

## BUILDERS OF COMMUNION

The temptation to see the Church as an alien structure is present everywhere, within as well as outside the Church. This is particularly true in the area of moral teaching. When people talk about morality, they think primarily about rules and prohibitions, intrusions into their private lives and so on. When you ask people why they have drifted away from the practice of their faith, their response will often have to do with “Mickey Mouse rules”, or escaping from “Catholic guilt”, or resenting the “aged celibates who lay down rules about what we must not do”. Pope Benedict referred to what he called a widely-held perception:

... Doesn't the Church, with all her commandments and prohibitions, turn to bitterness the most precious thing in life? Doesn't she blow the whistle just when the joy which is the Creator's gift offers us a happiness which is itself a certain foretaste of the Divine?<sup>1</sup>

### CALLED BY LOVE

Rules are important, of course, but -- as the *Catechism of the Catholic Church* puts it --: “The Commandments properly so-called come in the second place: they express the implications of belonging to God through the establishment of the covenant. Moral existence is a *response* to the Lord's loving initiative”<sup>2</sup>. In other words, you don't have a Christian understanding of the rules unless you understand the relationship in which they are to be lived out. Rules are important, but far more important is the spirit that gives them life. Like Church structures, rules are there to foster union with God. Paul puts it dramatically: “Though I should give away to the poor all that I possess, and even give up my body to be burned -- if I am without love, it will do me no good whatever” (1 Cor 13:3).

The Christian life is a hope-filled journey to the fulfilment of all our aspirations, not an obstacle course in which we painfully run into, or laboriously avoid, maliciously placed traps and blockades. The rules mark out the road along which we travel in responding to the Lord's loving initiative. Only if one sees them in the light of that fundamental truth, can one glimpse what made the psalmist so positive: “Your law is my delight... I shall never forget your precepts, for by them you have given me life... I love your commandments more than gold, purest gold” (Ps 119: 77, 93, 127) -- these are not obstacles on the road; they are pointers on the path that leads to God.

What goes through our minds when we read verses from the Psalm 118 (119), as we do constantly at Midday Prayer? In every verse it says, in different words, that the law of God is marvellous; it is a precious and wonderful gift, better than silver or gold, a light for our path. How far does that really express our attitude to the law of God?

There are two reasons, at least, why we are tempted to be negative about the law of God. The first is that we can find the truth restricting. But when we say that, we are already pointing to the response. The truth cannot be restricting because it is the only sphere in which we can act. If we try to act on the basis of something other than the truth, then we finish up frustrated. If I act as if the world was different from what it really is, then I will inevitably fail to achieve what I set out to do. My freedom is my ability to deal with reality, not to ignore it.

The second is that we have begun to be afraid that thinking we know the truth is an arrogant position to adopt. This is one of the most fundamental challenges posed by the mentality and characteristics of today. Our uneasiness with authority and with structures brings us back to the question of how we understand truth and the search for truth. There is an apparent conflict between standing for the truth on the one hand, and the requirement of tolerance on the other. Is it somehow intolerant to continue to believe firmly in one's own position if the convictions of somebody else point in a different direction?

In fact, the very opposite is the case: “To believe it possible to know a universally valid truth... is the essential condition for sincere and authentic dialogue between persons”<sup>3</sup>. Ecumenical dialogue, for instance, is driven by a belief in the truth of what one's own tradition has to bring,

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<sup>1</sup> BENEDICT XVI, *Deus Caritas Est*, 4.

<sup>2</sup> CCC 2062

<sup>3</sup> FR 92.

and the recognition of the riches of other traditions. Tolerance in the proper sense is actually based on recognising the significance of the search for truth and understanding of how important each person's search, and the convictions it reaches, are to him or her.

We are called to evangelise a new world, a new century, with its own very particular challenges. There are two basic temptations to be avoided. One is to proclaim ever more loudly how terrible the world has become. But the other is to whisper ever more timidly lest our convictions might offend somebody. The words from the Apostolic Exhortation on Catechesis in our Time, which I quoted at the end of the last session, sum up the need:

The most valuable gift that the Church can offer to the bewildered and restless world of our time is to form within it Christians who are confirmed in what is essential and who are humbly joyful in their faith<sup>4</sup>.

When he said that all pastoral initiatives must be founded on holiness<sup>5</sup> Pope John Paul was not speaking of 'holiness' as a purely private matter between the person and God. It is true that everything in the Church exists to bring about the holiness of its members. It is true that all the visible structures, the liturgy and the rules exist only to serve that purpose. But that does not at all mean that the structures of the Church are meant to serve an individualistic, private piety. Being united more closely to Christ, being holy, means having a closer union with Christ's body – that is with his brothers and sisters. He is the Truth who leads us to the unity to which the human race is called in him. The scholastics and the Greeks talked about the Transcendentals – the qualities that are unlimited in themselves and can exist in an infinite way – Beauty, Truth, Goodness and Unity. That is the infinite reality we are called to share.

#### **SAVED AS A PEOPLE**

Holiness has to do with a person's relationship with God, but that relationship has an inescapable reference to, and makes inevitable demands about, how we relate to one another. *Lumen Gentium* points out that God "willed to make women and men holy and to save them, not as individuals without any bond between them, but rather to make them into a people who might acknowledge him and serve him in holiness"<sup>6</sup>.

Jean Marie Tillard the great Dominican theologian and outstanding ecumenist wrote much about the Church as communion. He speaks of the passage in I Peter 2:4-10 where we are called a chosen race and a royal priesthood – what Tillard calls 'the priestly community of the king', offering spiritual sacrifices to God:

The context indicates that these sacrifices are not primarily liturgical cultic actions but the existential acts of the holy life of this community. Its communion comes fundamentally from the Spirit, and it serves God in the daily actions of its members. Through the 'sanctification of the Spirit' [see 1:2], the sacrifice of Christ [see 1:19; 2:21-25] bears the community's fruits of the New Covenant. Hence, it is from the people *as such* that the sacrifice which pleases and glorifies God, the sacrifice of holiness, ascends to God<sup>7</sup>.

The idea that we are saved as a people is particularly central to Christianity. We believe that being saved means becoming branches of Christ the vine, and members of his body. The same passage of I Peter begins by calling us to come to the living stone, who is Christ, "and like living stones be yourselves built into a spiritual house".

But the individual is a living stone of the 'spiritual house' only by remaining bonded to the others and acting with the awareness of this bond, powered by the grace which incorporates him or her into the 'holy nation' the 'priestly community'. The church... has for its flesh the network of mutual relationships created between the baptised by the 'spirit of glory which is the Spirit of God' (4:4)<sup>8</sup>.

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<sup>4</sup> *Catechesi Tradendae* 61.

<sup>5</sup> *Novo Millennio Ineunte*, 30.

<sup>6</sup> VATICAN II, *Lumen Gentium*, 9.

<sup>7</sup> TILLARD, J.-M.-R., *Flesh of the Church, Flesh of Christ*, Liturgical Press, Collegeville, 2001, pp. 22,23.

<sup>8</sup> *Flesh of the Church, Flesh of Christ*, pp. 23, 24.

This has particular relevance to the very core of the priestly ministry and the source and summit of all Christian living – the celebration of the Eucharist. The Synod of Bishops last year had as its title *The Eucharist: Source and Summit of the Life and Mission of the Church*. The Eucharist is the summit and source of this life of Christ's Body, the whole Christ, vine and branches, and it is an action of Christ and of the whole community. In fact, as one author puts it, the words summit and source, applied to the Eucharist, are not metaphors, "they are names for Christ and speak of what he does in his community"<sup>9</sup>.

The grace of the Eucharist, as was pointed out several times during the Synod [those who learned their theology long ago may remember the term *res sacramenti*] is not, as you might expect, the personal holiness of the individual or the real presence of Christ. It is 'the unity of the mystical body'<sup>10</sup>, the unity of the body of Christ. A modern theologian put it like this:

In the Eucharist, it is the real presence of Christ that constitutes the immediate and certain efficacy of the sacrament. [It can be accounted for only in terms of the power of the risen Christ,] but its whole purpose lies in the community, which Christ comes to form as his body, which was present in him on Calvary and which is now to fill up what is lacking from his sufferings so that it may come to be with him in glory<sup>11</sup>.

St Augustine points out that we celebrate the mystery which we are, the Body of Christ:

If, therefore, you are the Body of Christ and his members, your mystery is presented at the table of the Lord: you receive your mystery. To that which you are, you answer: 'Amen'; and by answering you subscribe to it. For you hear: 'The Body of Christ!' and you answer: 'Amen!' Be a member of Christ's Body so that your 'Amen' may be the truth<sup>12</sup>.

The priest is a builder of that communion because the entire priestly ministry is about building up the Body of Christ. Liturgical, sacramental ministry, preaching of the Word, not only in the Eucharist, but in baptisms, weddings, reconciliation and the anointing of the sick welcomes the newly baptised into the life of the Church, recognises and supports the role of adult members of the Church as married people or as sick people, reconciles them with the community after sin, and so deepens their belonging to the Body of Christ. It would be hard to overstate the importance of this.

## **STRUCTURE AND COMMUNION**

The Church is not simply a structure; it is a communion or community. It is worth asking ourselves why these words have such a different ring for us. The distinction between a structure on the one hand and a communion on the other is not clear-cut. Every structure contains people, who may, on occasion, turn out to be very warm and caring neighbours. Every community, however loving and spontaneous, has a structure; otherwise it would descend into total chaos.

Nevertheless it is obvious that sometimes one element dominates. Sometimes it seems clear that the structure is there simply to serve the organic unity of the group. This would be the case, for instance, in a happy family. There is some kind of order about who gets to shave first in the morning or about who tidies up after meals, but at least for the most part, these things do not damage the sense of being a family but rather protect and foster it.

In other situations, however, the structure is unresponsive and alienating, as if people were meant to serve the structure rather than vice versa. Visiting a hospital for instance, I am often struck by a phrase that patients use. They say, "The doctors are very pleased with me" – almost as if they were proud that they had fitted well into the complex machine of the hospital and were hoping that they would not be too much trouble for the staff.

When the sense of structure is dominant people feel they are held together by regulations that are often seen as burdensome or arbitrary. The purposes of the structure seem external, alien, to their deepest concerns and interests – their family life, their religious and moral convictions. A structure serves only limited purposes; it is rarely seen as having anything to

<sup>9</sup> O'NEILL, C., O.P., *Sacramental Realism*, Dominican Publications, Dublin 1983, p.82.

<sup>10</sup> AQUINAS, *Summa Theologiae*, III q 73 a2 *sed contra*, q73 a3c, q80 a 4c.

<sup>11</sup> *Sacramental Realism*, p.210.

<sup>12</sup> ST AUGUSTINE, *Sermon 272*.

do with the meaning of one's life. Is that, perhaps, why people seem to be increasingly indifferent to politics? When operating within a structure, a person may often feel, 'Nobody here really knows me; nobody here really wants to know me!'

The hospital patients, anxious not to be a nuisance, or to disrupt the smooth running of the frighteningly unfamiliar institution into which they have been thrown, do not feel part of the hospital community but see themselves as having been inserted into a machine whose working they do not understand. Is that how many members feel about the Church?

Even the most vibrant, caring community can look like a structure to people who have little understanding of the spirit that unites and inspires it. If they have no personal involvement, they cannot really know what makes the community tick. That is perhaps why one of the most fraught aspects for a couple deciding to get married is that each of the partners, faces the prospect of becoming a member of a strange family. It is one thing when people, all of whom are strangers, become friends, but it is quite another to enter into an already formed network of family relationships! I suspect many people, including some members, look on the Church a bit like prospective in-laws with a kind of incomprehension, fascination and repulsion, as a place of strange beliefs and rituals. Many are puzzled about why being a member of the Church can possibly seem so important to what otherwise appear to be fairly sane people.

On the other hand, the sense of community is dominant when people share a common vision, common history, common interests and common goals and feel fully involved and linked in a kind of 'family' where each person matters. The visions and the goals are not alien; they are one's own vision and goals. The mark of community is that a person participates in it with his or her whole self along with others who are similarly involved. Being part of a community has to do with who one is; it is not just about what one has or does or what it can enable you to have or do. A community lives not through regulations but through relationships.

One of the great challenges facing the ministry of priests in these times is that people, both within the Church and outside it, see it more as a structure than as a community.

In fact, if the Church were primarily a structure, it would be unintelligible. The idea of communion was a "central and fundamental"<sup>13</sup> one in the teaching of the Second Vatican Council on the Church.

### **COUNTERBALANCING THE HIDDEN CULTURE**

But in our situation in history all of this has a particular urgency. Those of us who lived through the last half of the twentieth century in Ireland will know that one enormous change has been that the surrounding culture is no longer a living Catholic community. There are, of course Catholic institutions and events, but society carries on for the most part with no reference to religious truths or religious values.

Often the most powerful forces in any culture are those elements which are simply taken for granted, not spoken about, assumed to be self-evident. We operate for most of the time in a culture which assumes that religion is not relevant to most of the things we do – to the economy, to the law (because it would be wrong to force our ideas on others), to politics, to recreation, to work, even for the most part to family life (what business has the Church in people's bedrooms?)

Obviously we have to think carefully about how religion should influence these areas – certainly not by way of coercion or intolerance or producing purely theoretical answers that fail to respond to the reality that exists. But, on the other hand to say that, for instance, 'religion should have nothing to do with politics' is to misunderstand the very nature of religion. For a Christian, and indeed for a Muslim or a Jew, God is God of every moment and every place and every event. There can be nothing in my life which is without relevance to my relationship with God. There is no exercise of freedom and decision making for which we are not answerable to God. Loving God with all my heart and soul and might means loving him in *everything* I do.

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<sup>13</sup> EXTRAORDINARY SYNOD OF BISHOPS 1985. *The Final Report* (C) 1.

If we who are believers act unthinkingly on the basis that religion is irrelevant to most of aspects of life, we are failing to recognise God as God of the universe. To put it bluntly, if we believe that the options we take in an election, or the life style choices we make, have nothing do with what Jesus tells us about serving or refusing to serve him in the least of his brothers and sisters, we are very much mistaken. Culture is the helps us to make sense of life; it is our link to the traditions which formed us; it gives us a sense of identity. Without a culture, a language and a pattern of meaning that we share with others, we would never develop. But our culture can also limit us. Michael Paul Gallagher in one of his books uses a striking image. Culture, he says, is like a womb in which we live without being aware of a world outside<sup>14</sup>. That can happen if a person has no experience of other cultures and therefore presumes that what he knows is the only possible way. When that happens, things in his culture, which may well be very different in other cultures, are mistakenly taken to be self-evident and unchangeable. It can also happen when a person is aware of other cultures and regards them as inferior to his own in every way.

Our danger is that we live much of our lives in a culture which tells us that the place for God and religion, if any, is in our private lives.

One startling example of this is when a crowd of young people go to Lourdes or to the World Youth Day, or even a retreat, they change. And the change is not something imposed on them – that they have to be on their best behaviour. They don't feel limited and restricted but rather liberated – not all of them, and certainly not all of them straight away, but they feel liberated to express a deep dimension of themselves that is otherwise suppressed. It is a remarkable thing to see and what it means is, I believe, that they know that somewhere the secularised culture sells them short; there is more to them than this. In such events they can express it.

The problem is to find any such experience on an ongoing basis. An individual cannot be a counter culture; only a community can do that. In the Church, we are in community, in communion, We journey towards our salvation not as individuals without any bond between us, but having been made into a people.

I began with some scepticism of the 'Movements' – Neo-Catechumenate, Communion and Liberation and so on because of the danger of becoming a 'church within a church'. I do however, increasingly recognise the important insight that in a culture which relegates religion to the private sphere, we do need communities in which to live our faith and that parishes do not seem to be able to the that. But I believe that there could be great value in trying to develop these tapping into our own traditions. I think of *Muintearas Íosa* in Limerick – for which I claim no credit since it was there long before me. In its 27 years it has proved the value of building on its three pillars of *Faillte, Foghlaim agus Guí*.

#### **THE CHURCH IS THE COMMUNION**

The Church is not just a communion but the communion. The vision, goals and interests which unite us are personal and deep rooted; they are quite simply the meaning of our lives. And that meaning is not just something we have agreed on among ourselves; it is a free gift of God; it is a meaning beyond anything we could have created, hoped for or imagined. It is the source of the deep amazement and wonder that we experience when we see ourselves in the light of the creation and redemption<sup>15</sup>. It is inscribed in our being. Our hearts are restless until we rest in its fulfilment.

The ultimate meaning of life is about mutual, intertwining relationships: "On that day you will know that I am in my Father and you in me and I in you" (Jn 14:20). "That they may all be one. As you, Father, are in me and I am in you" (Jn 17:21). It is about relationships which are not anonymous or half-hearted. It is about loving God with our whole heart and soul and might and our neighbour as ourselves. The fundamental reality of the universe is a God who is the relationship of Persons. Our lives come from that reality and return to it.

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<sup>14</sup> GALLAGHER, M.P., *Clashing Symbols*, Darton, Longman and Todd, 1977, pp. 7,8.

<sup>15</sup> JOHN PAUL II, *Redemptor Hominis* 10.

Unfortunately, our liturgies are often not perceived as having to do with deep relationships, because we do not think clearly enough about what we are doing. We begin every Mass by acknowledging that we are sinners. By participating in any liturgy we are recognising that we are in no way self-sufficient, but are utterly dependent on the totally undeserved mercy of God. When we take part in the worship of God, we are also recognising that we are mortal. If we began to realise what we are acknowledging “to almighty God and to you my brothers and sisters” we might see that there is no context in which we are so honest, so real, so open and so vulnerable in the sight of one another – if we genuinely mean what we say!

We come to say to God and one another that this is the meaning of our lives, that there is nothing more important than what we are celebrating, that all the things that occupy our time and attention, however important, are part of what Saint Paul meant when he said: “I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord... I regard them as rubbish, in order that I may gain Christ and be found in him” (Phil 2:8,9).

In the Eucharist, we are in the presence of the truth which gives meaning to the whole of human history. Christ is present in the very act of offering himself to the Father and in being raised to the life beyond death. This is the point at which the healing of the world takes place: “It is his great victory over sin and death – a victory which he communicates to us”<sup>16</sup>. The Eucharist is a celebration of the love of God – stronger than suffering, betrayal, injustice, and death, stronger than anything that can frighten us, anything that can diminish us.

### **FACING OUR WEAKNESS**

In the light of that truth made present in the Eucharist, we can face the weakness of our own resources and the emptiness of the alternative sources of human happiness offered by materialism and consumerism. Happiness does not in the end lie in wealth or power or social standing. These have their own importance, but if they are turned into the goals of human life they become empty and powerless idols which enslave us rather than set us free. Happiness is much more than they can offer. It is freedom from evil and weakness and betrayal and death in the glorious life into which Jesus has led the way.

In the Eucharist we celebrate who we really are. We are people who seek to follow Christ into a new creation, filled with the Holy Spirit who unites us to one another and to Christ, giving thanks to God the Father. That is what the Eucharist fundamentally is; that is what the fundamental meaning of human life is. The gathering of the Christian community to celebrate the Eucharist is “the summit toward which the activity of the Church is directed and the source from which all her power flows”<sup>17</sup>.

None of this eases the experience of brokenness. In some ways it highlights the pain. The Last Supper was celebrated under the shadow of Cross, ‘on the night before he suffered’. Jesus went out and pleaded that the chalice might pass while his sweat fell like drops of blood. So it would be very odd to think that Jesus was offering his followers a way of avoiding suffering. He is offering an example of total self-giving to his Father whatever the cost.

What he is offering to us, and what is present in the Eucharist, is his total trust in his Father, the victory which that brought and the promise to return to take us to himself (Jn 14:3). It is the communion of Father and Son in the eternal flow of the life of the Blessed Trinity – the Father pouring his whole life into the Son and the Son returning that life without reserve all in the unity of the Holy Spirit.

Like the grain of wheat that dies, we enter the new creation by letting go, by entrusting ourselves, by entering wholeheartedly into that communion of unconditional love. That is what the Eucharist celebrates. That is how it expresses the final healing of our broken world.

In fact, everything that will happen until the end of the world will be no more than an extension and unfolding of what happened when the battered body of the crucified Lord was raised by the power of the Spirit for all humanity<sup>18</sup>.

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<sup>16</sup> JOHN PAUL II, Homily in Phoenix Park, Dublin, 29 September 1979.

<sup>17</sup> VATICAN II, *Sacrosanctum Concilium* [Constitution on the Sacred Liturgy], 10

<sup>18</sup> JOHN PAUL II, *Dies Domini* [On Keeping the Lord’s Day], 75.

## THE DESTINY OF THE HUMAN FAMILY

The new creation, which we touch in the Eucharist, is also the fulfilment of our relationship with all of our brothers and sisters. It is a vision so rich and so full of promise that we will spend our lives only on the fringes of it and glimpsing the wonder of it. As St Paul puts it, "Now we see in a mirror, dimly, but then we will see face to face" (1 Cor 13:12). We will see clearly only in the kingdom prepared for us since the foundation of the world.

One of the great advances in our world has been in the sphere of communications. We can see, on our television screens places we will probably never visit; we can see and hear people we will probably never meet, whose culture and language seem strange to us. We can see disasters like the Asian tsunami almost as they happen – hardly anything occurs in the world that is not captured by a camcorder or a camera phone.

We cannot even begin to imagine all of that family, gathered around God our Father and Christ our Brother, united by the Spirit who is God's infinite love. What will it mean, in God's house, when all these people, in all the variety of their individual personalities, their experiences, their cultures, their gifts, will be at home together? Everything that they bring will be part of the wonder of God's creation, which we will rejoice in and share.

When a person goes abroad, learns the language, the customs and the history of another people, comes to feel at home in a new culture, he or she acquires a fresh perspective on the world, including a whole new appreciation of what is distinctive and valuable in his or her own culture. This can enable someone to grow enormously as a person.

That is a tiny glimpse of the kingdom of God, where all cultures will be at home, and all of us at home in them. The art, the struggles, the achievements, the courage, the generosity of individuals and societies will all be part of the richness of our Father's house. That vision expands our horizons leaves us realising the vastness of the promise of God.

When we add the dimension of time, we realise that we are not talking just about the achievements of this era in history. We are talking of every human achievement of every age, past, present and future, from the person who invented the wheel or who drew the first picture to people who will, one day, perhaps, explore the stars.

But that is not all. We know from sad experience that every one of these personal histories and achievements and admirable qualities is flawed and impermanent. The noblest ideals fail, the greatest generosity is flawed, the most outstanding achievements can be misused; the most perfect relationships are subject to the fear of illness and to the parting of death.

We will find in our Father's house the huge variety of human gifts and achievements, but we will also find those gifts and achievements, free from every limitation, flourishing and blossoming in ways we cannot imagine. We will see in each of those people a unique image of our God. We will rejoice in each gift and each good fruit as if it were our own. People ask, will I see my spouse, my parents, my friends again. Yes, but more than this I shall see and rejoice in the gifts of all human beings as if they were my own:

Eternal life consists in the joyful companionship of all the blessed, a companionship which is full of delight; since each one will possess all good things together with all the blessed, for they will all love one another as themselves, and, therefore, will rejoice in one another's happiness as if it were their own, and consequently the joy and gladness of one will be as great as the joy of all<sup>19</sup>.

That is the universal, eternal companionship for which we are made and for which we long. The Eucharist is a celebration of that union between humanity and God and that complete companionship among human beings. The implications of this for how we understand the priestly ministry and its role in building communion are both obvious and overwhelming:

Consequently, the nature and mission of the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships which arise from the

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<sup>19</sup> AQUINAS, *On the Creed*, xii, 20.

Blessed Trinity and are prolonged in the communion of the Church, as a sign and instrument of Christ, of communion with God and of the unity of all humanity<sup>20</sup>.

Collaborative ministry is not a technique for dealing with the shortage of priests. It is not a technique at all; it is an expression of the multiple and rich interconnection of relationships by which we are involved. If we do not see our ministry as being about something that all the brothers and sisters of Christ do together, we seriously distort it:

Priests, in common with all those who have been reborn in the font of Baptism, are brothers among brothers and sisters as members of the same body of Christ which all are commanded to build<sup>21</sup>.

All of us, priests and laity, are called equally to share in the full communion of God's life and have already begun to share in that communion. Our task as priests is to deepen that communion:

Those of us who are called to presbyteral ministry in a local church are public signs and agents of these relations of mutual love. It seems to me that this is what fundamentally gives shape to our spirituality. We are the visible signs and agents of the Trinitarian communion which is the very being of the Church<sup>22</sup>

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<sup>20</sup> JOHN PAUL II, *Pastores Dabo Vobis*, 12.

<sup>21</sup> VATICAN II, *Decree on the Ministry and Life of Priests [Presbyterorum Ordinis]*, 9.

<sup>22</sup> EDWARDS, D., in *The Spirituality of the Diocesan Priest*, ed. Cozzens, Donald B, p.83.