

Testimony

A Pamphlet from Pax Christi San Antonio

Anticipating May 19, 2019

Pax Christi San Antonio does not solicit donations. Thoughtful comments, however, may be sent to the editor at j6anthonyblasi@yahoo.com, with the understanding that permission to publish them is implied. Pax Christi International was founded in 1945 with the encouragement of Bishop Pierre Marie Théas of Montauban, France, by Marthe Dortel Claudot, as a Christian lay organization dedicated to preventing a repetition of the savagery of the twentieth century's world wars.

Editorial

After the calendar, the *Liturgical Reading* reflections are based on readings for the Fifth Sunday of Easter. Tom Keene's poem is *God Gets*. For more of Tom's poems, see <http://www.tomkeeneandthemuse.com/index.php>.

One of the observable features of the modern Catholic Church hierarchy is an automatic reaction, seemingly allergic in nature, to the prospect of ordaining women. There is discussion of ordaining women to the diaconate, but a clericalist resistance to ordination to the priesthood remains. Historians know that the package of roles combined in the contemporary priesthood probably did not occur in the presbyter role of the apostolic era, and that at various times in the Church's long history women in fact presided at mass. Nevertheless, modern Vatican statements, citing ancient sources, argue that women cannot be ordained to the priesthood. In examining the cited sources, I have been surprised at the poor quality of the scholarship represented by these official citations. Following the poem is a theological note on the topic, a note that I am incorporating into a larger project.

Calendar

In Austin

Monday June 3-Thursday June 6, 9:30am-1:30pm, Church History course, sponsored by Catholic Diocese of Austin. Fleck Hall 206, St. Edward's University, 3001 S. Congress. \$60. Register: <https://secure.acceptiva.com/?cst=98ad94>

Monday June 10-Thursday June 13, 9:30am-1:30pm, Ecclesiology course, sponsored by Catholic Diocese of Austin. Fleck Hall 206, St. Edward's University, 3001 S. Congress. \$60. Register: <https://secure.acceptiva.com/?cst=98ad94>

Saturday June 15, 10:00am-12:00pm, 787 Studio—Community Experience. Fatima Mann, Community Advocacy and Healing Project. \$5.00 suggested donation. Register at <https://www.austinseminary.edu/page.cfm?p=4663>.

Monday June 17-Thursday June 20, 9:30am-1:30pm, Morality course, sponsored by Catholic Diocese of Austin. Fleck Hall 206, St. Edward's University, 3001 S. Congress. \$60. Register: <https://secure.acceptiva.com/?cst=98ad94>

In El Paso

Fridays, 12:00pm-1:00pm, Pax Christi joins Border Peace Presence in front of the Federal Courthouse (corner of Campbell and San Antonio).

Sunday May 19, 2:30pm-4:00pm, panel discussion, "Comprehensive Immigration Reform: Toward a Just and Rational Immigration Policy." Josiah Heyman (UTEP), Marisa Limón (Hope Border Institute), Carlos Specter (attorney), moderator Mark Lusk (UTEP). Maud Sullivan Gallery, El Paso Public Library Downtown, 501 N. Oregon.

Sunday May 19, 3:00pm, film: "Dreamer: A True American Story." St. Joseph School Auditorium; center through school parking lot across from church rectory 1315 Travis St. Information: 915-740-3962.

Monday May 20, 6:30pm, "What is Zen Buddhism?" Bobby Kankin Byrd, at Interfaith Alliance meeting. Both Sides/No Sides Zen Community, 2718 Campbell St.

Saturday May 25, 8:30am, march to lament the cancellation of the May 11 HubsNotWalls 7 event that had to be cancelled due to obstacles from U.S. governmental border agencies. Chihuahuita park, 400 Charles Road. The march will go toward Armijo Park, 710 E. 7th Avenue. Sponsored by the Border Network for Human Rights.

In Houston

Sunday May 19, 9:30am, Joel Goza (U. of St. Thomas), "America's Unholy Ghosts: The Racist Roots in Our Faith and Politics." St. Philip Presbyterian Church 201, 4807 San Felipe.

In San Antonio

Tuesday May 14, 5:30pm doors open, 6:00 screening, documentary *Thirst for Power*, on water and energy, followed by panel discussion (Michael Webber, author *Thirst for Power*, Cris Eugster, CPS Energy; Robert Puente, SAWS; Mat Hames, director *Thirst for Power*, John Huffaker moderating. Carlos Alvarez black Box Theatre, Tobin Center, 100 Auditorium Circle. Free; register at <https://app.etapestry.com/onlineforms/EnergyInnovationCenter/t4p.html>

Tuesday May 14, 6:00pm-8:30pm, Andries Coetzee, "When the Powers that Be Co-opt Sacred Texts: Dinner and Conversation." \$25. SoL Center, University Presbyterian Church, 300 Bushnell (park off Shook). Register: <http://www.upcsa.org/registration/>

Saturday June 1, 9:00am-1:00pm, Water Saver Saturday. Register for one: Series 1 Sustainable Landscape design, Composing. Series 2 Rain Water Harvesting, Gardening with Native Plants. Series 3 Permaculture, home Efficiency. Series 4 Water

Conservation in Your Vegetable Garden. Palo Alto College Performing Arts Center, 1400 W. Villaret Blvd. Free; register at <https://www.eventbrite.com/e/watersaver-saturday-tickets-60710169752?utm-medium=discovery&utm-campaign=social&utm-content=attendeeshare&aff=esli&utm-source=li&utm-term=listing>

Saturday June 1, 10:00am, Pax Christi San Antonio meeting. Residence of Tom Wakely, 16406 Ledge Point St. Informal presentation by Rick McClatchey of Americans United.

Monday June 10, 4:00pm-Wednesday June 12, 8:30pm, Daniel P. Horan, ofm; Alana Levandoski, David Haas, Meg Hunter-Kilmer, and Ron Rolheiser, omi, Summer Institute 2019: Fear and Faith. Examines fear as a factor in stoking hatred. \$75-\$290. Whitley Theological Center, Oblate School of Theology. Lodging available in Oblate Renewal Center. Information: Noemy Colon, ncolon@ost.edu, or 210-341-1366, ext. 212.

Sunday June 23, 4:00pm-6:00pm, 50 Years of Hope: A Pride Interfaith Service. 50 years after the Stonewall Riots. Madison square Presbyterian Church, 319 Camden St.

Second Reading (Revelation 21:1-5a)

The *Revelation from Jesus, Messiah* depicts a last judgment at the end of chapter 20 and then describes a heavenly environment in subsequent verses. The reading for today is the beginning of that description: "And I saw a new heaven and a new earth, for the first heaven and the first earth went away...." It goes on to speak of a "new holy city, Jerusalem, descending out of heaven from God...." The passage emphasizes that in this new holy city God's dwelling place is with the humans, not set off from them in a Temple that they cannot enter.

Third Reading (John 13.31-33a, 34-35)

Between the triumphal entry into Jerusalem and the Passion, the Johannine gospel presents a series of Last Supper discourses. The excerpt that is read at mass on the Fifth Sunday of Easter comes after Jesus has washed the disciples' feet and Judas Iscariot has left. What Jesus says could be puzzling if read in isolation: "Now the son of humanity was glorified, and God was glorified in him and God will glorify him in Himself and will glorify him immediately." When? Past or future?

Let's begin with the immediate past. Jesus cited Psalm 41.9: "The one who is feeding on my bread raised his heel to me." Showing the bottom of one's foot to someone in the Near East was and is a sign of contempt. Who, feeding on the bread of Jesus, had contempt for him? We know that Jesus knew what Judas Iscariot was up to, and that Jesus dunked a piece of bread and gave it to Judas and said, "Do what you are doing quickly." "And night began," says the scripture. The ironic glorification of Jesus

occurred when he was held as a contemptible figure in the heart of one who could be close to him.

Then he speaks of the imminent future: "...God will glorify him in Himself and will glorify him immediately." The Passion, Death, and Resurrection are soon to come. The ironic contempt of public humiliation and forsakenness will be a glorification with God Himself.

"I am giving you a new commandment, that you love one another." The gospel has been fathoming what this new commandment means.

Recently I asked a teenager who was preparing for Confirmation what the organizers of her confirmation retreat focused on. She replied that it was a series of virtues: Faith, hope, charity—yes, what we used to call the "theological virtues." And prudence, fortitude, and temperance. What? Were there not four "cardinal virtues"? Were they not prudence, *justice*, fortitude, and temperance? What happened to justice? Why did our erstwhile catechists dispense with justice? Did they not have time for justice?

I ask this in the present context because the new commandment in the Last Supper discourse, a commandment that we recite with equanimity, is saying something about justice. There is a temptation in our time, dominated as it is by economic concerns, to see justice in material terms alone and compartmentalize it, seal it off from the virtuous life in general. The realities of economic justice and injustice are genuine and not to be neglected, but there are other dimensions of justice, such as fairness in the exercise of power and open-heartedness toward others. In justice, one does not find others, any others, contemptible.

Jesus washed the feet of those who were to eat with him. Judas Iscariot took a piece of bread from the hand of Jesus, but walked out into the darkness with it. "The one who is feeding on my bread raised his heel to me."

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Poem

God Gets

God gets to love us.
God breathes a
Thank you.

We hear
and breathe:
You're welcome.

Who'd have thought it?

Tom Keene
April 30, 2019



Catacomb of St. Priscilla

Theological Note on the Ordination of Women

Anthony J. Blasi

The purpose of the present note is to examine the published rationale given by the Catholic hierarchy for the exclusion of women from ordination to the priesthood. Ordaining women to that status is clearly contrary to what is described as the long-standing practice and norms of the hierarchy. One would certainly not raise the issue without reviewing the theological rationale behind the exclusion of women from ordination to the priesthood. One would expect the hierarchy to have solid theological reasons for the exclusion.

“Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church’s divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk 22:32) I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful.” Thus Pope John Paul II concluded his apostolic letter, *Ordinatio Sacerdotalis*.¹ The clear intent of the letter is to stop any discussion of the ordination of women. Some features of the statement itself, however, reveal that it is not all that definitive. To begin with, it does not define a doctrine pertaining to faith and morals; rather it continues a practice.² Second, it does not refer to the teaching ministry of the Roman Pontiff but to a ministry of “confirming” or strengthening, as mentioned in the Gospel of Luke. Third, the text speaks of what “the Church” has “authority” to do; it does not address, in the “definitive” part of the letter, what authority might have existed in the past³ or address at all what authority might be created in the future. It should be noted that the use of the term *authority* is a translator’s construction; the official text, in Latin, says “*facultatem*,” which would be translated more accurately as “function” or “power.” While the term “authority” in English means that some normativity lies behind an action, “*facultas*” in Latin refers to something practical, a function within a division of labor.

¹ John Paul II, *Ordinatio Sacerdotalis*, translation retrieved from the Vatican website.

² See Vatican II, *Dogmatic Constitution on the Church*, #25.

³ There are assertions earlier in the letter about past practices.

Pope John Paul's letter was not created de novo. It refers explicitly back to Pope Paul VI, who feared that the ordination of women in the Anglican Communion would inhibit any effort at union with it. According to Pope Paul, the Catholic Church "holds that the ordination of women to the priesthood must not be allowed because of fundamental reasons. These reasons include: the example of Christ recorded in Sacred Scripture, who only selected his Apostles among men; the corresponding practice of the Church, which has imitated Christ by selecting only among men; and her live magisterium, which has accordingly established that the exclusion of women from the priesthood is in agreement with God's plan for his Church."⁴ One should observe closely exactly what Pope Paul's letter said: Jesus, the Messiah, is reported to have selected only men to be apostles in scripture. This is about the report, not the actual event. The reports also say Jesus only selected Palestinians. Pope Paul himself was not a Palestinian. No criterion is presented by which one can judge which features of the recorded original selections should be normative for the future and which should not be normative. What is true of the original example of Jesus is also true of the Church's later imitation thereof; consequently what criterion for features of those who are ordained are normative for the future is not identified. It is also the case that Pope Paul's letter does not identify exactly what live teaching of the Church maintains that women must be excluded.

Having written his letter, Pope Paul asked the Congregation for the Doctrine of the Faith to explain his decision. It is in the rationale published by the Congregation that Pope John Paul II would find his own reasons; in fact he cites it and follows its arguments closely.⁵ The Congregation's essay, *Inter Insigniores*, has the marks of its origin as a brief for a conclusion set out for it in advance. Thus it provides forced readings of parts of the Bible, early Christian writings, and Second Vatican Council documents. For example, the Congregation states, "A few heretical sects in the first centuries, especially Gnostic ones, entrusted the exercise of the priestly ministry to women: This innovation was immediately noted and condemned by the Fathers, who considered it as unacceptable in the Church." In support of this, they cite Irenaeus, *Adversus Haereses*, 1, 13, 2. The passage has nothing to do with the matter of ordaining women.⁶ They cite Tertullian's *De Praescriptione Haereticorum* 41,5, another passage that has nothing really to do with the ordination of women to the full priesthood.⁷ They cite the *Didascalia Apostolorum* ch. 15, which similarly has nothing to say about the ordination of women but instead advises against widows teaching. So

⁴ Pope Paul VI, *Rescriptum ad litteras Suae Gratiae Rev.mi Doctoris F.D. Coogan, Archiepiscopi Cantuariensis, de sacerdotali mulierum ministerio*, November 30, 1975, my translation.

⁵ Sacred Congregation for the Doctrine of the Faith, *Inter Insigniores*, October 15, 1976.

⁶ Speaking of one Marcus, Irenaeus writes: "Pretending to consecrate cups mixed with wine, and protracting to great length the word of invocation, he contrives to give them a purple and reddish color, so that Charis, who is one of those that are superior to all things, should be thought to drop her own blood into that cup through means of his invocation, and that thus those who are present should be led to rejoice to taste of that cup, in order that, by so doing, the Charis, who is set forth by this magician, may also flow into them." Some women do consecrate cups to Charis later on in the account, but the passage makes nothing of their being women.

⁷ In criticizing heretics for being lax, he includes one sentence about women: "Those heretical women, how shameless! They dare to teach, assert, work exorcisms, promise cures, and perhaps whether to baptize" (my literal translation from the Latin). Tertullian, of course, is not considered a saint by either the eastern or western church and had some very strange ideas.

where in early Christian literature did the Congregation find support for the exclusion of women from the sacerdotal ministry? Their arguments came from the *Apostolic Constitutions*, 3, 6, 1-2, and 3, 9, 3-4, which they eventually cite. The first passage says that the fictive authors (the apostles) do not entrust teaching to women because the latter are not prepared; women's lack of education was clearly a time-specific circumstance. The second sets out to refute people among the Christians who say women could be priests, citing the example of Jesus who chose to be baptized by John rather than his own mother and did not send women on a mission along with the (fictive) authors (the twelve apostles). So what is the normative status of the *Apostolic Constitutions*? It was a compilation of earlier works with adaptations by Syrian heretics, dating from the fourth century. It is surprising that the Congregation would rely on such a source.

The Congregation also cites a very clericalist book on the priesthood by John Chrysostom. While the Congregation distances itself from the sexist views of some Christian writers of past centuries, the fact that it cites John Chrysostom leads us to examine his reasoning. He wrote:

For the divine law has excluded women from this ministry, and they strive to force their way into it, and as of themselves they cannot succeed, they accomplish everything by means of others, and they have acquired such influence that they appoint to the priesthood and depose from it whomsoever they please. And reversing everything, the words of the proverb, "Subjects govern their rulers," are verified, and would that it were men that did so, and not those who are not permitted even to teach. Teach, do I say? The blessed Paul does not permit them even to speak in the Church.⁸

Evidently the divine law he was referring to is the statement that women should not speak in the Church; as will be shown below, that is a complete misreading of St. Paul. John Chrysostom would have as a reason for what he regards as a divine law, that women are subjects, and he would have them remain so. And besides, he says, they are manipulative. Who would want a manipulative clergyperson?

Non-canonical early Christian literature, if it actually said consistently what the Congregation claims it said, would serve as evidence for a continuous practice over the early centuries. However, the New Testament is the body of normative writings for Christianity. *Inter Insigniores* cites a number of passages from the New Testament, often on side issues that are not germane to the question of ordination. Among the germane citations, the Congregation argues that in Romans 16:3 and Philippians 4:2-3, Paul refers to women who helped out in his mission merely as "my fellow workers," and in First Corinthians 3.9 and First Thessalonians 3:2 he refers to church officials as "God's fellow workers." Let's begin with Romans 16; in verse 1 it clearly identifies Phoebe as a deacon,⁹ which indicates that she held a Church office. The First Corinthians passage is simply using the language of a farm work metaphor; Paul and Apollos plant and water but God makes the crop grow, making Paul and Apollos God's fellow workers.¹⁰ Timothy, whom the Congregation notes is "God's fellow worker" in

⁸ John Chrysostom, *On the Priesthood*, translated by Patrick Boyle. Westminster, Maryland: Newman, 1943, p. 50 (Book 3, 9).

⁹ δίακονον.

¹⁰ συνεργοί.

First Thessalonians is “my fellow worker” in Romans 16:21.¹¹ The Congregation is simply wrong about the vocabulary usages it reports.

The Congregation cites First Corinthians 14:34-35 as a “prohibition” concerning “the official function of teaching in the Christian assembly.” One would expect fundamentalists to take words from scripture out of context and cite them as words of God, but not educated Catholics! The relevant chapters of Paul’s First Letter to the Corinthians takes up a series of matters posed by a letter sent to him from some in the Corinthian church; he introduces these matters sometimes with the expression “but about,”¹² and sometimes with a quotation from the letter from Corinth (e.g., 1 Cor 7:1b, 8:1b, 10:23). First Corinthians 14:34-35 is part of a quotation from the letter from Corinth which introduces a new subject. The full quotation reads as follows: “As in all the churches of the saints, let the women be silent in the churches, for it is not permitted for them to speak. But they should be subordinate, as even the law says. But if they want to ask about something, they should question their own husbands at home, for it is shameful for a woman to speak in church” (1 Cor 14:33b-35). Paul does not accept this at all: “What! Did the word of God come out from you, or has it come down to you alone?” (1 Cor 14:36).

The Congregation cites Second Corinthians 11:2, somehow understanding it to require symbolically that the presider at the Eucharist be a male: “For I am jealous over you with the jealousy of God, for I betrothed you to present an untouched virgin to one groom, the Messiah...” The Congregation’s application of the reading appears to confuse the Eucharistic presence of the risen Messiah (the groom) with the presider over the Eucharistic prayer. In the same context, they cite Ephesians 5:22-23, a passage often mistranslated by turning an active participle into an imperative and detaching it from what comes before. Here is what the Greek says:

And do not become drunk with wine; there is debauchery in that, but be filled with the spirit, giving voice to psalms, hymns, and spiritual songs among one another and singing praise to the Lord in your hearts, always giving thanks for everything to God and Father, in the name of our Lord Jesus, Messiah, submitting to one another, with fear of Messiah: Wives to your own husbands as to the Lord, because a husband is a head of the wife even as the Messiah is head of the church, himself the savior of the body.¹³

The author of Ephesians is not Paul, but a later writer. It is not a question of a feeling that Paul had with regard to the Corinthians, as in Second Corinthians 11:2, but an encouragement to sing praise in one’s heart, even while living according to the household code of the time. The Congregation’s reading would have the household code serve as a model for the Church, thereby making Jesus the Messiah like a first century husband. A closer reading of the passage reveals that the author of Ephesians would have the Church be a model for the household. The point is not to depict the Messiah as more like a first century husband but to present a model of the household where people would be more mutually considerate.

¹¹ ὁ συνεργός μου.

¹² περὶ δέ.

¹³ Translation in Anthony J. Blasi, *Social Science and the Christian Scriptures*, Volume 2. Eugene, Oregon: Wipf & Stock, 2017, p. 255.

At one juncture, the Congregation anticipates an argument from Matthew 22:30. “Could one say that, since Christ is now in the heavenly condition, from now on it is a matter of indifference whether he be represented by a man or by a woman, since ‘at the resurrection men and women do not marry’...?” They go on to say that the passage does not mean “that the distinction between man and women...is suppressed in the glorified state...” and that “what holds for us also holds for Christ.” Here is what the passage says, as translated from the Greek: “...for in the resurrection they will neither marry nor be married, but will be as angels in heaven.”¹⁴ It is not that humans will be unchanged and only play-acting like angels, but that they will be as angels.¹⁵ Again, the Congregation cites scripture by extracting a few words from their context and quoting tendentiously.

Turning from biblical exegesis to continuity from apostolic times, the Congregation distinguishes between what the hierarchy has authority to change and what it does not have authority to change. It begins its analysis with a quotation from Pope Pius XII: “The Church has no power over the substance of the sacraments, that is to say, over what Christ the Lord, as the sources of Revelation bear witness, determined should be maintained in the sacramental sign.”¹⁶ For some reason, the Congregation fails to focus on the central point of Pope Pius XII’s Apostolic Constitution on the Sacrament of Order: “In the Ordination to the Priesthood, the matter is the first imposition of hands of the Bishop which is done in silence....”¹⁷ Sacramental theologians will see the significance of the identification of the matter of the sacrament being the imposition of hands by the bishop, not, it should be noted, the gender of the person on whose head the hands of the bishop are imposed.

The Congregation also cites the Council of Trent: “In the Church there has always existed this power, that in the administration of the sacraments, provided that their substance remains unaltered, she can lay down or modify what she considers more fitting either for the benefit of those who receive them or for respect towards those same sacraments, according to varying circumstances, times or places.”¹⁸ While the Congregation focuses on the phrase, “provided that their substance remains unaltered,” it fails to prove that the “substance” of the sacrament of orders is the gender of the person being ordained. The Tridentine provision as a whole appears to argue against the Congregation’s argument.

The Congregation devotes a major section of *Inter Insigniores* to establishing that in the Eucharistic Celebration the presider acts in the person of the Messiah (*in persona Christi*) rather than in his own person (*in persona propria*). They cite the *Constitution on the Sacred Liturgy* of the Second Vatican Council to make the point;¹⁹ they quote partially: “...by the priest who presides over the assembly in the person of Christ.....” This appears to be a tendentious use of the Council document; the whole sentence and the one following read as follows: “The priest, acting in the person of Christ, presides over the gathered assembly. Since the prayers which are said or sung by him aloud are

¹⁴ Blasi, *Social Science and the Christian Scriptures*, vol. 2, p. 59.

¹⁵ ἀλλ' ὡς ἄγγελοι ἐν οὐρανῷ εἰσιν.

¹⁶ Pope Pius XII, Apostolic Constitution *Sacramentum Ordinis*, #1, November 30, 1947.

¹⁷ Pius XII, *Sacramentum Ordinis*, #5.

¹⁸ Council of Trent, Session 21, chapter 2: Denzinger-Schönmetzner, *Enchiridion Symbolorum* 1728, as given in the posted translation of *Inter Insigniores*.

¹⁹ Vatican II, *Sacrosanctum Concilium* 14; the Congregation mistakenly cites it as #33.

proclaimed in the name of the entire holy people and of all present, they should be devoutly listened to by all.” The Congregation then follows this up by quoting a similar passage from the Council’s *Constitution on the Church*. The whole passage emphasizes the role of the entire priestly people in the Eucharist; the one sentence the Congregation quotes places the role of the presider in this context: “The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the Eucharistic sacrifice and offers it to God in the name of all the people.” They do not quote what immediately follows: “The faithful indeed, by virtue of their royal priesthood participate in the offering of the Eucharist.”²⁰ Given the Council’s general presentation, the topic is the Eucharist, not the Sacrament of Order. The symbolic and real presence of the resurrected Messiah is in the sacrifice, which is effected by priest and people. There are also other aspects of presence, in both the presider and the faithful, but the *symbol* of the real presence is neither the presider nor the people but the sacrificial prayer and the species of bread and wine. The symbol of the real presence imposes no particular matter, gendered or not, on the Sacrament of Order.

The Congregation gets around to the Sacrament of Order in a footnote, citing the Vatican II *Decree on the Ministry and Life of Priests*: “Through that sacrament” (Sacrament of Order) “priests by the anointing of the Holy Spirit are signed with a special character and so are configured to Christ the priest in such a way that they are able to act in the person of Christ the head.”²¹ The function of the citation seems to be that of seconding references to *in persona Christi*. A careful reading, however, leads to a different point that is very important. The special character that configures the ordained priests to Christ comes from the anointing of the Holy Spirit. It does not come from their birth gender but from the Holy Spirit.

It is astounding that the reasoning for the exclusion of women from the priesthood is so weak, the reading of scripture so flawed, the historical backdrop going back to the heretics who made changes in the texts incorporated into the *Apostolic Constitutions*, and to the desire of someone like John Chrysostom to keep women subordinate. It is even more surprising that the interpretations given to hierarchical statements ignore the latter’s point about the matter of ordination in the instance of Pius XII’s *Sacramentum Ordinis* and confound Eucharistic symbolism and presider in the instance of the teachings of the Second Vatican Council. The official discussion about who can be ordained needs to be based on a competent scholarly overview of the relevant scriptural evidence and teaching tradition, not a collection of tendentious readings fashioned with a desired conclusion set forth in advance.

Links

Pax Christi International

²⁰ Vatican II, *Lumen Gentium*, 10; the translation here is found in Austin Flannery (ed.) *Vatican Council II. The Conciliar and Post Conciliar Documents* (Northport, New York: Costello, 1973).

²¹ Vatican II, *Presbyterorum Ordinis*, 2; the translation is not the fragment quoted in note 16 of *Inter Insigniores* but the whole sentence, as given in Flannery (ed.) *Vatican Council II*.

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Marianist Social Justice Collaborative

www.msjc.net

Sisters of Charity of the Incarnate Word, International JPIC Committee

<http://saccvi.blogspot.com/>

San Antonio Peace Center

<http://www.sanantoniopeace.center>

Interfaith Radio, (*Interfaith Voices*)

<http://www.interfaithradio.org/>

Texas Catholic Campaign to End the Death Penalty

www.txccedp.org

Dialogue Institute of San Antonio

www.thedialoginstitute.org/san-antonio/

Climate Change

www.creation-care.com

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