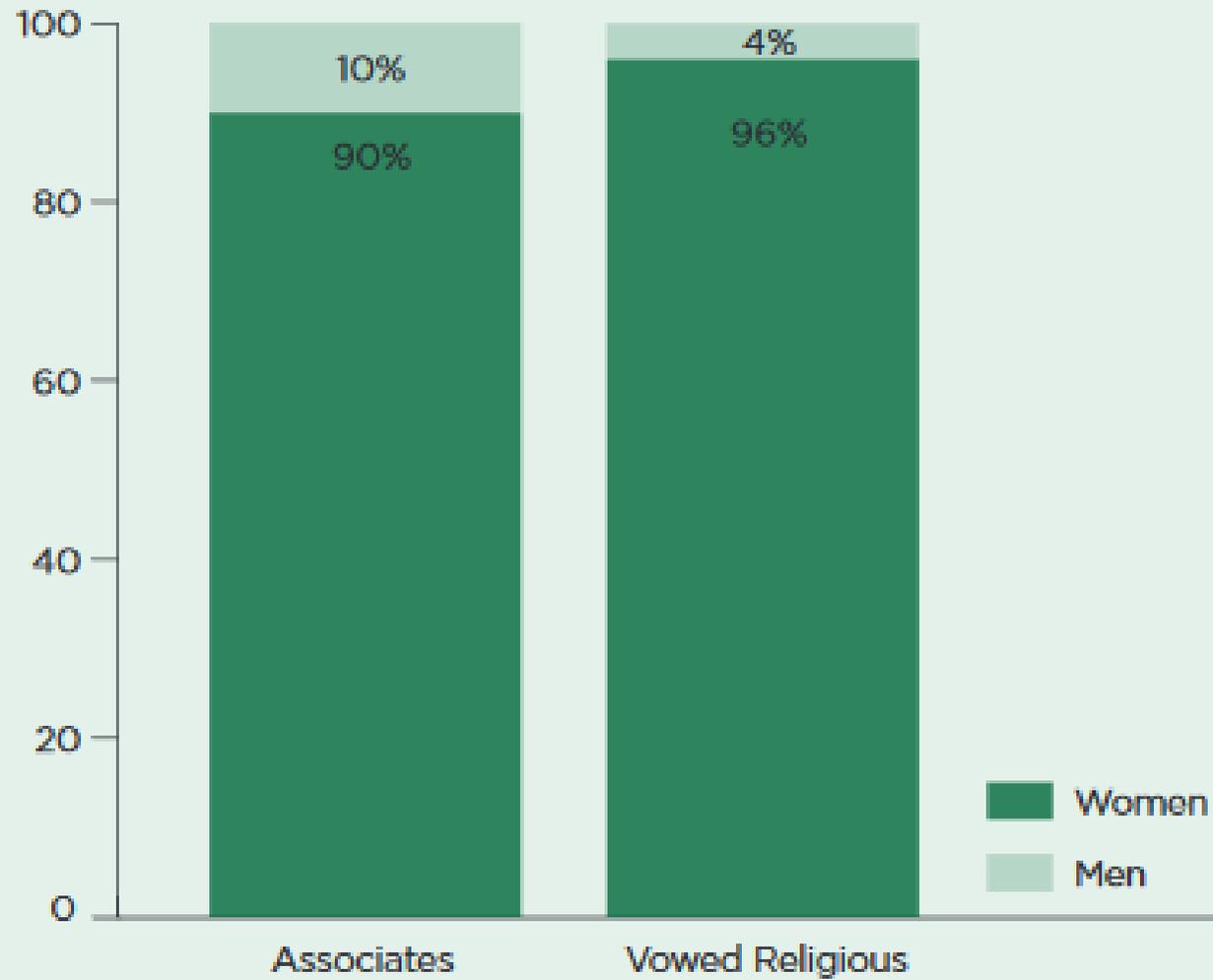
**A Profile of the Associate-Religious Relationship in  
the United States and Canada**

MARY L. GAUTIER, PH.D. and JONATHON  
HOLLAND, M.A. (JUNE 2016)

# CARA SURVEY

- Although this survey notes it is among “religious” congregations -- we might have been included -- if not, would be comparable
- For the 2015 study, CARA again contacted all of the major superiors that belong to LCWR, CMSWR, and CMSM as well as the Canadian Religious Conference (CRC)—a total of 918 religious superiors.
- 588 (64%) completed responses and 378 (67%) reported that they have associates.

FIGURE 1. GENDER



## IMPORTANT FOR FOSTERING RELATIONSHIPS AMONG ASSOCIATES AND RELIGIOUS

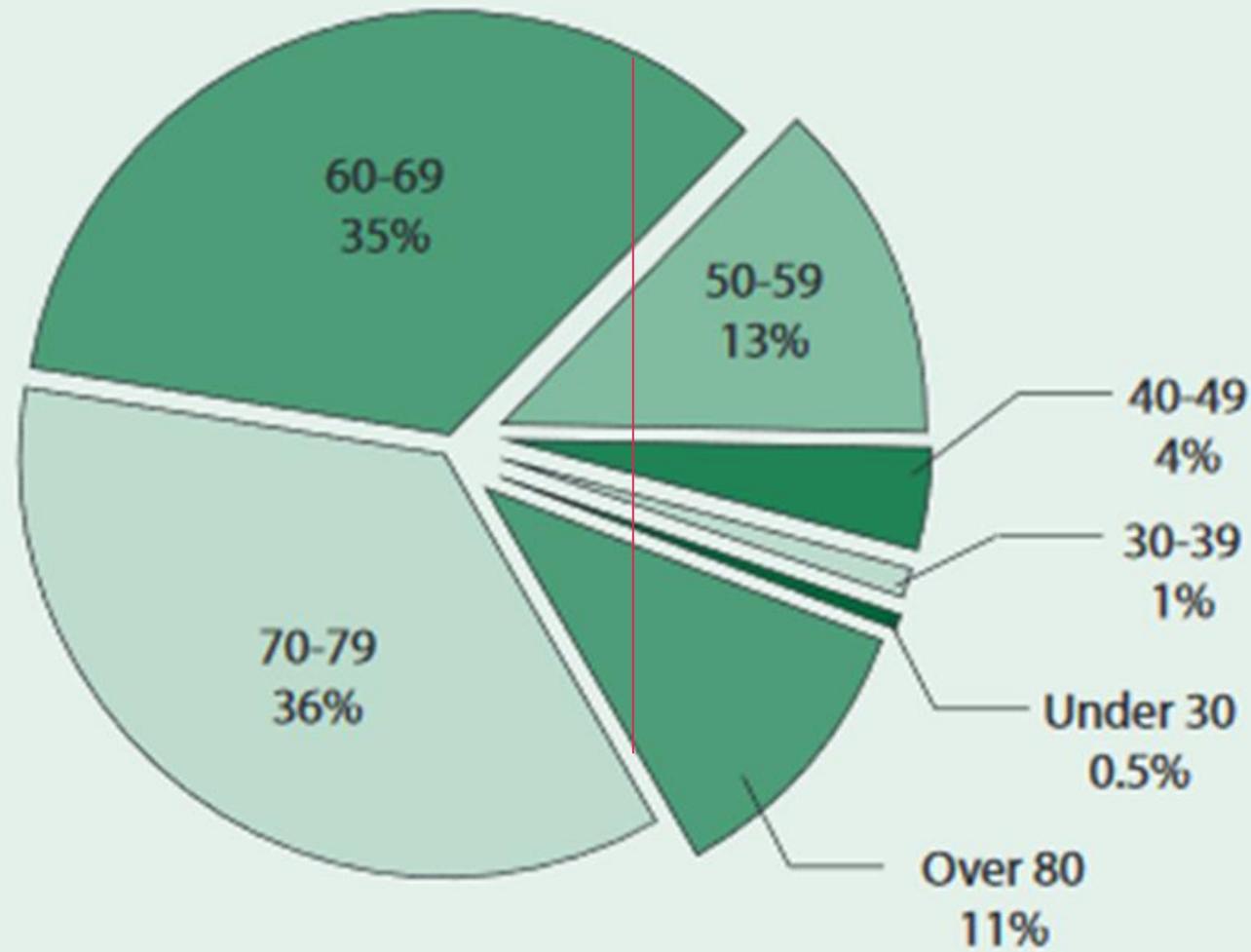
Percentage responding "Somewhat" or "Very" Important

	Directors Coordinators	Associates	Vowed religious
Participation in institute's mission	89%	95%	95%
Participation in institute's prayer	88	94	95
Regular contact with associates	93	94	93
A formal orientation program	93	93	95
Regular contact with vowed religious	92	93	95

# Age of Associates

	Total Associates	Age 40	40-49	50-59	60-69	70 or older	Age not reported
2000	25,443	1,149	2,457	4,438	4,315	2,928	10,156
2015	55,942	2,821	3,644	7,799	12,238	10,884	14,735

## Age of Associates



# SOME COMMENTS FROM RESPONDENTS



# INTERPRETING THE CHARISM

- Three in four of the directors/coordinators agree that associates have a role in interpreting the charism. Eight in ten associates and vowed religious agree that associates have a role in interpreting the charism of the institute.

# SOME COMMENTS

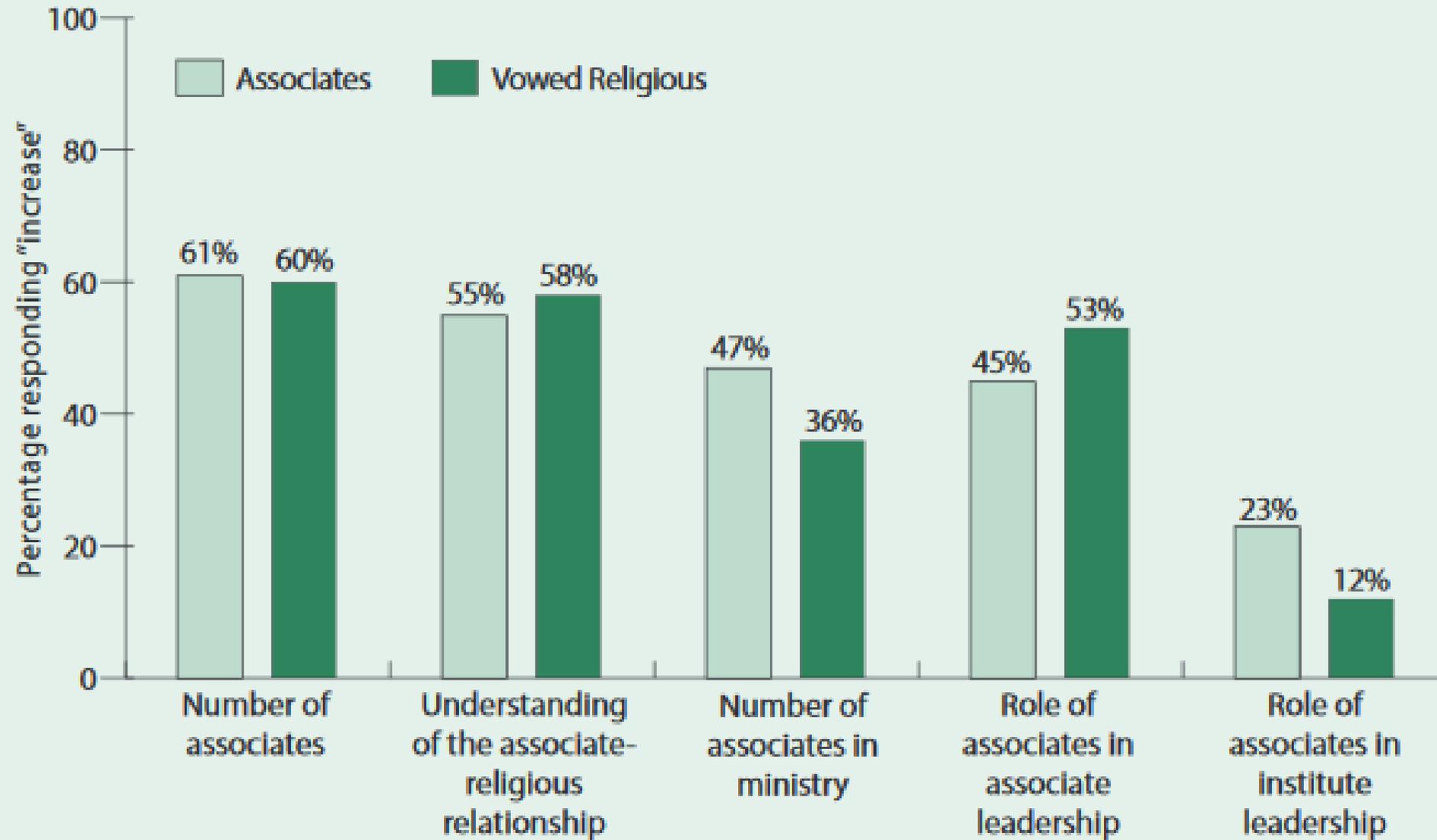
## **From an associate**

“My relationship with this community has been a source of tremendous spiritual growth for me. I could not be who I am today without my shared history with my community. The times when we live most purely our call to love, freely, mutually, without concern for boundaries and roles, have been transformative, and, I believe, hold tremendous power to transform the world,”

## **From a member**

“They (associates) can all carry on the charism of the community in the world and become a valuable asset to the community with their participation at meetings and reflecting the issues of the world to us, as well as assisting in areas of their expertise,”

FIGURE 6. ASPECTS OF ASSOCIATE LIFE LIKELY TO INCREASE IN THE NEXT FIVE YEARS





# LAY THEOLOGY

Some ideas to get us thinking

# LAY THEOLOGY

- Rightfully assuming the priesthood of Jesus conferred at Baptism.
  - In the words of Trent “internal” and external”
  - Universal priesthood of baptized is different from the ministerial priesthood
- Jesus was a lay person
- Apostles (and later deacons) through laying on of hands
- Need for two priesthood (Lay and ministerial (*America* April 2019))

# TWO FORMS OF PRIESTHOOD

## COUNCIL OF TRENT

### **Internal**

priesthood of the baptized



### **External**

those "certain men ordained and consecrated to God by lawful imposition of hands"

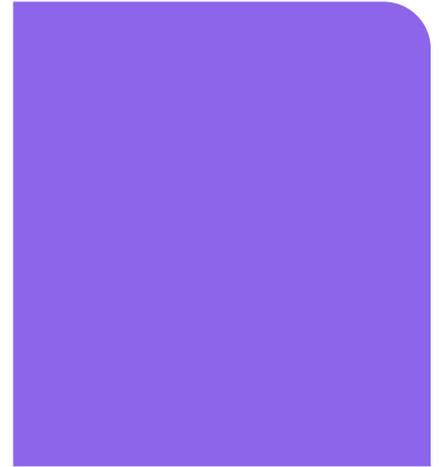
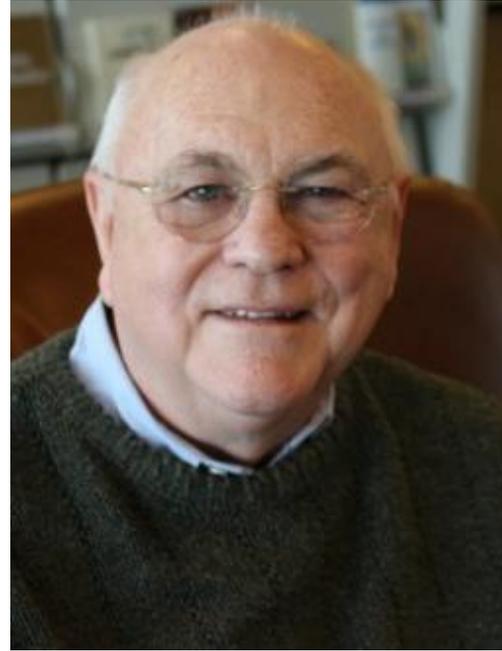


# BOSTON COLLEGE SEMINAR ON PRIESTHOOD (2018)

- For all the baptized the journey of discipleship has a priestly dimension “...disciples of Christ should present themselves as a sacrifice, living, holy and pleasing to God.”
- It orients them to share in the church’s mission

# WHY CHURCH NEEDS TWO TYPES OF PRIESTHOOD

- Article in *America* (April 1, 2019) Bevans and Ryan (two religious priests)
- Not all Christians are called to ministry, but all are called, as disciples to the mission of the Church
- This study focuses on religious priesthood and membership in a religious community or society of apostolic life



# PROPHETIC WITNESS

- Religious communities today should give prophetic witness (Fullenbach)
  - Through vows or promises of the evangelical counsels
  - Religious life can offer a strikingly countercultural lifestyle
  - How might Companions share in this?

# LIVING THE CHARISM

- Every religious congregation has been formed in response to special needs in the church and according to a particular charism given to it by its founder.
  - Passionists call men and women to meditate on the passion of the Lord and to more deeply enter into the mystery of suffering in human life.
  - Scalabrinians carry out their ministry among migrants and refugees.
  - The Missionaries of the Precious Blood focus on the ministry of reconciliation

# SHAPED BY COMMUNITY LIFE

- Religious priests, however, are committed to a much more intense community life with members of their own religious congregation
  - Religious priests often live with lay professed community members, e.g., brothers
- Living honestly with other dedicated men might have the effect of disabusing a priest of any kind of “specialness” that would separate him from those he lives with or those he serves

# LAY MINISTRY

- Originates in the call to mission of all the baptized
- For many it is though ecclesial ministry
- For most it is “in the world”
  - What might this look like?
  - The domestic church (home)
  - In the workplace
  - Volunteer both “religious” and secular

## FOR C.P.P.S.

- Reconcilers in families and parish communities
- Witness to the dignity of ALL persons
  - The seamless garment

PBMR - Chicago





HOW MIGHT A LAY  
PB SPIRITUALITY  
RESPOND?

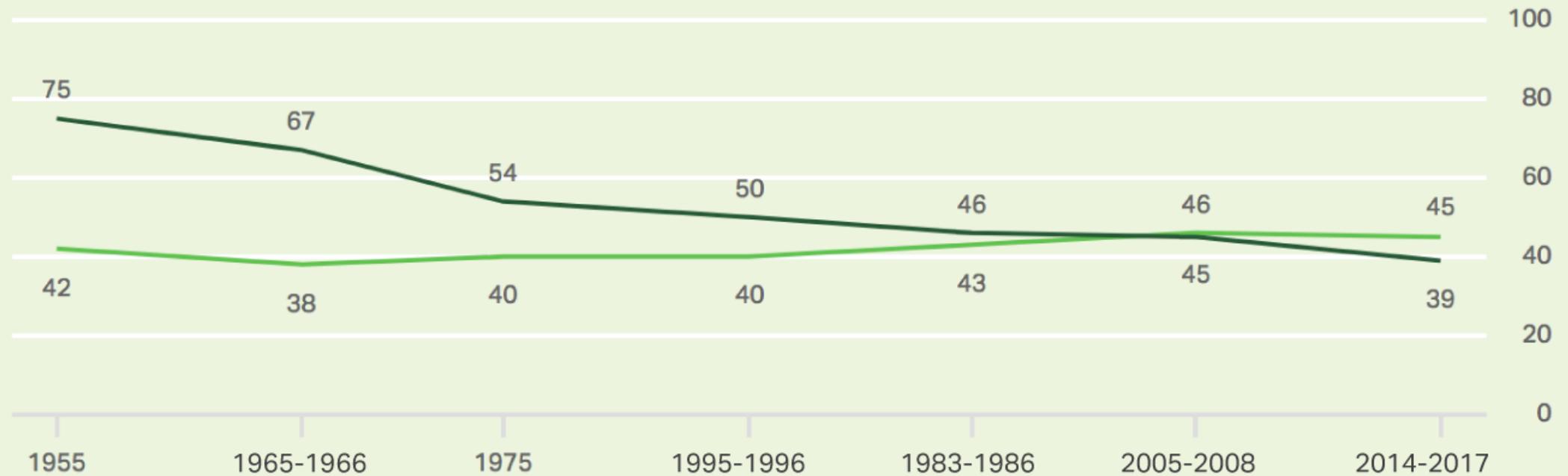
# THE NEED

- Alienation and Polarization
- Diminished numbers at Sunday Liturgy
  - About 39 percent of Catholics reported attending church in any given week, according to data collected between 2014 and 2017 and released Monday. That's down from 45 percent between 2005 and 2008. And it's a huge drop from 1955 when Gallup polling reported weekly Mass attendance at 75 percent. (Gallup 4/11/2018) and survey noted above
  - This is where clergy meet people...if not there how do we reach them...the laity "in the world"

## Trends in Weekly Church Attendance

% Attended church in past seven days

■ Protestants ■ Catholics



Note: Protestants for 2005-2008 and 2014-2017 are defined as Protestants + Christians (nonspecific)

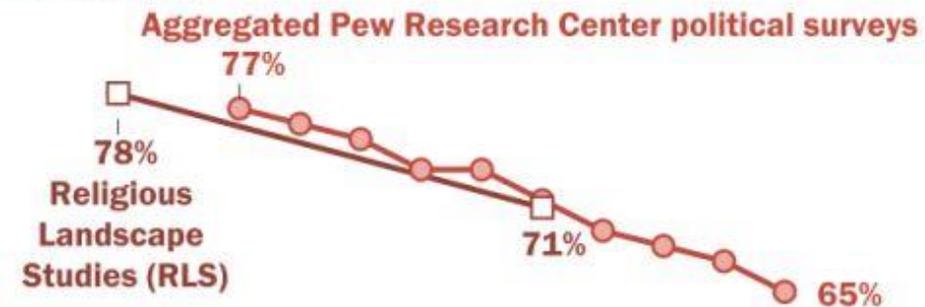
# SOME DISCOURAGING NEWS

- Just saw this Sunday (10-20-19) Pew Research

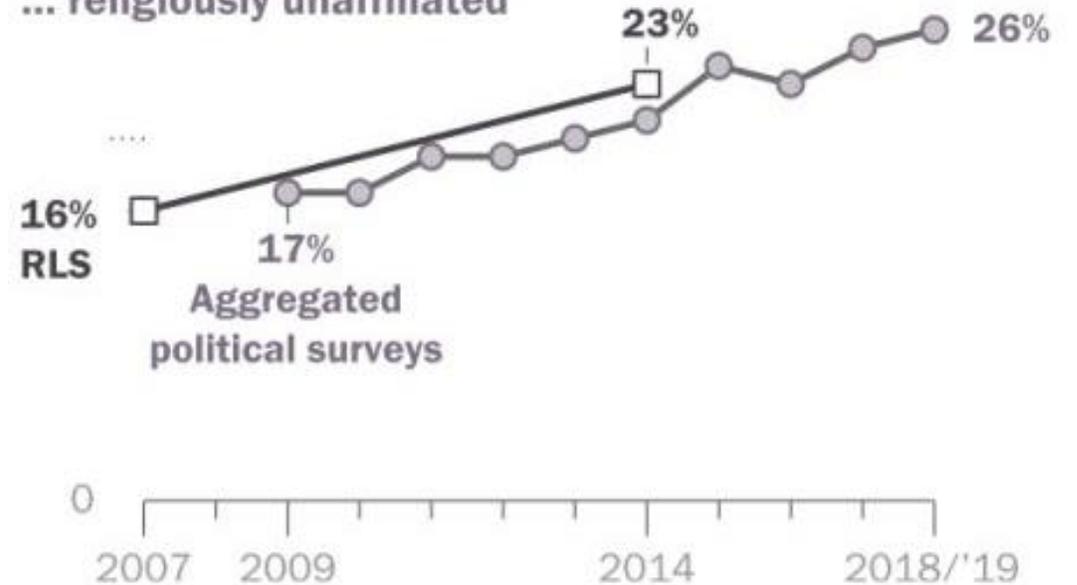
## In U.S., smaller share of adults identify as Christians, while religious 'nones' have grown

% of U.S. adults who identify as ...

... Christian



... religiously unaffiliated



# CHALLENGE

- Should probably come from those living the life
- How might companions “infect” the world in which we live?
  - Distinct from the clergy
- As members shrink in number ...
  - A way in which the spirituality of the Precious Blood continues
  - The “thousand tongues” Gaspar wished to have

# YET MORE QUESTIONS



Anything strike you from the CARA survey on Lay Associates?



What might a lay theology encompass?



Religious are called to be prophetic in the Church today – How might Companions be prophetic in our world?



How might Companions “infect” the world in a way that the “members” cannot?



What or how might Companions, from their unique perspective, contribute to the New Creation?



Other Reflections: