



Stephan P. Leher

Trilogy II

**Theologizing of a Christian
Human Rights and the Roman Catholic
Church after the Second Vatican Council**

innsbruck university press

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Institut für Systematische Theologie, Universität Innsbruck

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Table of Contents

Table of Contents	2
Introduction.....	4
References	10
1 Descriptions and pictures of central Christian faith terms.....	11
1.1 The Apostle Paul was not a migrant	11
1.2 Paul realizes bonds of mutual love and his sisters and brothers are equal partners in his ministry: Women’s ministry in the <i>Letter to the Romans</i> 16.1-16 (Mathew 2013)....	20
1.3 In 2015, the abbots and bishops of Austria refused to have refugees as their neighbors	31
1.4 The Bible and the New Testament narratives of the resurrection.....	40
1.5 Assessment of my Christian faith- and confession-sentences.....	51
1.5.1 Reading, studying and meditating Luke 19, 28 – 21, 38.....	51
1.5.2 Descriptions of the terms salvation, redemption, liberation and the history of salvation by Christians and Jews.....	73
1.5.3 Reading studying and meditating <i>Luke</i> 22, 1 – 24, 53: The Passion Narrative ..	108
References	151
Notes	155
2. A Sign of our times: Human Rights as validity condition of Christian faith claims.....	156
References	182
Notes	183
3. Speech-acts and social choices of realizing dignity	184
3.1 Listening is a possibility condition of speech-acts.....	185
3.2 Global gender gaps, dignity, and the Vatican City State in 2019	196
3.3 Self-description of the bishops, ascriptions to religious, priests and lay in the documents of the Second Vatican Council.....	212
3.3.1 Development of the texts on the bishops, the priests, the religious and the lay ..	212

3.3.2 A female voice at the Second Vatican Council and feminist female voices	244
3.3.3 Christus Dominus	304
3.3.4 Jesus acts against religious gender separation: <i>Matthew</i> 9, 20-22; <i>Mark</i> 5, 25–34; and <i>Luke</i> 8, 43–48.....	329
3.3.5 Presbyterorum Ordinis and Perfectae Caritatis.....	340
3.3.6 Optatam totius and Gravisssimum educationis.....	353
3.3.7 Decree on the Apostolate of the Laity <i>Apostolicam Actuositatem</i>	391
References	404
Notes	415
4 Conclusion.....	418
References	428
Index of Subjects	429
Index of Persons	434

Introduction

The first chapter describes central terms of the Christian faith and their use in the Bible.

The Apostle Paul is a credible testimony to the Christian faith. I investigate *Luke's* account of Paul's life before his conversion, of his conversion to the Christian faith and of Paul's account of his faith in *Acts*. I am reading *Luke's* account as a faith story, as a story made of faith-sentences. I am interested in faith-sentences as personal testimonies of a person's faith, convictions and beliefs. I am not interested and I am not capable of presenting a psychology of Paul's conversion or faith process. I am also very careful to observe the rule that we cannot say who Go'd is, but that we say what we mean when speaking of Go'd. The use of the comma in the word God shows what I want to say. *Luke* presents an account of Paul's conversion (*Acts* 9, 3-9) and he presents Paul's account of his conversion (*Acts* 22, 6-10). Emotions are important; there is no doubt about that. Nevertheless, the conversion experience of Paul is his personal experience. We take notice of the importance of this experience, because the consequences of Paul's conversion, the social choices he takes and realizes after his baptism, are important. Without Paul's life as a Christian, I would not be able to see his life as a role model for a Christian woman, man or queer and myself. Rather than the letters LGBTQI as acronym, I shall use the expression "queer" to include all non-heterosexual and gender variant people on the grounds of their non-normativity.

Paul starts confessing his faith in Jesus Christ as the "Just One" or the "Righteous one" (*Acts* 22, 17-21). Paul is empowered by a force that Jews and Christians call Holy Spirit. Paul will speak a lot about the Spirit in his *Letter to the Romans*. *Romans* 5, 5 gives the description that the Holy Spirit is the gift of Go'd's life, the pouring of Go'd's love into our hearts. The closing of *the Letter to the Romans* shows that Paul realizes social relations of mutual respect, interactions of reciprocity of equals, women, men and queer (*Romans* 16, 1-16). Paul realizes love; he does not only claim love. I present the study of a woman biblical scholar showing the important ministry of women collaborators sustaining Paul's missions all over the Mediterranean (Mathew 2013). Paul effectively realized social relations of love, bonds of mutual love, and his claims to love in *Romans* are credible because he met the condition of validity of his claim to love that is the equal dignity and freedom of all, women, men and queer.

Introduction

Two-thousand years after Paul, Catholic bishops in the rich countries of Central Europe are incapable of complying with their faith-sentences about justice, love and righteousness when facing migrant women, men and queer who are in need of help and solidarity for their basic human right of a life in dignity and security. A case study documents the sad refusal of the Austrian bishops and abbots in 2015 to accept refugees from Syria, Afghanistan and Iraq as their neighbors. Looking at the global trends of forced displacement, we have to acknowledge that 85% of the 68.5 million forcibly displaced population in 2017 were granted protection in developing regions (UNHCR 2018, 15).

With the help of the Bible, I try to describe the term resurrection. First, I turn to the stories of hope in the *Hebrew Bible*, to transformations of the Jewish hope and to the transformations of the *Hebrew Bible*, we find in the *New Testament*. Just as I was not concerned about the how of the conversion of Paul, but in Paul's confessions and social realizations of his faith, I am not concerned now about the how of the Easter-experience of the Apostles in the Gospels. With the help of biblical scholars, I describe that in the Gospels we hear suddenly and unexpectedly that the Lord has risen and is experienced as living (Gratl 2015b, 18). This happens to persons that become witnesses that the experience of the resurrection is given to them. Theology interprets this happening as a gift.

I assess my own faith experiences writing about my meditations on the Bible. The work of the theologian and exegete demands self-awareness about one's inner state of affairs. Am I capable of giving testimony of the experience of the resurrection; is the experience of the resurrection given to me too? For assessing my faith- and confession-sentences, I read, study and meditate *Luke 19, 28 – 21, 38*.

I take note of Susanne Plietzsch and her study of the early rabbinic texts from the Mishna until the Babylonian Talmud (Plietzsch 2005). The Rabbis inform my understanding of the New Testament. The exegesis of the New Testament and meditation lead to descriptions of the terms salvation, redemption, liberation and the history of salvation,

Again, I turn to reading, studying and meditating on the *Gospel of Luke. Luke 22, 1 – 24, 53* is called the Passion Narrative. In order to enter meditation on the sufferings and the death of Jesus Christ, I have to assess my own mortality. I am conscious of

Introduction

my unstable, precarious and finite condition as a organic human being and I am discussing Hans Jonas' view on the mortal human condition (Jonas 1992). Meditating on and contemplating the Passion narrative of *Luke* I am not only seeking inner peace by accepting my mortality. I also want to describe my faith in Jesus Christ, I want to show what I mean; and I show my preparations for meditation and prayer.

The second chapter turns to the claim that Human Rights are the condition of validity of claims of faith. It is important to insist on conditions of validity for claims to validity, because without discussing the social realization of claims, the claims are not valid. The realization of equal dignity, liberty and rights of all women, men and queer constitutes the condition of validity of claims to justice, to righteousness, and to love. Since the confession of Jesus Christ as the just, the righteous, the loving Son or Daughter of man resides at the center of the Christian faith, there is no coherence of faith and life if there is no justice, love and peace.

I spell out the triad of steps of discourse theory according to their realization in speech-acts. I describe speech-acts as the realization of the art of relating to each other by speaking and listening. The speech-act consists of a speaker who affirms a claim. The listener tries to understand and describe the claim and discusses the condition of validity and the range of validity for the claim. Since the scope of the condition of validity of Catholic faith-sentences has to concern the whole life of the Church and not only my personal faith-sentences, I turn to the *Code of Canon Law* for describing the scope of the condition of validity for my faith-claims as a Christian of the Roman Catholic Church. I describe where the *Code of Canon Law* of the Roman Catholic Church does not realize the rule of Human Rights law according to the Universal Declaration of Human Rights (UDHR).

I document that the underground Catholic Church in Communist Czechoslovakia ordained women priests and married men as priests and bishops for pastoral reasons. The realization of Human Rights in the Catholic Church is possible. Women in the Anglican Church are successful in the fight against the discrimination of women within their Church. *The Lund Declaration* of 2007 of the Lutheran World Federation presents a theological argumentation from the ministry and government of the Church to end discrimination of women and makes it very clear that the ordained public ministry of word and sacrament is a gift from God to the whole church (Neuenfeldt and Rendon 2016). Heribert Franz Köck, the distinguished Austrian canonist fighting for the

Introduction

observance of Human Rights within the Catholic Church, analyses the Roman Catholic Church's resistance to turn away from absolutist monarchic rule and powers (Köck 2018). I document that since the nineteenth century the Roman Catholic Church is incapable of studying, understanding and adapting to evolving theories of justice. Even theologians like Karl Rahner (1904-1984), who had studied the philosophers of the Enlightenment, do not find a way of acknowledging that the individual person is the bearer or holder of individual rights in any society and therefore in a church rightly considered as a society. The Roman Catholic Church still does not have an ecclesiology of dialogues and discourses with speech-acts that respect and realize the equal dignity, freedom and rights of the speakers and listeners. I understand Human Rights as the social realization of Christian love, peace and justice according to the Gospel of Jesus Christ. For the believer and the non-believer, Human Rights are the response to a particular situation of the contemporary world.

In the third chapter I reflect on the importance of emotions for social success or failure. Behavioral economics study the interactions during decision-making and affirm that emotions serve our basic interests (Winter 2015, 14). I am taking emotions very serious as fundamental elements of our integrity and as indicators for assessing integrity and the violation of integrity. The documentation of contemporary social and cultural structures of discrimination of women, men and queer is an empathic reaction to suffering.

I document global gender gaps and the gender gaps in Vatican City State and the Roman Catholic Church. One of the causes of systematic discrimination and abuse of power within the Roman Catholic Church is her governance as an absolute monarchy. The US political scientist Thomas Reese, studied how the Vatican functions as an absolute monarchy (Reese 1969). I use his descriptions, because as a Jesuit priest, he arouses little suspicion being critical of the pope and yet, his analysis is devastating. He assesses "Loyalty to the pope and to church teaching is a sine qua non of working in the Vatican" (ibid.: 165). Loyalty to the pope leads to the systematic failure of the Roman Catholic Church and the Vatican in dealing with sexual abuse and abuse of power by priests and bishops.

I describe the history of documents of the Second Vatican Council that are responsible for realizing the discrimination of the faithful by educating a hierarchy that is not accountable for violating basic Human Rights of the faithful women, men and queer. I

Introduction

analyze the following decrees. *The Decree concerning the pastoral office of bishops in the Church Christus Dominus*. The *Decree on the ministry and life of priests Presbyterorum Ordinis*, the *Decree on the adaptation and renewal of religious life Perfectae Caritatis*, the *Decree on the formation of priests Optatam totius*, the *Decree on Christian Education Gravisssimum educationis* and finally the *Decree on the Apostolate of the Laity Apostolicam Actuositatem*.

Sister Mary Luke Tobin (1908–2006), one of fifteen women auditors who got invited to the Second Vatican Council in the fall of 1964 affirms that the Council fathers had not understood “the injustice in the church’s attitude toward and treatment of women” (Tobin 1986). I describe the fight of Tobin and of the *Leadership Conference of Women Religious* in the US for the end of women discrimination within the Roman Catholic Church and I document the failure of this enterprise. I describe the first efforts of feminist women theologians and the analysis of contemporary women theologians assessing in their studies that sexual violence and violence “stemmed from the church’s all-male hierarchy and its patriarchal doctrines” (Coblentz and Jacobs 2018, 554). I document that in 2018 a few Bishops` Conferences acknowledge the connection between the gendered hierarchy and the sexual and psychological abuse of children and youths as does the 2017 *Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse*. Many associations of women theologians around the world are claiming equal dignity, freedom and rights for all women on this earth, but in 2018, no Catholic women association demands the rule of Human Rights law within the Roman Catholic Church itself.

I describe elements of my individual process for empowering oneself to realizing one’s dignity because if I cannot assess my dignity, I cannot write credibly about dignity at all. A mutual relationship of intimacy sustains integrity and for thousands of years, works of art testify to the fight for integrity. I get a woman’s point of view on the transformative power of dignity (Martín Alcoff 2006).

I analyze the lack of institutional equality of dignity, freedom and rights, and the justification of this discrimination of women, men and queer according to documents of the Second Vatican Council that are dedicated to the description of the functions of the hierarchy that is the bishops, priests and persons of religious life. The analysis of the above-mentioned documents of the Second Vatican Council shows that there is no theology of the personal integrity of women, men and queer in these decrees of the

Introduction

Second Vatican Council. Equal dignity, freedom and rights of all women, men and queer Catholics is not realized in the Catholic Church. The fulfillment of the condition of validity of the threefold commandment of love (love of oneself, love of the neighbor and love of Go'd) that Jesus Christ confided to his disciples, that is the social realization of dignity, remains to be fully realized within the Catholic Church. Only two of the sixteen documents of the Second Vatican Council refer to the threefold commandment of love of Jesus Christ. *The Pastoral Constitution on the Church in the Modern World Gaudium et Spes* has three footnotes that refer to the threefold commandment of love. *The Decree on the Apostolate of Laity Apostolicam Actuositatem. Apostolicam Actuositatem* 8 speaks of love as element of the apostolate of the lay and refers to *Matthew* 22, 37–40 affirming: “The greatest commandment in the law is to love God with one’s whole heart and one’s neighbor as oneself” (*Apostolicam Actuositatem* 8, 2). It is characteristic for the whole Second Vatican Council to cite the threefold commandment of love, but then to refer exclusively to the twofold commandment of Christ, that is to the commandment to love Go'd and one’s neighbor. The Council fathers do not take self-love seriously as a commandment of Christ. They forget to ask how it is possible to love one’s neighbor and Go'd, if one does not love oneself? There is no theology of the personal integrity of women, men and queer in the Second Vatican Council based on self-love and dignity.

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1 Descriptions and pictures of central Christian faith terms

1.1 The Apostle Paul was not a migrant

An international migrant is a person who is living in a country other than his or her country of birth (United Nations, Department of Economic and Social Affairs, Population Division 2017, 3). At first glance, it does not make much sense to introduce the Apostle Paul in connection with international migration. Paul was a citizen of the Roman Empire and lived in the first century CE. His country of birth was not today's nation state Turkey but the province Cilicia within the Roman Empire. *Acts* 21, 39 presents Paul's answer to the tribune of the cohort in Jerusalem who arrested him before the Temple and saved him from the mob who wanted to kill him: "I am a Jew and a citizen of the well-known city of Tarsus in Cilicia" (*New Jerusalem Bible* 1999). I use the data and information on the Apostle Paul that I take from the historians and exegetes to imagine and picture Paul's life. These elements are supposed to give me some idea on events in Paul's life for the purpose of a vague orientation. Chronological reconstruction efforts suggest that Paul got arrested in Jerusalem in the spring of 59 CE. In about 61 and 62 he travelled as a prisoner of the Roman authority from Caesarea to Rome where he was placed under house arrest. When in 64 Emperor Nero started the first persecution of Christians, Paul's life was ended under the sword (Rowley 1997, 12). It is absolutely up to the experts to work and continue to work on the chronology of Paul's life. It is also up to the exegetes and historians to check the narrative of *Acts* on Paul in the search for data that can be affirmed by hard facts that are required by history, archeology and cultural sciences studying the Umwelt of Paul.

In 1905, an inscription was found in Delphi that contains the letter of the Emperor Claudius to the city of Delphi and mentions the proconsul Gallio as being in office in Corinth during the 26th imperial acclamation that is according to the expert in 51 CE (Lohse 1996, 53). Reading this fact together with *Acts* 18, 12 where we read that the Jews brought Paul before the tribunal of "Gallio, the proconsul of Achaia", we are allowed to suppose that Paul left Corinth around the summer of 51 CE (*ibid.*). Still working with the data from the inscription and following the narrative on Paul in *Acts* the theologian and exegete Lohse calculates Paul's conversion, or the conversion of Saul to Paul, to have been the year 32 CE and supposes Jesus death in 30 CE (*ibid.*). In *Acts* 8, 58, we hear of Saul as a persecutor in connection with the stoning of

1 Descriptions and pictures of central Christian faith terms

Stephen: "The witnesses put down their clothes at the feet of a young man called Saul". In *Acts* 9, 1-2, we read that Saul asked the high priest in Jerusalem "for letters addressed to the synagogues in Damascus that would authorize him to arrest and take to Jerusalem any followers of the Way, men or women, that he might find". Paul never denied that he was a prosecutor of the followers of the "new Way" that is the Christians. *Luke* narrates in *Acts* 22, 3-5 Paul's first speech of defense before the Jews in Jerusalem as a prisoner of the tribune: "I am a Jew", Paul said, "and was born at Tarsus in Cilicia. I was brought up here in this city. It was under Gamaliel that I studied and was taught the exact observance of the Law of our ancestors. In fact, I was as full of duty towards God as you all are today. I even persecuted this Way to the death and sent women as well as men to prison in chains as the high priest and the whole council of elders can testify. I even received letters from them to the brothers in Damascus, which I took with me when I set off to bring prisoners back from there to Jerusalem for punishment". In his second speech of defense before the high priest and the chief priests and the Sanhedrin made up of Sadducees and Pharisees, Paul affirms in *Acts* 23, 6: "Brothers, I am a Pharisee and the son of Pharisees".

In *Acts* 22, 6-10, *Luke* narrates Paul's account of his conversion:

"It happened that I was on that journey nearly at Damascus when in the middle of the day a bright light from heaven suddenly shone round me. I fell to the ground and heard a voice saying, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you Lord?' and he said to me, 'I am Jesus the Nazarene, whom you are persecuting.' The people with me saw the light but did not hear the voice which spoke to me. I said, 'What am I to do, Lord?' The Lord answered, 'Get up and go into Damascus, and there you will be told what you have been appointed to do.'"

The important fact for me in the narrative of Paul's conversion in *Acts* is Paul's changing of faith and world-view. He started testifying and confessing that Jesus Christ was the Lord. A famous and acknowledged Jewish authority that is rabbi Gamaliel had educated Saul. Saul's Umwelt is the Jewish faith, the *Hebrew Bible*, the Torah, the Prophets and the Psalms, the temple in Jerusalem and the institutions of the Jewish religion. Saul was also familiar with the Christians; his faith commanded him to persecute them. Saul was certainly familiar with the prophet Jesus. The young Saul was a contemporary of Jesus' teaching and healing although he never met Jesus in person. Saul considered it a blasphemy, the most terrible of all sins, to proclaim this

1 Descriptions and pictures of central Christian faith terms

Jesus the Messiah of the Holy One. “Yahweh, the redeemer, the Holy One of Israel” (*Isaiah* 49, 7), the One who speaks to Isaiah: “I shall make you a light to the nations, so that my salvation may reach the remotest parts of the earth” (*Isaiah* 49, 6) and the confession of Jesus Christ as the Lord for Saul is a contradiction, it is impossible. The experience of the conversion of Saul to Paul says that all of a sudden Paul was embracing the belief that Jesus Christ is the Lord. He was embracing this belief, he was holding to this belief, confessing this belief, this belief became the bedrock of his world-view and spirituality; he started “calling the name of Jesus Christ” (*Acts* 22, 16). That is the message of Luke’s narrative. Paul’s conversion as depicted here is as if he changed his mind set concerning his religious convictions and beliefs. In *Acts* 13, 44-47 Luke tells of the turning away of Paul and his companion Barnabas from preaching to the Jews and approaching the gentiles. Paul and Barnabas now identify themselves with the words of Yahweh to Isaiah, who is “despised and detested by the nation” of Israel (*Isaiah* 49, 7). Having been rejected by the Jews, Paul and Barnabas claim Yahweh’s promise, “I shall make you a light to the nations so that my salvation may reach the remotest parts of the earth” (*Isaiah* 49, 6) will come true in their preaching of Jesus Christ to the gentiles. We read in *Acts* 13, 47: “I have made you a light to the nations, so that my salvation may reach the remotest parts of the earth”. *Luke* used the expression *light* to describe Paul’s conversions and *Luke* uses the term *light* again when speaking of Paul’s mission. Paul is no longer blind and sees again, and, above all, he has himself become “a light to the nations”. The narrative associates this light with salvation and the claim that the Lord operates salvation; His salvation reaches the gentiles through Paul and Barnabas. From the point of view of the Jews, this appropriation of the Old Testament in the name of Jesus Christ is blasphemy and to be punished with the death penalty. From the point of view of the Christians, this appropriation of the Old Testament in the name of Jesus Christ is the result of being empowered by the Holy Spirit. Today the question has to be asked: Is it legitimate of the Christians to take the Old Testament and to refer every possible verse to Jesus Christ? Paul’s answer to this question in the letter to the Romans was accepted by the Catholic Christians only two thousand years later.

The psychology of the conversion that tries to reconstruct what happened to Paul on the way to Damascus is of great interest for the readers of the narrative in the twenty-first century. Therefore, it is very important to tell the modern reader of *Acts* that we are not able to tell from the narrative what the psychological perspective of Paul’s

1 Descriptions and pictures of central Christian faith terms

experience was. We have to bear in mind that in the first century CE the term psychology was not part of common language yet. Nevertheless, it is legitimate to inquire into the emotional part of Paul's conversion experience. "Emotions provide experiences with individual meaning and determine how we remember things and what we remember" (Aichhorn and Kronberger 2012, 515). Emotions are the glue for personal relationships and "emotions and the physical body are one inseparable unit" (ibid.). The picture of Paul's blindness in the narrative of *Acts* tells me that we better do not describe Paul's experience in the terms of a personal relationship with Jesus Christ. Natural sight, physical vision, is a possibility condition for personal relationship and the narrative insists on Paul's physical blindness. Natural sight is an important factor in the development of a child's personality and identity (ibid.). "Visual experiences play an important role in the first year of life" (ibid.: 517). The face-to-face transactions between the baby and the mother's face constitute an important part of the mother-child dyad. The interaction of reciprocal influences are regulated by emotions, form the child's identity and constitute the basis for her or his later interactions with individuals and personal relationships (ibid.: 515). Describing with the help of the narrative of *Acts* the conversion experience of Paul does not allow to speak of a personal relationship according to the understanding of psychology. Empathy, the emotional understanding of another person, fear, anger, happiness, disgust, contempt are part of one's emotions and experiences. It is hard work to learn to identify one's emotions, to accept them, to speak about them and to integrate them to ensure physical, psychic, social, cultural, economic and spiritual integrity. If a person does not tell us about the state of her emotions and if we do not see the person, we cannot know or guess her emotional state. A woman or man is able speak about her or his emotions. The narrative of Paul's blindness for my theologizing constitutes yet another argument for not conceiving the relation of women and men with Jesus Christ as a social relationship. The picture of blindness in Paul's faith experience makes it clear that there is outer Jesus Christ experience, the experience of Jesus Christ is not part of the Umwelt of Paul but of his interiority, there is pure consciousness, there is self-consciousness and the experience concerns the constitution of personal world-view and faith. The theologians have to learn to accept the knowledge of the sciences of psychology and neuro-sciences and have to be ready to reflect on the consequences of their speaking of Go'd and Jesus Christ. The narratives of the Sacred Scripture

1 Descriptions and pictures of central Christian faith terms

constitute a great school of how to express what one means when speaking about Go'd or Jesus Christ for what they show and say.

First, the narrative of Luke is important for what it shows. An important fact that I take from the narrative is Paul addressing the voice as "Lord". He acknowledges Jesus as Christ and the Lord. From the point of the narrative, this shows that the conversion is happening or had already happened. Already in *Acts* 9, 3-9, *Luke* had given his account of the conversion of Saul. Logically, the third person singular is used to narrate Paul's experience. In *Acts* 22, Luke lets Paul narrate his experience. Paul uses the first person singular. The words of the voice speaking to Paul and Paul's question in both narratives are almost identical.

Both narratives speak of a "light from heaven". In *Acts* 9, 3, we read: "...suddenly a light from heaven shone all round him" and *Acts* 22, 6 reads: "... a bright light from heaven suddenly shone round me". The narrative that speaks of a light from heaven shows that we are not told of a light we normally perceive as daylight. The narrative clearly states that Paul had lost his powers of vision and shows that Paul was profoundly absorbed with an experience that concerned only him and his consciousness. The narrative confirms the exclusive and particular character of the event that touches Paul by claiming that "the men travelling with Saul stood there speechless, for though they heard the voice they could see no one" (*Acts* 9, 7). In *Acts* 22, 9 the narrative makes Paul say: "The people with me saw the light but did not hear the voice which spoke to me". We are not told what the men travelling with Saul saw or heard. Both narratives (*Acts* 9, 8 and *Acts* 22, 11) identically report what followed for them after witnessing Paul's experience: They had to lead the blind Paul by the hand to Damascus. In *Acts* 22, 11, the blindness is not literally caused by the brightness of the light but by the glory of the light. The term "glory" is usually used only to address Go'd. I am thinking therefore of the possibility of legitimately arguing that the narrative of *Luke* uses the term "glory" to indicate that what is happening to Paul is Go'd's initiative. The Septuagint translates the Hebrew word *kebod* with "glory". In *Exodus* 16, 10 the "glory of God appeared in the cloud", in *Leviticus* 9, 23 "the glory of the Lord appeared to all the people", and we find the term "glory of the Lord" with the prophets and in the *New Testament*. God may speak out of the cloud (*Exodus* 24, 16), the glory of the Lord appeared in the cloud but neither Moses nor any other Israelite or Christian ever got to see the invisible God. We read in *Dei Verbum* 2 that for the

1 Descriptions and pictures of central Christian faith terms

Christians the revelation of “the invisible God Himself” is Jesus Christ. Luke claims that Go’d stands behind Paul’s conversion. Paul was blind during the experience that made him convert to Jesus Christ as his Lord, we read in the narrative of *Acts*. The narrative of *Acts* paints a picture of physical blindness; Paul was not able to walk to Damascus by himself. This picture of blindness in connection with the picture of Jesus Christ speaking to Paul is very useful for getting some insight into the relationship of all persons with Go’d. We had better not speak in an anthropomorphic way of Go’d and of this relationship with us, because we cannot coherently claim Go’d to be a human person. We cannot say who Go’d is, we say what we mean when speaking of Go’d.

The consequences of the conversion completely changed Paul’s life. He turned from a persecutor of the Christians to a follower of Christ, from a Jew to a Christian Jew and Paul got on a mission:

Luke narrates that a disciple of Jesus in Damascus, Ananias, had a vision concerning Saul becoming Paul. The Lord told Ananias in this vision, *Acts* 9, 15-19: “... Go, for this man is my chosen instrument to bring my name before gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for my name. Then Ananias went. He entered the house, and laid his hands on Saul and said, ‘Brother Saul, I have been sent by the Lord Jesus, who appeared to you on your way here, so that you may recover your sight and be filled with the Holy Spirit’. It was as though scales fell away from his eyes and immediately he was able to see again. So he got up and was baptized, and after taking some food he regained his strength”.

The predicted consequences of Paul’s conversion will all come true. He will become the Apostle of the Gentiles. This was not evident from the beginning of his conversion. Luke narrates that the apostles in Jerusalem were hesitant to accept Paul as a disciple of Jesus. Only after Barnabas had testified, “how the Lord had appeared to him and spoken to him on his journey, and how he had preached fearlessly at Damascus in the name of Jesus” (*Acts* 9, 27), Paul was given the same status as witness of Christ as the apostles.

Ananias “laid his hands on Saul” and spoke in the name of “the Lord Jesus, who appeared to you on your way here” (*Acts* 9, 17). Luke centers his narrative completely and coherently on the initiative of the Lord. The Lord appeared to Paul, the Lord makes Ananias bless Paul and the Lord sent Ananias to Paul so that he may “be filled with

1 Descriptions and pictures of central Christian faith terms

the Holy Spirit” and get baptized (ibid.). For Luke it is a matter of fact that the Holy Spirit is a gift offered by Go'd. We learn this from Stephen who, in his speech before getting stoned in the presence of Saul, tells his persecutors in *Acts 7*, 51-52: “You stubborn people, with uncircumcised hearts and ears. You are always resisting the Holy Spirit, just as your ancestors used to do. Can you name a single prophet your ancestors never persecuted?”

At this point, I would like to draw attention to the Second Vatican Council and *Dei Verbum*. Orthodox theologians never forgot that a comprehensive theology of the Holy Spirit is central to the transmission of the faith and encouraged the Council fathers to assess that what the Apostles “had learned through the prompting of the Holy Spirit” (*Dei Verbum 7*, 1) always has to be seen as an authentic transmission of the Gospel. *Dei Verbum 8* assesses the fundamental validity condition of the help of the Holy Spirit in the transmission of the Gospel: “This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit”.

Acts 22, 12-16 narrates the encounter of Ananias with Paul from the perspective of Paul:

“Someone called Ananias, a devout follower of the Law and highly thought of by all the Jews living there, came to me; he stood beside me and said, ‘Brother Saul, receive your sight.’ Instantly my sight came back and I was able to see him. Then he said, ‘The God of our ancestors has chosen you to know his will, to see the Upright One and hear his own voice speaking, because you are to be his witness before all humanity, testifying to what you have seen and heard. And now why delay? Hurry and be baptized and wash away your sins, calling on his name’”.

Luke's narrative of Paul's confession on his conversion makes Ananias assess that it was Go'd's initiative to choose Paul. The Go'd of Abraham wanted Paul to see and hear “the Upright One” as the *New Jerusalem Bible* translates the Greek words *ton dikaios*. Other possible translations are the “Just One” or the “Righteous one” that is Jesus Christ the Lord as we learn from the following verses (*Acts 22*, 17-21). This predicate for Jesus Christ is very important and its legitimate use is authorized as God's will in the narrative of Luke. *Luke* talks of political and religious justice; Jesus Christ teaches justice and brings justice to the world. Matthew narrates at the beginning of the Sermon on the Mount in the Beatitudes: “Blessed are those who hunger and

1 Descriptions and pictures of central Christian faith terms

thirst for uprightness: they shall have their fill” (*Matthew* 5, 6). From *Matthew* 5, 10, we know that Jesus is talking about justice in this world: “Blessed are those who are persecuted in the cause of uprightness: the kingdom of Heaven is theirs”. The Greek term that is used in both verses is *dikaíosúenae* that is justice or righteousness. Persecuting is a human activity and the church of the first centuries coherently interpreted *Matthew* 5, 6 and 10 as such. Luz refers to Gregory of Nyssa as an example of a church father who follows this interpretation of justice as a virtue that has to be realized and as the contrary of greed (Luz 1985, 210). Jesus teaches and realizes justice. When we hear of Jesus teaching and realizing justice we are not only thinking of the realization of justice in the context of Israel that is in the context of Yahweh “the God of our ancestors” as Ananias calls Him in *Acts* 22, 14 or in the context of the *New Testament*. In the Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate* 2 from 1965, we read about what “is true and holy” in the religions of the world. The Catholic Church “regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men”. As a concrete example of such a teaching of justice that reflects “Truth”, I would like to understand the Egyptian text *The Tale of the Eloquent Peasant* that was written in Egypt’s Middle Kingdom (twenty-first to seventeenth century BC) during the 12th Dynasty (twentieth to eighteenth century BC) (Jeffers 2013, 422). It is the first text of humankind that uses the term “way” in the sense of a road or street as a term for moral behavior.

From *Luke’s* narrative in *Acts* 22 we receive precious elements for describing baptism in the Christian understanding: The Christian baptism is the washing away of my sins by calling on the name of Jesus Christ. All this was Go’d’s initiative (*Acts* 22, 14-16).

Does *Luke’s* narrative present some elements for describing terms like Holy Spirit, baptism and sin that are basic terms of the Christian faith?

The narrative of Ananias laying his hands on Saul (*Acts* 9, 17) makes Paul physically see Ananias and fills him with the Holy Spirit. Paul is healed from his blindness. Paul can again enjoy his physical-psychic-social-spiritual integrity. Paul is able to say: “I am ok”. The realization of personal relationships, of the integration in a social, cultural and

1 Descriptions and pictures of central Christian faith terms

spiritual Umwelt and the sharing of the belief in Jesus Christ as the Lord of one's life, as the model for one's living and social choices are all elements that we find in the narrative that speaks of the Holy Spirit filling Paul. Baptism can be seen here as the social realization of Paul's choice to become a Christian that is the celebration and thanksgiving of Paul and for Paul becoming a member of the Christian community. In the speech of Paul it is Ananias who confirms and assesses that Go'd had empowered Paul to be His "witness before all humanity" and it is Ananias inviting Paul to get "baptized and wash away your sins, calling on his name". The Holy Spirit, baptism in the name of Jesus Christ and washing away the sins go together in the narrative. *Romans 5, 5* gives the description that the Holy Spirit is the gift of Go'd's life, the pouring of Go'd's love into our hearts.

How would I describe my state of consciousness that would correspond with the expression "I am filled with the Holy Spirit"? I would describe this state of my consciousness as an emotional equilibrium of experiencing my personal integrity, as a state of inner peace and calm and of gratitude for being empowered to call the name of Jesus Christ. I understand "calling the name of Jesus Christ" as the realization of social choices that is of speech-acts of prayer and confessions and of a Christian life. "Calling the name of Jesus Christ" according to the teaching of the Church may be described as remaining together with "the entire holy people united with their shepherds always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see *Acts 2, 42*)" (*Dei Verbum 10*). Calling the name of Jesus Christ means, "holding to, practicing and professing the heritage of faith" (*ibid.*) giving thus testimony for a life of the Spirit (*Dei Verbum 26*).

The Christian tradition calls the Holy Spirit a comforter because the state of consciousness that corresponds to the state of the Holy Spirit empowers to make social choices of love, to make choices that preserve peace, and to a way of life that is able to avoid sin and misery. The new life that is associated with the consciousness of the Holy Spirit empowers us with Go'd's love (*Romans 5, 5*) to lead a life filled with peace and love that is directly connected with Jesus Christ. In the twenty-first century, the assembled people of Go'd still pray the ninth century hymn of Rabanus Maurus "Come Creator Spirit" before realizing important choices of Christians. The Holy Spirit is attributed the function of a creator. Indeed, one can describe the order of life according to the teachings and healings of Jesus Christ as a new creation.

1 Descriptions and pictures of central Christian faith terms

Empowered with the Holy Spirit, Paul was able to realize the prophecy that Ananias had received concerning Paul. *Acts* 9, 15-19: "... Go, for this man is my chosen instrument to bring my name before gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for my name".

Acts 13 and 14 speak of the first mission of Paul. From Antioch, he will travel to Cyprus, through the Roman provinces of Pamphylia and Pisidia and return to Antioch. After having attended the Council of the Apostles (48 or 49 CE) in Jerusalem his second mission (*Acts* 15, 36 – 18, 22) will lead him from Antioch through the provinces of Cilicia, Pisidia, Galatia and Asia Minor to Macedonia. He will speak before the council of the Areopagus in Athens and continue his journey to Corinth and from there to Ephesus and back to Caesarea. His third mission (*Acts* 18, 23 – 21, 17) leads from Antioch again through Cilicia to Ephesus in Asia, again through Macedonia to Corinth and back to Philippi and along the shores of Asia, Lycia and Pamphylia back over the Mediterranean to Tyre and Jerusalem (Rowley 1997, 26–27). Persecutions, imprisonment, beatings and other difficulties with Jews, Greeks and Romans are just some of the sufferings that Paul will have to endure. Paul was a traveler, a missionary and a founder of Christian communities around the world of the Mediterranean. He was not a migrant; he was a Jewish Christian and a Roman citizen.

1.2 Paul realizes bonds of mutual love and his sisters and brothers are equal partners in his ministry: Women's ministry in the *Letter to the Romans* 16.1-16 (Mathew 2013)

Susan Mathew finds in the Pauline greetings in *Romans* an affirmation of "the mutuality of men and women in Christian ministry" that is very strong and quite exceptional (Mathew 2013, 1). The leadership roles of women mentioned in *Romans* 16, 1-16 and their ministry can be described in relation to Paul's notion of "mutual interdependence" that we find also in other letters of his. In *Romans*, Paul understands "mutuality" not only as a "relationship of reciprocal care" as the expression "one another" shows. The expression "one another" is used sixteen times in *Romans* 12-16 and the term "love" eight times (ibid.: 15). In *Romans* 16, Paul uses in his greetings "the second person plural aorist imperative" that is "greet" (in Greek: *aspásasthae*) sixteen times and the claim in *Romans* 16,16 "to greet one another with a holy kiss ... can be interpreted as

1 Descriptions and pictures of central Christian faith terms

a summation of Rom. 16, 1-16 and as a practice intended to include the entire church community" (ibid.: 1–2).

It is Paul's intention in the *Letter to the Romans* to create "unity and love among the Roman Christians" (ibid.: 2), and Susan Mathew wants to study how he empowers these women and men by coherently stating their "properly functioning gender roles" on the basis of equality and equal honor (ibid.: 10). Mathew relates the greetings in *Romans* 16, 1-16 to the notion of mutuality and love in *Romans* 12-13 and mutual recognition in *Romans* 14-15 (ibid.). Paul addresses with his greeting the Roman church. He wants to create a bond between his friends and the Roman church, between himself and the Roman church and "between the individual members of the ethnically and socially diverse Roman church" (ibid.: 4). In *Romans* 16, Paul introduces Phoebe and greets twenty-six individuals. Twenty-four are identified by name. The nine women among them are described the same way as Paul's male associates; therefore, Susan Mathew will argue, "that these women held influential positions in the church and were responsible for the leadership of Christian communities" (ibid.). Their leadership follows from their significant roles in the Christian communities that are described by Paul, always insisting on relationships of mutuality (ibid.: 16). The theological term "mutuality" is described in connection with terms like "otherness, interdependence, personhood, recovery of the community's collegiality, and partnership" (ibid.: 17). Mutual tolerance also concerns controversies about "strongly-held convictions" and the obligation of the strong to support the weak (ibid.). The norm in Roman society was to force the weak; but Paul follows the model of Jesus Christ (ibid.). Susan Mathew wants to describe Paul's model of "love-mutualism" and his strategy bringing it about hoping that it will hold the community together in conflicts and crisis (ibid.: 19).

The closing in *Romans* 15,33-16,27 is the longest of all letters of Paul "and includes two peace benedictions (15, 33; 16, 20a), a letter of recommendation (16, 1-2), two greeting lists (16, 3-16, 21-23), a hortation section (16, 17-20), and a doxology (16, 25-27)" (ibid.: 35). We do not find peace benedictions in other letter closings of Paul. We also find a doxology in the closing of the *Letter to the Philippians* (*Philippians* 4, 20). The doxology in *Romans* 16, 25-27 summarizes and reinforces main arguments of the letter that are found in earlier parts. *Romans* 16, 25a is linked with *Romans* 1, 11 and

1 Descriptions and pictures of central Christian faith terms

1, 16; with 9, 17 and 15, 13 and 15, 19. *Romans* 16, 25b-26a is linked with *Romans* 3, 21 (ibid.: 37).

The imperative “Greet each other with the holy kiss” in *Romans* 16, 16a is not limited to family members. It concerns all members of the whole greeting list before in *Romans* 16, 3-16. The holy kiss is practiced among all members of the body of Christ, both genders are to be kissed as equals in the community of believers (ibid.: 42-43). All of Paul’s efforts in *Romans* 12-15 “to bring about mutuality in the community” peaks in *Romans* 16, 16a. People are important “to Paul’s own ministry, the wider church, and one another” (ibid.: 44). People of different social classes and genders, with religious, national and ethnic divisions are supposed to “Greet each other with the holy kiss” and thereby become one loving people full of affection for one another and mutual care (ibid.).

We do not know the reactions of the Christians in Rome to Paul’s letter. We do not know if the Christians started to “Greet each other with the holy kiss” and actually became one loving community, overcoming differences of social classes and genders and solving conflicts of interests and religion peacefully and with love. I doubt that this kind of love was realized and that the Jewish Christians and the Greek and Roman Christians all of a sudden overcame their social conflicts or difference of social status. We do not know much about the process of realizing the mutuality of care and love within the society that the letter claims. It is important to acknowledge the fact that Paul wrote to the Christians in Rome “Greet each other with the holy kiss” and that the author of *Romans* incessantly worked for this kind of mutual love and care.

Susan Mathew observes that concerning women’s roles in the Roman Empire though literary and legal sources limit women’s roles to the private sphere, there are some inscriptions that tell of the significance of women in public life (ibid.: 49). Evidence from the Greco-Roman diaspora from the second century BCE to the sixth century CE suggests “that at least some Jewish women played active religious, social, economic, and even political roles in the public lives of Jewish communities” (ibid.: 54). Women held leadership roles in synagogues as “leaders, elders, priestesses, and mothers of synagogues” that is heads of synagogues or members of the decision-making body (ibid.).

1 Descriptions and pictures of central Christian faith terms

What about the women's roles in *Romans* 16, 1-16? Susan Mathew starts describing the leadership role of Phoebe when interpreting *Romans* 16, 1-2:

"I commend to you our sister Phoebe, a deaconess of the church at Cenchreae; give her, in the Lord, a welcome worthy of God's holy people, and help her with whatever she needs from you – she herself has come to the help of many people, including myself" (*New Jerusalem Bible* 1999).

Susan Mathew follows the view of those exegetes who describe the role of the deaconess and the deacon as serving, although she also insists that "Paul uses the term with a special relation to the church (*ekklaesía*) throughout his letter" (Mathew 2013, 66). It follows from this that Phoebe is designated as deaconess of a church in *Romans* 16, 1, and that we have to try to describe Phoebe's role, Phoebe's service or ministry, in regard to the church in Cenchreae (ibid.: 67). In *Romans* 15, 25, Paul uses the verb "to serve" (Greek: *diakonéin*) for himself:

"But now I have undertaken to go to Jerusalem in the service of the holy people of God there" (*New Jerusalem Bible* 1999).

The expression "the holy people of God" that is "the saints" described in *Romans* 15, 25 and in *Romans* 16, 2 a group of people gathered together as a church and the Christians considered "service" or "ministry" as realizing the edification of the community (Mathew 2013). Susan Mathew mentions that non-Christian sources as the *New Testament* denote the task of the deacon as messenger (ibid.: 68) but does not develop the point any further.

Susan Mathew deduces from Paul's recommendation of Phoebe to the Romans and his request "to help her with whatever she needs" that Phoebe's title as deaconess in relation to the community involves "some form of leadership" and probably includes teaching and preaching (ibid.: 73).

A second title given by Paul to Phoebe is *prostátis*, meaning helper, benefactor or patron and in *Romans* 16, 2 we have the only use of this title in the *New Testament* (ibid.: 74). Mathew knows of Jewish inscriptions that use the term pointing at significant positions on some synagogues, also Josephus, and Philo use the term in relation to communities (ibid.). Paul uses the term *prostátis* not "in relation to the church but in relation to individuals" (ibid.: 76). This use might say something about the social status of Phoebe. Mathew thinks of her as a wealthy person who is a benefactress (ibid.: 78).

1 Descriptions and pictures of central Christian faith terms

The two roles, deaconess and benefactress, imply reciprocity and mutual obligation in the relationship between Paul and Phoebe (ibid.: 79). Phoebe could have supplied aid to foreigners coming to the community, providing housing and financial aid and access to local authorities (ibid.: 80). The most significant aspect of the relationship between Paul and Phoebe constitutes mutuality in the eyes of Mathew (ibid.: 83). Paul includes the Christians in Rome in this obligation of mutuality concerning Phoebe. She should be granted hospitality and assistance in reciprocity for what she has done for others. Phoebe is “our sister”, she is not only the sister of Paul but sister of all Christians in all communities (ibid.: 84).

Susan Mathew turns to *Romans* 16, 3-5a:

“My greetings to Prisca and Aquila, my fellow-workers in Christ Jesus, who risked their own necks to save my life; to them, thanks not only from me, but from all the churches among the gentiles; and my greetings to the church at their house”.

The pair Prisca and Aquila were of great importance for the early Christian mission (ibid.: 86). We learn from *Acts* 18, 2-3 that they had been expelled by the edict of the Emperor Claudius in 49 AD from Rome and moved their business and ministry to Corinth. There they met Paul with whom they shared the profession of tent-makers. They moved with Paul to Ephesus (*Acts* 18, 18-19). Claudius' edict fell in 54 AD and Prisca and Aquilla might have returned to Rome (ibid.).

The term “fellow-worker” (in Greek: *sunergós*) describes, according to the use of this term in Paul's letters, somebody who works together with Paul sharing the work of preaching on the mission as demanded by God (ibid.: 89). Paul's use of this egalitarian term indicates his approach to collegiality on his mission, collegiality with women and men. The experts suppose that Prisca and Aquila risked execution when they saved Paul's life in Ephesus. Evidently they enjoyed a social status that empowered them for this “patronal capacity” (ibid.: 90). Prisca's and Aquila's house church was open to Christians from other families too. We do not know if Prisca held a role of leadership in the house church. Paul's greeting of Prisca and Aquila “is intended to establish and strengthen a chain of close relationships” (ibid.: 93). Paul's thanksgiving mirrors the reciprocity of the patron-client system that organized society in antiquity (ibid.). The patron-client system of antiquity was based on the reciprocal obligation of non-equals. The patron was superior to the client and the client inferior to the patron. The client

1 Descriptions and pictures of central Christian faith terms

was indebted to the patron and the patron was obligated to take the benefactor's role. Susan Mathew is not coherent when insisting on the egalitarian aspect of Paul's approach to sisters and brothers in Christ and at the same time speaking of a parallel to the patron-client system (*ibid.*). There is no doubt that Paul wanted to get the Roman Christians' support for Prisca and Aquila but support based on deliberate thankfulness and not to repay a debt.

Paul takes up the theme of the unity of Jews and Gentiles (*Romans* 14-15); there is mutuality in the two groups. Since this mutuality concerns "all the churches among the gentiles", there is an aspect of universal mutuality. We do not learn what kind of aid the couple had provided to the Christians in Rome in this universal context, nevertheless Paul insists on universal recognition (*ibid.*: 95-96).

In *Romans* 16, 7 Paul greets Andronicus and Junia:

"Greetings to those outstanding apostles, Andronicus and Junias, my kinsmen and fellow-prisoners, who were in Christ before me".

The *New Jerusalem Bible* together with many traditional translations of the Bible into many languages does not dare to use Junia instead of Junias. Yes, there is controversy regarding the "only woman who is called an apostle in the *New Testament*" (*ibid.*: 96). She and Andronicus are Paul's relatives, fellow-prisoners, prominent apostles and "in Christ before me" (*ibid.*). Why can the question of the gender of the name not get an answer based on grammar? From the patristic fathers up until the twelfth century CE, the name was feminine and there were only a few exceptions to that view (*ibid.*: 97). From then on, the scholars chose the masculine form Junias, Luther opted for it in 1552 and others followed (*ibid.*). In the early church, the notion of apostle was much broader than merely the "Twelve". Paul claims his apostleship in the first *Letter to the Corinthians* and in the *Letter to the Galatians* (*ibid.*: 104). Andronicus and Junia are to be considered apostles just like Barnabas, Silas and Apollos (1 *Corinthians* 4, 6 and 9; 9, 5-6; *Galatians* 1, 19 and the first *Letter to the Thessalonians* 2, 1 and 7) (*ibid.*: 105).

The term relatives refers to Jews, in the case of Junia and Andronicus to Christians who are fellow Jews of Paul. The use of the expression "relatives" is significant for Paul's theology of the inclusion of "Jews and Gentiles in God's plan of salvation (*Romans* 9-11)" (*ibid.*: 106). *Romans* 9, 3 highlights this inclusion (*ibid.*):

1 Descriptions and pictures of central Christian faith terms

"I could pray that I myself might be accursed and cut off from Christ, if this could benefit the brothers who are my own flesh and blood".

Paul tells only of four persons with names who were "fellow-prisoners" that is Junia and Andronicus, Aristarchus in *Colossians* 4, 10 and Epaphras in the Letter to *Philemon* 1, 23.

Junia and Andronicus were early Jewish Christians as being in Christ before Paul. Had they been witnesses of the resurrection in Jerusalem and therefore qualify for the status of apostles (ibid.: 107)? They were not only associates of Paul, they were "outstanding" as fellow-prisoners, as they were in Christ before Paul, and probably leading members of the Christian community (ibid.: 108).

Four women are described as "hardworking": Mary in *Romans* 16, 6 and Tryphaena, Tryphosa and Persis in *Romans* 16, 12. The Roman congregation benefited from Mary's work, Paul especially mentioned that "she has worked for you" and she worked "much" (ibid.:109). Do inscriptions suggest that Tryphaena and Tryphosa were Gentile Christians? "Laborers in the Lord" indicate their missionary work (ibid.: 111). Persis may be Gentile or Jewish (ibid.: 110). Her toil in her missionary task is honored and the description "the beloved" indicates affection and a close relationship (ibid.: 110). This description of some individuals (*Romans* 16, verses 5, 8, 9 and 12) as "beloved" shows "a corresponding relationship to the Roman believers" and adds credibility of Paul's claim to "love" in *Romans* 12, 9-12 and 13, 8-10 (ibid.).

Paul presents Rufus' mother as "a mother to me too" (*Romans* 16, 13), he greets Julia and her husband Philologus and Nereus and his sister (*Romans* 16, 15). Were they "part of the leadership team of a tenement church" as Susan Mathew suggests (ibid.: 112)? I do not see arguments in favor of this claim nor arguments for exclusion. Mathew is right, that Phoebe's role of deaconess and of *prostátis* indicate a leadership role for her (ibid.). Prisca was a co-worker of Paul, but was she the leader of her house church? The couple Andronicus and Junia are "prominent among the apostles", but does this recognition indicate more than their high reputation among the early Christians? Mary, Persis, Tryphaena and Tryphosa were part of an appreciated missionary team and Nereus' sister and Julia were missionary workers. Paul appreciated the missionary work of women, and he recognizes their leadership work alongside that of men without difficulties. Paul creates and describes reciprocity and

1 Descriptions and pictures of central Christian faith terms

disregards gender (ibid.: 113). He calls the Roman Christians to greet others, to realize egalitarian mutuality and “encourages reciprocal relations between one another regardless of gender identity” (ibid.).

Susan Mathew now turns to the exhortations in *Romans* 12-15 that claim bonds of mutual love and Go'd's love within the Christian community. Paul describes mutual relations of love through the body politic and the language of “one another” (ibid.: 114). The body metaphor is used in *Romans* 12 and 1, *Corinthians* 12, and further in the deuterio-Pauline epistles to the Ephesians and Colossians. Ancient Greco-Roman literature uses the body metaphor as expressions of political and cosmic solidarity concerning unity, hierarchy and interdependence (ibid.: 115). It is important to note that Antiquity does not use the term for describing interactions of equals. Illness and social disruption are indicators of the hierarchical constitution of the body (ibid.: 116). The body metaphor is used as an argument for unity or concord. Patriarchy guarantees the political hierarchy; and the poor and the rich in the city, both accept their position just as the elements of a galaxy accept their position (ibid.: 117). This hierarchy of unequal individuals is not in the mind of Paul when using the picture of the body.

Paul points at the diversity of the parts of the human body and attributes to each part a function (Greek: *praxis*) that helps to maintain the integrity of the whole body (*Romans* 12, 4). Paul had not used the term *function* in 1 *Corinthians* 12, 12-17 where he had already employed the body metaphor for the Christian community (ibid.: 121). The functional aspect of each distinct element is important for the whole. The individual, singular function of a part consists in its specific contribution to the health of the whole body.

In *Corinthians* and *Romans*, Paul speaks of the “body of Christ” and the “body in Christ”, not of a political body.

Romans 12, 5: “In the same way, all of us, though there are so many of us, make up one body in Christ, and as different parts we are all joined to one another”.

It is important to affirm that the unity in Christ does not cancel out the diversity of the individual parts. Yet, we have to acknowledge that collectively belonging to Christ operates the unity as all the individual parts interacting with each other. What was first: The collective of the many and then in Christ the unity of the individual parts or the individual parts in Christ and then their unity in Christ and their interactions with each

1 Descriptions and pictures of central Christian faith terms

other? I do not know. What seems beyond doubt is the condition that the unity in Christ qualifies as body in Christ because of the mutual interactions. *Romans* 12, 10 exhorts to responsibility for one another. The social context of the use of the term love (*agapae*) among the Roman believers is the love feast, the meal of love, the Eucharist (ibid.: 123).

Romans 12, 10a: "In brotherly love let your feelings of deep affection for one another come to expression and regard others as more important than yourself".

Romans 13, 8: "The only thing you should owe to anyone is love for one another, for to love the other person is to fulfil the law".

Love enhances mutuality and mutual relations increase love (ibid.). In *Romans* "love" and "loving" are used seventeen times and "one another" is used fourteen times, eleven times in *Romans* 12-16. "Love is not limited to believers, but should be offered to strangers and persecutors (12, 13-14). Love is the root of all the rest" (ibid.: 125).

Romans 5, 5: "...the love of God has been poured into our hearts by the Holy Spirit which has been given to us".

In the Mediterranean world of Antiquity, public recognition that is honor was the principal guarantee of personal identity and integrity (ibid.: 127). Paul's use of the term "honor" in *Romans* 12,10b that is "honoring one another" on the basis of love claims honoring regardless of status and merit (ibid.: 128). Sharing the needs and contributing to solve financial distress of community members and others, and the practice of hospitality enhances the well-being of the whole community so that "communal sharing, caring and supporting" are identified as fruits of Christian life (ibid.: 130).

Romans 12, 15 speaks of solidarity and real expressions of love: "Rejoice with others when they rejoice, and be sad with those in sorrow". *Romans* 12, 16 exhorts the believers to live in harmony with each other regardless of social status (ibid.) and "love does no evil to the neighbor (13, 10a)" (ibid.: 133).

In *Romans* 14 and 15, Paul claims that mutual respect and acceptance need to be practiced by the Christians of the community and he points at specific social situations. In *Romans* 14, 1 he admonishes receiving those whose faith is not strong. The weak should be welcome. In *Romans* 15, 1 the obligation of the strong to support the weak is taken up again. Those with scruples concerning the observance or non-observance

1 Descriptions and pictures of central Christian faith terms

of the Jewish law on issues like the consumption of unclean meat, wine, the observation of the Sabbath and the Jewish feasts or fasts should be treated with understanding (ibid.: 137). The one with scruples should not on their part discriminate and dishonor the one without scruples for “God has welcomed” the strong (*Romans* 14, 3) (ibid.: 144). Harmony and unity again is operated by honoring the Lord and giving thanks to God; “the one eats in honor of the Lord” and the other “abstains from eating in the honor of the Lord” (*Romans* 14, 6). The believers should not judge one another (*Romans* 14, 4 and 13). For brothers there is no place for mutual contempt or despising (*Romans* 14, 10), and “we”—that is the sisters and brothers—, should edify one another (*Romans* 14, 19) and Paul prays “the God of perseverance and encouragement” to empower the sisters and brothers to think of one another “following the example of Christ Jesus” (*Romans* 15, 5). Judging is reserved to the Lord, the master; his servants are not capacitated or empowered to do so (*Romans* 14, 4).

All, the strong and the weak, the sinners and hosts in the love feasts and even the enemies are welcome to Christ. In *Romans* 15, 7 Paul exhorts the believers to relate to each other according to the model of Jesus Christ:

“Accept one another, then, for the sake of God’s glory, as Christ accepted you”.

The verb “to accept” is the same Greek *proslambánomai* for the welcoming of one another and the redemption of Christ (ibid.: 145). The redemptive action of Christ is caused not by our merits but on the contrary by our “unrighteous character” (ibid.: 152).

Romans 15.3:

“Christ did not indulge his own feelings, either; indeed, as scripture says: *The insults of those who insult you fall on me*”.

Paul refers to *Psalms* 69,9b. In behalf of the shamed, Christ died a shameful death (ibid.). The sisters and brothers judging one another with contempt in Rome are the weak, and Christ’s shameful death is weakness again. This mutuality of weakness bears reconciliation. Weakness restores the dignity and integrity of those who come to honor one another and stop despise and contempt (ibid.).

What are the Christian values for the community? In *Romans* 14, 19 we read:

“So then, let us be always seeking the ways which lead to peace and the ways in which we can support one another”.

1 Descriptions and pictures of central Christian faith terms

The righteous man of Psalm 34, 14 is echoed here and Susan Mathew points at *Galatians* 5, 22 where the community of sisters and brothers are shown the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, and trustfulness (ibid.: 153).

At the end of his *Letter to the Romans*, Paul is able to present a true validity condition for his claims to validity of love: He was able to realize love. In *Romans* 16, verses 5, 8, 9 and 12, Paul presents some individuals, Epaenetus, Ampliatus, Stachys and Persis, as “beloved”. Paul effectively realized social relations of love, bonds of mutual love, and his claims to love in *Romans* are credible because he met the validity condition of his claim to love.

A few years later, the situation changed drastically. In captivity and a few weeks before his death under the sword, Paul bitterly writes in the *Second Letter to Timothy* 4, 16: “The first time I had to present my defense, no one came into court to support me. Every one of them deserted me—may they not be held accountable for it”. Well, we do not know the author or authors who wrote the two *Letters to Timothy* and the *Letter to Titus* some decades after the death of Paul (Wagener 2007, 2185). It is certainly the intention of the letters to use Paul’s authority to present their view of the Christian faith and of church discipline (ibid.). Had Paul indeed been left by all of his sisters and brothers in Rome at the end of his life? Was there really nobody to help him and console him in love and solidarity? I do not know.

In all his missionary voyages, Paul sailed significant distances and successfully braved the dangers of the Mediterranean. On his last voyage as a prisoner to Rome, he narrowly escaped death at sea in a terrible hurricane (*Acts* 27, 9-44). Paul’s crossing the Mediterranean and his steadfast determination to found Christian communities all over the Roman Empire makes me think of the refugees from Africa, Syria and Afghanistan who, still in 2018, try to cross the often deadly Mediterranean in little boats determined to reach the shores of the European Union. I especially recall the so-called crisis in the summer of 2015, when hundreds of thousands of these refugees arrived in Austria and Germany after having taken the Balkan route. The summer of 2018 for the Catholic bishops and abbots in Austria had been a concrete challenge to live love and solidarity with the refugees that for some weeks had no place to go, no food to eat, no shelter and no water to wash. The Catholic bishops and abbots failed the challenge. In the twenty-first century, being empowered with love and solidarity of the shepherds of the Catholic women and men is not a reality any more.

1.3 In 2015, the abbots and bishops of Austria refused to have refugees as their neighbors

The Population Division of the Department of Economic and Social Affairs of the United Nations provides accessible population data and analysis of population trends and the development outcome for all countries of the world (United Nations, Department of Economic and Social Affairs, Population Division 2017). An international migrant is a person who is living in a country other than his or her country of birth (ibid.: 3). The number of international migrants worldwide has grown from 173 million in 2000 to an estimated number of 258 million in 2017 (ibid.: 4). 106 million came from Asia and sixty-three million of them migrated to an Asian country, the rest are split equally between North America and Europe; sixty-one million came from Europe and two thirds of them migrated to a European country, eight million to North America; From Latin America and the Caribbean came thirty-eight million, two thirds migrated to North America; from Africa came thirty-six million migrants, half of them went to African countries and nine million to Europe (ibid.: 10–11). India is the country with the largest number of people living outside the country's borders—16.6 million—, followed by Mexico—thirteen million—, and the Russian Federation and China with ten million each (ibid.: 12).

In 2017, nearly two-thirds of all international migrants are hosted by high-income countries, middle-income countries host 37% and low-income countries 5% of international migrants (ibid.). The number of international migrants include twenty-six million refugees or asylum seekers. 84% that is nearly twenty-two million of them live in low- and middle-income countries (ibid.: 17–18). Given that many refugees reside in countries of first asylum for over a decade, “there is an urgent need for sharing the burden and responsibility of hosting and caring for refugees more equitably” (ibid.: 8).

60% of all international migrants worldwide live in Asia — eighty million —, or Europe —seventy-eight million —, but Asia added more international migrants than any other region between 2000 and 2017 (ibid.: 5). The largest number of international migrants—fifty million—resided in the United States of America, followed by Saudi Arabia, Germany and the Russian Federation hosting each about twenty-two million, the United Kingdom of Great Britain and Northern Ireland hosting nearly nine million and the United Arab Emirates with eight million; then follow France, Canada, Australia, Spain, Italy, India Ukraine and Turkey (ibid.: 6).

1 Descriptions and pictures of central Christian faith terms

Almost half of all international migrants were women; in 2017 the median age of migrants is 39.2 years and the large majority of migrants is of working age (ibid.: 15–17). Because of this fact a positive net migration can help reduce the number of potentially dependent persons aged sixty-five years or older that need to be supported by each potential worker (ibid.: 20). In the absence of migration in Europe the total population would have declined during the period 2000–2015, in the same period migration contributed 42% to the population growth in North America (ibid.: 18). The United Nations Global Migration Group recognized “that human mobility was a key factor for sustainable development” (ibid.: 21).

On 19 September 2016, the New York Declaration for Refugees and Migrants was adopted by the General Assembly of the United Nations. “In the Declaration, Member States recognized and committed to address, in accordance with their obligations under international law, the special needs of all people in vulnerable situations travelling as part of any large movement of refugees and migrants, including women at risk, children, especially those who are unaccompanied or separated from their families, members of ethnic and religious minorities, victims of violence, older persons, persons with disabilities, persons who are discriminated against on any basis, indigenous peoples, victims of human trafficking, and victims of exploitation and abuse in the context of smuggling of migrants” (ibid.: 22).

Global trends of forced displacement in 2017 are documented by the United Nations High Commissioner for Refugees (UNHCR 2018). The forcibly displaced population increased in 2017 to 68.5 million worldwide (ibid.: 2). In 2017, an estimated 16.2 million people were newly displaced. 11.8 million individuals were displaced within the borders of their own countries and 4.4 million were newly displaced refugees and new asylum-seekers (ibid.). Only 4.2 million internally displaced people and 667,400 refugees returned to their areas or countries of origin in 2017 (ibid.: 3).

In 2017, the Syrian Arab Republic accounted for 12.6 million forcibly displaced Syrians, of whom 6.2 million internally displaced persons; Colombia had a displaced population of 7.9 million victims of conflict, 7.7 million of whom were internally displaced persons; the Democratic Republic of Congo had 5.1 million Congolese forcibly displaced, 4.4 million of whom were internally displaced persons (ibid.: 6).

1 Descriptions and pictures of central Christian faith terms

68% of all refugees worldwide come from five countries: 6.3 million from the Syrian Arab Republic, 2.6 million from Afghanistan, 2.4 million from South Sudan, 1.2 million from Myanmar and 986,400 from Somalia (ibid.: 3).

In 2017, 331,700 individuals claimed asylum in the United States of America, 198,300 in Germany, 126,500 in Italy and 126,100 in Turkey (ibid.). Turkey hosted the largest number of refugees worldwide that is 3.5 million people. It is the fourth consecutive year that Turkey hosts the largest number of refugees. In 2017, Pakistan hosted 1.4 million, Uganda 1.4 million, Lebanon 998,900, the Islamic Republic of Iran 979,400, Germany 970,400, Bangladesh 932,200 and Sudan 906,600 refugees (ibid.).

At the end of 2017, approximately 85% of all refugees were granted protection in developing regions. "Many of these countries are already dealing with substantial barriers to sustainable development, making it particularly challenging for them to mobilize sufficient resources to respond to large refugee influxes" (ibid.: 15). Two of the ten largest refugee-hosting countries are low-income countries, seven are considered middle-income countries and only Germany is a high-income country (ibid.: 21). Germany is the sixth-largest refugee-hosting country. This is "mainly due to positive decisions on asylum claims of individuals already present in the country but also including resettlement arrivals" (ibid.: 17). The majority of refugees hosted by Germany came from Syria (496.700), followed by Iraq (130.600), Afghanistan (104.400), Eritrea (49.300), and the Islamic Republic of Iran (38.300) (ibid.).

In 2017, children below eighteen years of age constituted about half of the refugee population (ibid. 3). 173,800 unaccompanied and separated children sought asylum on an individual basis in 2017 (ibid.). Without the protection of family or kin these children are particularly at risk of exploitation and abuse (ibid.: 7).

Comparing the number of refugees hosted by each country relative to its national population size, we have to acknowledge that eight of the ten countries with the highest proportion of refugees are in developing regions, five of them being lesser developed countries in sub-Saharan Africa (ibid.: 21). In 2017, Germany with 970,365 refugees and 429,304 asylum-seekers and a population of eighty million has a proportion of about one refugee per eighty Germans (ibid.: 65). Austria with 115,263 refugees and 56,304 asylum-seekers has about the same proportion of refugees as Germany compared to national population size (ibid.: 64). Turkey has almost eighty million

1 Descriptions and pictures of central Christian faith terms

inhabitants but hosts 3,480,348 refugees and has 308,855 asylum-seekers (ibid.: 67). This means that Turkey has 3.5 refugees per eighty Turkish inhabitants. In 2017, 43,900 refugees from Syria and 26,900 from Afghanistan resided in Austria (ibid.: 14). A historical review of the major source countries of refugees shows no refugees at all from the Syrian Arab Republic before 2011, the beginning of the brutal civil war, whereas Afghanistan from the beginning of the 1980s until 2013 ranked as the first major source of refugees, from then to 2018 it still ranks as at least fifth major source of refugees (ibid.: 63).

It is true therefore what Patrick Kingsley writes in December 2015: "The refugee crisis is not a new phenomenon. It is just new to Europe and the west" (Kingsley 2015). In 2014, out of roughly four million Syrian refugees only 6% had applied for asylum in Europe (ibid.). Why did Europe not wake up to the refugee crisis until 2015?

After four years of brutal conflict in Syria, Europe is an attractive option for the Syrian refugees because in the countries that host them, that is Turkey, Lebanon and Jordan, most of them are not allowed to work, by December of 2015 many are not formally recognized as refugees and many of their children are not in school (ibid.). A huge shortfall in the UN funding due to the negligence of the world's rich countries, has led to dramatic cuts in the monthly support of the refugees in Jordan, Lebanon and Turkey. In 2015, it became much easier to get to Europe (ibid.). Until 2015, most Syrian refugees sailed from Libya to Italy to get to Europe. By spring of 2015, Greece, Macedonia, Serbia and Croatia had made it much easier for asylum seekers to travel through their territory and by September had laid on special transport to pass through their countries (ibid.). People from Morocco and Lebanon traveling with false Syrian passports and migrants from the Kosovo and Albania joined the flow in the Balkans making up an estimated total of 10% of the asylum seekers that arrived in Austria and Germany (ibid.). There was no common European asylum policy. Individual nations like Greece, Bulgaria, Hungary and Spain were erecting fences (ibid.). The Balkan route was closed, Europe started paying money to Turkey which had agreed to stop the trafficking of refugees at their borders (ibid.). The "Missing Migrants Project" of the International Organization for Migration of the UN by December 18, 2015, had counted 956. 456 arrivals by sea and estimates that in 2014 and 2015 about 5000 persons had died at sea (Radulovic 2015).

1 Descriptions and pictures of central Christian faith terms

Before continuing with the so called refugee crisis of 2015, I would like to give some information on my native country Austria: Austria is about five times smaller than California and is a landlocked country in central Europe of approximately 8.7 million inhabitants. Austria is a parliamentary representative democracy. Austria is one of the wealthiest countries in the world, has developed a high standard of living and in 2016 was ranked twenty-fourth in the world for its Human Development Index. Austria has been a member of the United Nations since 1955, joined the European Union in 1995, and is a founder of the Organisation of Economic Cooperation and Development (OECD). As a federal republic, Austria is comprised of nine independent federal states. As of January 2011, the percentage of Catholics in Austria was 64.1% and the percentage of Protestants was 3.8%.

By December 20, 2015, about six hundred thousand refugees had travelled through Austria to get to Germany and 87,600 asylum seekers had claimed asylum in Austria; 28.9% came from Syria, 24.1% were claims from Afghans, 16.3% from Iraq (ibid.). 10% of these claims for asylum came from unaccompanied or separated children. In September of 2015, 8,500 children from refugees entered the Austrian education system and started school (Radulovic 2015).

Austria's reception center for refugees in Traiskirchen has a capacity for 1,800 refugees. By the end of July 2015, there were already 4,500 refugees in Traiskirchen and a huge wave of solidarity from civil society and NGOs tried to provide support for the refugees. It was thanks to the many civil volunteers and to the donations from many Austrians all over the country that the basic needs of these asylum seekers could be met (ibid.). At the main train station in Vienna volunteers founded the organization "Train of hope" to welcome the thousands of refugees that arrived daily and needed first aid, food and support. Austria's civil society developed a culture of welcome, tens of thousands participated in welcome manifestations for the refugees and concerts of solidarity. The Austrian Federal Government organized a task force asylum to generate living space and quarters for the tens of thousands of refugees in Austria (ibid.). According to the Constitution of the Federal Republic of Austria it is the responsibility of the nine Federal countries of Austria to secure housing and livelihood for the asylum seekers.

On July 25, 2015, the Austrian political magazine "Profil" ran a story claiming that the many Austrian abbeys and monasteries dispose over much space and uncountable

1 Descriptions and pictures of central Christian faith terms

rooms but not for refugees (Lahodynsky 2015). The Catholic Church as the third largest owner of real estate property in Austria received much criticism because she did not open her doors to refugees and asylum seekers (ibid.). This was different for the refugees of the Bosnian war that arrived at the beginning of the 1990s. Austria's Interior minister, Johanna Mikl-Leitner from the social-Christian conservative People's Party publicly criticized the influential Catholic Church for her unchristian behavior of not taking up within their walls any refugees and asylum seekers (ibid.). Pope Francis' call from 2013 to open empty monasteries for refugees and not to make money by transforming them into financially lucrative luxury hotels for tourists also remained unheard (ibid.). On August 6, 2015, the Catholic church was forced to face the continuing public criticism of her passive role in the ongoing refugee crisis. Ferdinand Kaineder, the official speaker of the Austrian Catholic Orders tried to legitimize the Church's apparent inactivity concerning the reception of refugees and asylum seekers (Kaineder 2015). The Catholic Orders confirm their vocation of helping asylum seekers but they rather want to contribute to a culture of welcome and integration than accept large numbers of refugees in the monasteries (ibid.). This assessment might sound cynical and cannot mask the ignorance of the concrete needs of the tens of thousands of asylum-seekers that in the crisis of the summer of 2015 just needed a roof over their heads, water, food and some human solidarity to relieve their suffering. The monasteries, says their speaker, are not empty, they rent their rooms to get money they need to make a living, they organize cultural events, host people who meditate on the meaning of life, host young Austrian people and families in need. Adapting the old buildings to the needs of refugees would take time and money and is possible only for small groups of refugees. More than half of the monks and nuns are over seventy years old and are in need of support so that the monastic communities do not dispose over welcoming and hosting capacities (ibid.). Talking in private to government officials, practicing Catholics that are working day and night to master the crisis, the Catholic Church's paralysis and defensive argumentation is met with nothing but scorn and derision. The Catholic basis in Austria once again felt left alone by their hierarchy. The Catholic Church's paralysis and silence strengthened the rising far-right populist party that propagated xenophobic fake news and hate against persons from foreign cultures feeding the population's fears of social instability with slogans of islamophobia.

Because the Catholic Church refused help, the governor of Upper Austria, Josef Pühringer from the People's Party was forced to host the refugees in tents and

1 Descriptions and pictures of central Christian faith terms

immediately came under pressure by the populist, far right and anti-immigration Liberal Party. The anti-immigration rhetoric of the Liberal Party works strategically with the latent angst concerning the threat of the refugees for Austrian society. It nurtures the fears and prejudices of the Austrians towards the foreign culture of Muslim refugees and warns that Muslim refugees would only create disorder and social unrest in Austria. In the regional election in Upper Austria in the fall of 2015 the Liberal party got 30% of the votes gaining 15%, Pühringer's People's Party fell from 46% to 36%. The resulting governmental coalition of the People's Party and the Liberal Party started to reduce the financial support of the remaining refugees and asylum seekers but also reduced subsidies for the Catholic Church. In the fall of 2016, a liberal, pro-immigration and integration candidate from the Green Party surprisingly succeeded in the race for president of the Republic of Austria against the xenophobic candidate from the far right Liberal Party. Finally, the mounting aggressive rhetoric of the Liberal Party succeeded to diminish the welcome culture of the Austrians. For fear of losing further political power and influence, the new leader of the People's Party continued to turn towards the right. By imitating and taking up the anti-immigration politics of the Liberal Party in the spring of 2017, he called for national elections riding the tide of the now popular new wave of nationalism. In 2015, 88,340 persons had been seeking asylum in Austria, in 2016 the number fell already to 42,285 that is a reduction of more than 50%.ⁱⁱ In 2017, there was another dramatic reduction of asylum-seekers to 24,735 ("Weniger Asylanträge" 2018). Nevertheless, in the last months of the election campaign for the national government of Austria, the atmosphere of welcoming refugees had definitely changed to become a hostile sentiment against asylum seekers from Syria, Afghanistan and Arab countries in much of Austria's society in private, public and political life. The leader of the People's Party successfully campaigned tirelessly pointing at his merit of having shut down the Balkan route for refugees as Minister of the Exterior in 2016. Shutting down the border of Greece for refugees, was the last step of Hungary's autocrat Victor Orbán's isolationist policy of fence building that he had started in the summer of 2015. Sebastian Kurz eventually cooperated and supported the fence with Greece, an act of brutal lack of solidarity with Greece that was left alone with its refugees. Actually Europe's deal with Turkey that was realized at the same time of the closure of the Balkan route, was able to reduce the refugees to Europe significantly (North 2017). The stop of new asylum seekers at the borders of Austria gained Sebastian Kurz victory over his political opponent from the Socialist

1 Descriptions and pictures of central Christian faith terms

Party in the fall of 2017, and he formed a coalition with the Liberal Party realizing now the announced common politics against immigration and asylum seekers riding the popular tide against cultural pluralism, tolerance and hospitality. The number of new asylum-seekers consistently fell and in 2018 as already in 2017 reached levels that are lower than before 2015. However, the irrational angst of a loss of control to the foreign Muslim cultures of the refugees who would not want to integrate into a liberal Western democracy continues to dominate much of the private and public consciousness.

On July 30, 2018, I talked with a young German migrant woman to Austria working in Vienna as social worker with two groups of each fifteen unaccompanied male asylum-seekers between fourteen and eighteen years old and asked her about her workⁱⁱⁱ. Svenja Keuvel was employed by an NGO from January 2016 till August 2018, when the hosting facility was closed because there were not enough unaccompanied youth asylum-seekers. By January of 2016, this NGO was ready to host the male unaccompanied minors and to give them a home. There are living standards to meet like a maximum of three beds in one room, sanitary locations, cooking facilities, protection against fire and much more. There are also pedagogical standards. It is the responsibility of five female social workers and thirteen female and five male social education workers to accompany the thirty youth asylum-seekers twenty-four hours a day during the process of a decision on their claim to asylum or subsidiary protection. A working day in Austria has eight hours, the social workers and social education workers work five days a week. The Austrian State gives the NGO the mandate for this responsibility of basic care for the youth and undertakes to provide the NGO with financial support. Nevertheless, the resources of the NGO are limited and the financial support concerns supplying the absolute necessary to make a very modest living for the youth. It is the first and most important objective for Svenja to accompany the youth as individual persons during their adolescence just like any Austrian youth of this age during this difficult maturing process towards adulthood. When interacting, it is important to bear in mind that each unaccompanied youth is an individual with an individual history. Communication in German is difficult, and takes months and more. English rather than German is therefore often used for many youths in the beginning of their stay and with some youths only non-verbal communication is possible. Not every youth is necessarily traumatized by war, but has had a terrible experience during the flight or experienced other human rights violations. The UN Refugee Agency, the

1 Descriptions and pictures of central Christian faith terms

United Nations High Commissioner for Refugees (UNHCR) makes clear “children separated from their parents and families because of conflict, forced displacement, or natural disasters are among the most vulnerable” (UNHCR 2018, 48). Accompanying the youth means meeting the challenge on a daily basis and determining what is normal adolescent behavior, what is the result of traumatization, what are the risks to health and integrity? Experiences of loss of the parents, family, friends, of one’s home and neighborhood, of security and stability are difficult and hurtful experiences for anybody to cope with. No wonder that numbing these saddening memories seems to bring emotional relief. No wonder that drugs, alcohol and cigarettes are substitutes for coping and lead to new experiences of loss and frustration. It is extremely painful to live the process to find one’s identity as a person and integrity. It is hard work to build trust again in a new and strange environment after having lived through terrible experiences. Having been violated and abused during the flight from war, having been exploited by adults and traffickers, and after having been forced to live in closed containers during the flight under life-threatening conditions results in deep and multiple traumatization. Children are sent to Europe at the initiative of their parents because their child is suffering from a sickness that cannot be cured at home. There are rich parents who send their child to Europe by plane. Accompanying these youths means providing security, listening and building trust, empowering the youth to have confidence in themselves again and endure the painful memories without giving in to unbearable moments, thoughts of suicide and the repetition of loss experiences. The NGO provides free access to the internet for the youth and the communication with the family back home or with relatives in other parts of Europe is an essential help to cope with the separation. Procuring stability, security and relations of trust needs a set of rules for living together in the new home in Austria. No smoking in the house, being present at set times, and regular meetings are important. Possibilities to talk with the social workers and social educational workers are always offered and open confidential spaces for personal problems and concerns like sexuality, diseases or conflicts with other people. Religion is a private matter and no theme of public concern, free distribution of condoms and the visit of friends, female or male, are part of the practiced culture of the house.

At eighteen, the youths reach the age of majority and they have to leave their new home. This is another experience of loss for the youths. Naturally, they are allowed to come back for visits, but nevertheless they have to leave once again an environment

1 Descriptions and pictures of central Christian faith terms

of security and protection. When it is possible they continue to live as recognized refugees with family members like uncles or aunts, it is easier than having to move to new homes and having to get to know new persons. What is the motivation of Svenja for the job? The arduously difficult and challenging responsibility for fifteen youths is rewarded by experiencing that integration and accompaniment can succeed. If you are interested in people, so much is possible, says Svenja, and supporting and promoting the development of the youth, promoting the rights of children is my motivation. What shall I cook today, what will today's conflicts bring, how is it possible to prevent aggressive encounters, all these questions demonstrate the difficult part of the work. It is encouraging that there are many civil volunteers. Women and men who provide help and financial support to the youth. The financial strain and shortage of resources contribute to the continuing dependence of the youth. The artistic crew of the Volksoper in Vienna and the support of volunteers makes it possible for the group to go to the cinema from time to time, to play soccer and go bowling. It is still a bit frustrating having to cope with the scarcity of resources, public support is not very generous in general. Seeing a youth treating the cashier at the supermarket with respect and polite friendliness that Austrians normally do not show is one of the many experiences that easily make up for the difficult and stressful moments of the work in the group.

Sadly, the validity condition of the claim to be a Christian was not met. In the summer of 2015, the Catholic bishops and abbots in Austria were not able to express love for and solidarity with the refugees. Christians and non-Christians continued living the culture of welcome in the summer of 2015 and later. We have to affirm that this culture of welcoming the refugees indeed reflected the "rays of that Truth which enlightens all men" (*Nostra Aetate* 2). The bishops and abbots who preach Jesus Christ, i.e. according to their understanding exactly "that Truth", were not able to realize the validity conditions of their claims to validity of the "Truth" of Jesus Christ, that is love.

1.4 The Bible and the New Testament narratives of the resurrection

Above I wrote about the narrative of *Luke* telling of the conversion of Paul in *Acts* and about the greetings in the *Letter to the Romans*. For Christians the *Gospel of Luke* and the *Letter to the Romans* are part of the Bible or the Sacred Scriptures.

The Bible is a book and the texts in this book are written in different languages. Spoken language is usually realized by speech-acts. I describe the speech-act as the social

1 Descriptions and pictures of central Christian faith terms

realization of an interaction of a speaker and at least one listener. It is possible that I speak aloud or in silence to myself, but usually I am speaking to another person. Many texts document or narrate speech-acts. The performance of a speech-act needs at least two persons, one who speaks and at least one other person who listens. The Bible also contains a number of speech-acts. However, when the Bible was written or when a text is written there is usually one person performing, there is the writing author and his social choice to write. The second person that is necessary to realize a speech-act enters later. The author of a text usually hopes that her or his text will be read and that there is some reaction on the part of the reader. The social realization of reading a text is also a social choice, a free decision. From this follows that I cannot describe writing or reading the Bible as a speech-act because the author realizes no interaction with a reader but hopes that there will be an interaction. The Bible or any text cannot be considered as a complete speech-act. I describe the speech-act as a social realization of an interaction of a speaker and at least one listener. The interaction results from two free decisions, two social choices. The social realization of a speech-act needs for its realization two social choices by at least two persons.

Yes, it is a social choice to take the word and start writing. However, the social choice to decide to listen to the writer comes later. The performance of a speech-act needs at least two social choices from at least two persons. The author of a text chooses between the alternatives to take the word or not to take the word and then takes the word and writes. The listener chooses between the alternatives to listen or not to listen and takes the free decision to read. The decision to listen to another person in my judgement is as important for a speech-act as the decision of a person to take the word and start speaking. Speaking and listening are the two necessary actions to perform a speech-act. It is useful to consider the social choices of an author to write a text to realize a text and the choice of a reader to read this text as a kind of speech-act because the possibility condition of writing and reading is language. Written language is also language. Only understanding the language that the author uses for writing the text capacitates me to realize the reading of it. Writing a text is like speaking and reading this text is like listening to the author. Sticking to my description of a speech-act as a social realization of an interaction of a speaker and a listener, I observe that usually there is no interaction between author and reader. Very rarely readers have the chance to meet the authors of the books they read. We write letters because in the moment we write we cannot meet the persons directly for some reason. Works of fiction or

1 Descriptions and pictures of central Christian faith terms

works of science are written for a broad audience and a whole community of scientists. The authors of the books of the Bible are dead, there is no interaction possible any more with them for the readers. A speech-act is an interaction of a speaker and a listener. I cannot interact with the authors of the Bible, there are no speech-acts possible with the authors any more.

Writing texts is useful to get clear about one's arguments and to present a coherent line of argumentation. The readers of my text will have to invest some work to take notice of my arguments, judge their claims to validity and get their own arguments organized for a response. Speech-acts among philosophers, theologians, and a lot of other professionals working with speech-acts easily and regularly stir emotions and the raised voices all of a sudden disrupt the speech-acts because nobody is listening any more to what the speakers are saying. These kinds of unfortunate speech-acts demonstrate the advantage of the absence of immediate interaction between authors and their readers. Writing and reading realizes incidentally the deceleration of possible incidents of violent interactions. The immediate interactions between speakers and listeners that often risk escalating into emotional disruptions of the calm and peaceful discourse are not possible between authors and their readers. This deceleration does not necessarily guarantee that the writers or readers are paying attention to their dignity. Lamentations, accusations, condemnations or unwanted efforts of rescue for untenable claims to validity that are brought forward in written form gathers more devastating and destructive power than an immediate exchange of insults. The investigation of speech-acts as social realizations of dignity is complicated. The validity condition to a claim to validity of a social realization of dignity consists in the social realization of the equality of freedom, liberty and rights of all women, men and queer involved in the speech-act.

Securing one's dignity as a reader of a text is easier because I can take my time to write an answer, to react and respond. There is much time to realize my dignity if there is freedom to write and equal rights for authors. The exegetes cannot say when the final editing of the fifth book of Moses that is Deuteronomy took place. Generally, this editing is supposed to have happened in between the fifth and the first century BCE. Deuteronomy is a rewriting of the first four books of Moses, is an answer and reaction to books that had been written centuries before. Deuteronomy is an example of a kind of retarded interaction between different authors of the Torah who did not know each

1 Descriptions and pictures of central Christian faith terms

other. This shows that texts are not only realizations of the social choice of an author to start writing a text. Texts often realize social choices of answering or reacting to a text that has been read by the author. Authors were readers, and readers began to write. Deuteronomy has been included into the Torah. The Israelites or the Jews accepted the rewriting of the first books of Moses as another book of the Torah.

There was another kind of rewriting the Torah that was not any more accepted by the Israelites or Jews. The authors of these texts called themselves Christians and they considered their interpretations of the *Hebrew Bible* as the *New Testament*. For almost two thousand years, the authorities of the Catholic Church had difficulty to accept the plurality of different interpretations of the *Hebrew Bible* and the *New Testament* by Jews and Christians as legitimate. The Bible interpretations of the Jews that ensured their religious and cultural identity and constituted the realization of their dignity by the Christians were not given respectful attention until recently. In 1965, *Dei Verbum*, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council, finally affirms that the Old Testament was “written under divine inspiration” and remains “permanently valuable” (*Dei Verbum*, number 14). *Dei Verbum* uses the present tense when speaking of the revealing *Old Testament* and accepts “the key feature of Judaism” that is the belief that the *Hebrew Bible* “constitutes revealed scripture” (Brettler 2015, 6). *Dei Verbum* number 15 continues in the present tense and claims: “Now the books of the *Old Testament* ... reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with them”. These books “contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence”.

The *Hebrew Bible* had been written over a one-thousand-year period (Brettler 2015, 6). The *Hebrew Bible* – the word Bible in Greek means book – is “an anthology, a collection of collections of collections” (ibid.: 7). The *Hebrew Bible*, the *Tanakh*, is written in Hebrew and Aramaic and is structured in three sections that are *Torah* (the Five Books of Moses), *Nevi'im* (Prophets) and *Ketuvim* (Writings that is Psalms, Proverbs and Job) (ibid.). Catholic and Orthodox Christians also consider Jewish Hellenistic works (*Tobit*, *Judith*, *1 and 2 Maccabees*, *Wisdom of Solomon*, *Ecclesiasticus/Ben Sira* and *Baruch*) canonical that is authoritative. For the Jews these works are Apocrypha and refer to them and the *Tanakh* as *Old Testament*. The *Old*

1 Descriptions and pictures of central Christian faith terms

Testament of Protestant Christians is largely equivalent to the *Hebrew Bible* in content but not in structure. The Bible of the Christians also contains the New Testament that was written in Greek (ibid.: 11). The authors of the *New Testament* were Jews who had become Christians. They used the pieces of oral or written traditions telling of Jesus Christ that already existed in their communities and made extensive use of the Old Testament claiming the freedom for a completely new interpretation. The Jews who developed these interpretations had become Christians.

The Rabbis studied and study the *Torah*. They prayed, meditated, discussed and wrote comments on the Torah, the constitution of Israel that was written under divine inspiration. Rabbis would discuss, comment and write on theological themes like reconciliation, forgiveness of sins and new life, redemption, atonement, justification, salvation and new creation. These themes were and are of central importance for the belief system and worldview of Christians too. Christians believe in Jesus Christ as the Lord that is as the anointed one (in Hebrew: *messiah*; in Greek: *christós*). This is impossible to believe for a Jew. In 539 BC, the ruler of Persia, Cyrus, conquered Babylon, allowed the Israelites to return to Jerusalem and to construct a new temple to YHWH; no wonder that the exiled Israelites “saw him as a redeemer empowered by God” (Segal 2015, 34). Segal affirms that the so-called *Deutero-Isaiah* called Cyrus the anointed one that is “the Messiah” (ibid.). Indeed, we read in *Isaiah* 45, 1-2:

“Thus says Yahweh to his anointed one, to Cyrus whom, he says, I have grasped by his right hand, to make the nations bow before him and to disarm kings, to open gateways before him so that their gates be closed no more: I myself shall go before you, I shall level the heights, I shall shatter the bronze gateways, I shall smash the iron bars” (*New Jerusalem Bible*).

Brettler also reads *Isaiah* but prefers to interpret *Isaiah* 53, 3 from the *Fourth song of the servant* (*New Jerusalem Bible*) as the affirmation that “Israel had suffered enough, and an unnamed servant has suffered vicariously for Israel as a whole” (Brettler 2015, 32).

Isaiah 53, 5:

“Whereas he was being wounded for our rebellions, crushed because of our guilt; the punishment reconciling us fell on him, and we have been healed by his bruises” (*New Jerusalem Bible*).

1 Descriptions and pictures of central Christian faith terms

Brettler sees the chapters 40 and following of *Isaiah* as an exile writing that ignores “Davidic messianism and insists that YHWH will be the nation’s only king” and cites as his authority from the *Second song of the servant Isaiah* 49, 14-16 (Brettler 2015, 32):

“Zion says, ‘The LORD has forsaken me, My Lord has forgotten me.’ Can a woman forget her baby, Or disown the child of her womb? Though she might forget, I never could forget you. See, I have engraved you On the palms of My hands, Your walls are ever before Me” (ibid.).

Segal insists on the importance of the coming of the Messiah for apocalyptic Jewish literature during the Second Temple. He further affirms that in the Jewish apocalyptic and mystical movements that followed the destruction of the Second Temple in 70 CE and the failed second Jewish rebellion against Roman rule—the Second Jewish War of 132–135 or Bar Kokhba Revolt—, “messianism became a central theme” (Segal 2015, 56).

Segal and Brettler as Jewish Biblical scholars, may differ in their interpretation of the prophets and the Torah. They would nevertheless agree that neither the songs of the servant in *Isaiah* nor Jewish apocalyptic literature or the sages who established Rabbinic Judaism pointed at Jesus Christ as the Messiah, as the Lord.

The Pharisees were very pragmatic on the consequences of the destruction of the Second Temple as the Mishna documents. Rabban Johanan ben Zakkai calmed the grief of Rabbi Joshua over the ruins of the Temple in Jerusalem saying we do not need a Temple for effective atonement, we need actions of loving kindness as it is written: “I desire mercy and not sacrifice (Avot de-Rabbi Natan 6)” (Segal 2015, 56). The Rabbi cites the prophet *Hosea* 6,6 just as *Matthew* makes Jesus cite the same verse two times in his Gospel (*Matthew* 9, 13 and *Matthew* 12, 7). The Rabbis transformed Judaism from a Temple-centered religion to a tradition of reconciliation between God and Israel based on acts of loving kindness, piety and humility (Segal 2015, 56). Stanislas Lyonnet (1902 – 1986) is one of the Catholic Biblical scholars who had worked for the turn of Catholic theology to the Bible for the Second Vatican Council. He assesses that Christian theologians cannot speak of the concepts of atonement and redemption, forgiveness of sins, of reconciliation and justification without reference to the concept of the death and resurrection of Jesus Christ (Lyonnet 1989, 22).

1 Descriptions and pictures of central Christian faith terms

At the center of the preaching of the first Christians of the Church rests the term “resurrection”. *Acts* gives testimony to his preaching of Peter and Paul. We see this testimony in the first speech of Peter at Pentecost in Jerusalem (*Acts* 2, 23-40). In the narrative of the cure of a lame man at the Beautiful Gate (*Acts* 3, 13-16), in Peter’s speeches before the Sanhedrin (*Acts* 4, 10-12 and 5, 30-31), and in Peter’s catechesis for the Centurion Cornelius and his family (*Acts* 10, 37-43) (*ibid.*: 28). The term “resurrection” stands at the center of Paul’s speeches in Antiochia and Pisidia (*Acts* 13, 30-38) and in Athens (*Acts* 17, 31). *Acts* 17,3 tells that in Thessalonica Paul spoke about the suffering and resurrection of Christ and also in his speech before King Agrippa (*Acts* 26, 23) (*ibid.*).

The confession of the resurrection constitutes the center of the Christian faith (Gradl 2015a, 2). We see the confession of the resurrection of Jesus in the New Testament expressed in different writings and genres. We see the confession of the resurrection of Jesus in the New Testament expressed in different writings and genres. Eighteen writings of the 28 writings of the New Testament specifically speak about resurrection (*ibid.*). Most important are the Easter narratives at the end of the canonical Gospels: *Matthew* 28, 1-20; *Mark* 16,1-8; *Luke* 24, 1-53; *John* 20, 10-29 and 21, 1-23; then there are the speeches of *Acts* (*Acts* 2, 22-24; 3,15; 10,40-43; 13,28-31; 17,31; 26, 23;) (*ibid.*). Gradl misses *Acts* 5, 30-31. There is extensive use of the term resurrection in the letters of Paul (*Romans* 4, 23-25; 1 *Corinthians* 15,3-8. 14-16; *Philippians* 2, 6-11; 1 *Thessalonians* 4, 14;) and the writings that do not particularly speak of the resurrection nevertheless presuppose it and develop the kerygma of Easter in ecclesiological or ethical perspectives (*ibid.*).

The letters from Paul date from the middle of the first century, the latest testimonies of the resurrection date from the transition of the first to the second century CE. The literary genre of faith- or confession-sentences was probably in use before the writing of the New Testament (*ibid.*). We find these predications in 1 *Thessalonians* 1, 10; *Galatians* 1,1; 1 *Corinthians* 6, 14; 15, 12; 15, 20; 2 *Corinthians* 4,14; *Romans* 4, 24; 6, 4.9; 8, 11 (*ibid.*). In this oldest tradition of the resurrection acclamation or confession, Go’d is always testified as the active agent (Heininger 2015, 9). Go’d is the subject who raised Jesus from the dead; the use of the faith- or confession expression “Jesus was raised from the dead” is very old and had been used in the first Christian communities in the Thanksgiving prayers of the Eucharist. The use of this confession

1 Descriptions and pictures of central Christian faith terms

sentence in the rite of Baptism is important and is followed by prayers of intercession for the baptized and the community (ibid.).

The main theme in the resurrection narrative of the New Testament that is the confession of God who has power over life and death, is a main theme in the Torah. In *Deuteronomy* 32, 39 Yahweh affirms “See now that I, I am he, and beside me there is no other god. It is I who deal death and life; when I have struck, it is I who heal” (*New Jerusalem Bible*).

The resurrection tradition of the New Testament confesses Go'd who again operates creation by liberating Jesus from death as He had operated creation and liberated Israel from Egypt as *Leviticus* 19, 9 makes speak Yahweh: “I am Yahweh your God who brought you out of Egypt” (ibid.). The first and oldest Christian tradition of confessing the resurrection does not speak of the empty tomb. The narrative of the Gospels later develops the condensed kerygma and speaks of the empty tomb (ibid.).

Mark creates the genre of the Gospel (Gnilka 2008. 17). He used collections of Jesus' disputations in Galilee and of his parables, a first catechesis and reflections of concrete problems within the Christian communities, and a narrative of Christ's Passion (ibid.). It is the business of the exegetes and scholars of the New Testament to present hypothesis on the writing and editing process of the Gospel. I wonder how they would verify or falsify their theories and therefore prefer reading the final texts. Mark writes of Jesus' death and funeral (*Mark* 15, 33-41.42-47) and of the women going to the grave (*Mark* 16,1-8) (Gratl 2015a, 2). Women were assisting the last events of the life of Jesus near the cross on Golgotha: Mary of Magdala, Mary the mother of James and Salomone and “many other women were there” who “used to follow Jesus” and “who had come up to Jerusalem with him” (*Mark* 15, 40-41). We are not told by Mark of any male followers or disciples near the cross of Jesus. On Sabbath in the tomb, the three women are testimonies of the message of the resurrection by the angel. Mark takes one verse only to testify the faith in the resurrection of the crucified Jesus: “You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him” (*Mark* 16,6) and the announcement of the apparition of the resurrected in Galilee (*Mark* 16,7). The last verse of the *Gospel of Mark* describes the flight of the women; they are frightened and do not follow the order of the angel to tell the disciples and Peter of the resurrection (*Mark* 16,8). Later editors

1 Descriptions and pictures of central Christian faith terms

of the Gospel completed this abrupt ending with a compilation from other Gospels (*Mark* 16,9-20) (*ibid.*).

Matthew 28, 16-20 describes the actual apparition of Jesus to the disciples in Galilee that the angel in *Mark* had announced (*Mark* 16, 7). *Matthew* enlarges the text of *Mark* according to the needs of the community that is the defense and clarification of the Easter kerygma. He puts the grave under guard (*Matthew* 27, 62-66) in order to silence rumors that the body of Jesus got robbed by one of his disciples and makes the High priest responsible for bribing the guards (*Matthew* 28, 11-15). He also narrates that the women “filled with awe and great joy” announced the disciples the resurrection of Jesus (*Matthew* 28, 8). *Matthew* seems to have been a Jewish Christian who had a good command of Greek (Luz 1985, 62). Was he a member of the Christian community in Antiochia, Syria? He seems to have written his Gospel shortly after 80 CE (*ibid.*: 76). We know that around 100 CE Ignatius of Antioch already made use of the *Gospel of Matthew* (*ibid.*: 62). *Matthew* uses apocalyptic motives (*Matthew* 28, 2-4). Since he seems to be sure that his readers are familiar with Jewish apocalyptic literature, he seems to write for a Jewish-Christian community (Graddl 2015a, 4).

Matthew ends his Gospel with Jesus' pledge: “I am with you always; yes, to the end of times” (*Matthew* 28,20). *Luke* additionally narrates the actual farewell of Jesus, blessing and parting from the disciples: “He withdrew from them and was carried up to heaven” (*Luke* 24, 50-53 and *Acts* 1, 9-11). *Luke* also narrates of the two disciples of Emmaus whom Jesus appeared (*Luke* 24, 50-53) and of the apparition before all disciples (*Luke* 24, 36-49). *Luke* wanted to ward off the impression Jesus was but a ghost and therefore narrates that Jesus shows his hands and feet and eats fish (*Luke* 24, 39-42). Despite all these body pictures of the resurrected, the picture of Jesus the resurrected stays very vague and leaves room for interpretations (Graddl 2015a, 2). *Luke* narrates that the Holy Spirit will guarantee the lasting affection and attachment to Jesus; Jesus promises his disciples at his farewell “the power from on high” (*Luke* 24, 49; *Acts* 1, 4.8) and at Pentecost the Holy Spirit fills and animates the frightened disciples (*Acts* 2, 3-4) (*ibid.*). Narrating of the disciples of Emmaus, *Luke* already aims at the first Christian communities that sit together, eat, and read the Bible as they do in *Acts*. Studying the Scripture and celebrating the Eucharist is described as a permanent Easter-encounter with Jesus Christ for all times (*ibid.*: 4).

1 Descriptions and pictures of central Christian faith terms

John narrates very differently from the synoptic Gospels. The words of the crucified Jesus to his mother and to the disciple (*John* 19, 25-27) and the piercing of Jesus' side (*John* 19, 31-34) already develop the narrative of the crucifixion and the burial from an ecclesiological and soteriological perspective. *John* centers the apparition narratives on individual persons: Mary of Magdalen (*John* 20, 11-18), the doubting Thomas (*John* 20, 24-29) and the direct addressing of Peter (*John* 21, 15-23). For the individual reader it is easier to take the message of the resurrection from an individual experiencing the resurrection (Gradl 2015a, 3). John's community apparently shares the doubts of Thomas, and John tries to empower them by letting them hear the words of Jesus: "Blessed *are* those who have not seen and yet believe" (*John* 20, 29). (ibid.). The disciple whom Jesus loved and who went second into the grave "saw and believed"—we are not told that the grave was empty—(*John* 20,8), is also the first who recognizes Jesus at the Lake Tiberias (*John* 21, 7). This disciple is presented as a model believer; the *Gospel of John* is based on his testimony (Gradl 2015a, 3).

The literary form that is used to narrate the resurrection experience of Easter is called appearance or epiphany (Heininger 2015, 11). Exegetes and theologians describe the relation between the resurrected and the Easter-testimonies using the term "appearance". The Greek expression is *ophtae* and translates "he let himself be seen" (ibid.). The expression *ophtae* is used in *Luke* 24, 34 when the Eleven told the disciples of Emmaus: "The Lord has indeed risen and has appeared to Simon". In *Acts* 13, 31 Jesus let himself be seen by his disciples. In 1 *Corinthians* 15,5 Jesus lets himself be seen by Peter and the Twelve, in 1 *Corinthians* 15, 6 by 500 brethren, in 1 *Corinthians* 15, 7 to James and all the apostles and in 1 *Corinthians* 15, 8 last but not least to Paul. In *Matthew* 17, 3 and *Mark* 9, 4 Peter, Moses and Elija make themselves be seen to James and his brother John talking to Jesus at the mountain.

The same verb *oraein* is used in the present tense first person plural active in *John* 20,25 by the disciples telling Thomas "We have seen the Lord". The noun *orama* is used in *Acts* 16, 9 for the vision of Paul that tells him to come to Macedonia.

The expression *ophtae* is also used in *Luke* 1, 11 where an angel lets himself be seen by Zecharia and in *Luke* 22, 43 an angel from heaven lets himself be seen to give strength to Jesus.

1 Descriptions and pictures of central Christian faith terms

The Hebrew Bible uses the expression *ophetae* for narrating a theophany: Jahwe or his angel make themselves be seen before Abraham, Isaak, Jacob, Moses (*Genesis* 12,7; 17,1; 18,1; *Exodus* 3,2) and before the wife of Manoah, the future mother of Samson (*Judges* 13,3). The glory of Yahweh lets itself be seen in the cloud for the whole community (*Exodus* 16,10) and the glory of Yahweh lets itself be seen for the entire people (*Leviticus* 9, 23). The Septuagint, the Greek translation of the Hebrew Bible, in all of these occasions uses *ophetae* (*ibid.*).

Stephen is familiar with the Torah and started his defense speech before the high priest and the Sanhedrin in Jerusalem referring to Genesis and Go'd's appearance to Abraham (*Acts* 7, 2) and in *Acts* 7,30 he refers to the theophany on Mount Sinai using *ophetae*.

The New Testament narrates many visions of the resurrected Jesus. The experience of that Christ is risen is testified by women (*Matthew* 28, 9-10 and *John* 20, 11-18) and by men (*Matthew* 28, 16-20; *Luke* 24, 13-33. 36-49; *John* 20, 19-29; *1 Corinthians* 15,5-8) (Gradl 2015b, 18).

It has to be clear that the vision narrative serves to express a theological meaning. The visions and confession-sentences of the resurrection of Jesus show what they want to say, namely the confession that Christ is risen (*Luke* 24, 34). The "how" of the Easter-experience cannot be answered by the sources and texts in a concrete way (*ibid.*). Although the testimony of the Easter-experience is multiform, it is a sustaining experience with lasting, existential effects on the life of the disciples (*ibid.*). The narrative of the visions also shows what that experience was not like: it was not a fantasy, not an illusion or pure imagination, no projection, no miraculous materialization (*ibid.*: 19). The Easter-experience sets in motion a movement: Paul gets Peter moving and all disciples get moving in their own ways. All this gives testimony to the authenticity and reliability of the impulse that is described as a vision (*ibid.*).

The powerful effects of the visions point at some extraordinary experience. All of a sudden and unexpectedly there is an experience that the Lord is risen and is experienced as living (*ibid.*: 18). This experience happens to persons that become witnesses that the experience of the resurrection is given. Theology interprets this happening as a gift. Giving testimony to the resurrection may be described as the social

1 Descriptions and pictures of central Christian faith terms

choice to accept this gift of the experience that the Lord is risen and expressing the social choice with the help of the faith- and confession-sentences.

How about my personal faith- and confession-sentences, how about the foundation of my own faith and of my theologizing as a Christian?

1.5 Assessment of my Christian faith- and confession-sentences

For assessing my faith- and confession-sentences, I turn to the New Testament. I will read, study and meditate on texts from the *Gospel of Luke*, from the *Letter to the Romans* and from the *Letter to the Hebrews*. Why do I start with the *Gospel of Luke*? Luke writes his Gospel to convince Theophilus. Luke is conscientious about the fact that faith cannot be simply taught, that teaching faith has to lead to personal certainties and convictions and social choices (*Luke 1, 1-4*). I do not know about the choices of Theophilus but I shall see my choices concerning Jesus Christ.

1.5.1 Reading, studying and meditating Luke 19, 28 – 21, 38.

For studying, I use Aland (1965) and Bovon (2009). From the study of the texts, I produce some notes that constitute the preparation for my meditation on the text. After meditating, I will write some sentences again and express my faith-sentences, if there are any.

Notes on *Luke 19, 28-40: The Messiah enters Jerusalem.*

Bovon (2008, 27-38) helps me with the study of the text.

Jesus' ride symbolizes the imminent realization of his kingdom. To describe the kingdom of Jesus, *Luke* refers to the prophet Zechariah who proclaims the royal savior riding on a colt according to the *Septuagint*:

“Rejoice heart and soul, daughter of Zion! Shout for joy, daughter of Jerusalem! Look, your king is approaching, he is vindicated and victorious, humble and riding on a donkey, on a colt, the foal of a donkey. He will banish chariots from Ephraim and horses from Jerusalem; the bow of war will be banished. He will proclaim peace to the nations, his empire will stretch from sea to sea, from the river to the limits of the earth” (*Zechariah 9, 9-10*).

Jesus starts his entry into Jerusalem near the Mount of Olives. If a king is in need, he confiscates a colt. Jesus gets a colt, a symbol of peace where the horses of war are

1 Descriptions and pictures of central Christian faith terms

banished. Jesus is in trouble, the Pharisees in the crowd ask Jesus to stop his disciples praising him as the messianic king. The disciples praise Jesus with *Psalm* 118, 26, the traditional welcome for all pilgrims to Jerusalem. They praise Jesus for “all powers” they had seen. Well, they are already convinced; they had their faith experiences, their vision of peace: They believe in Jesus who brings justice and peace on a colt and not on a war chariot. Jesus answers the Pharisees by citing the prophet Habakkuk protesting the oppressor: “For the very stone will protest from the wall, and the beam will respond from the framework” (*Habakkuk* 2, 11). Jesus defends his disciples who cry for justice like Habakkuk had done.

Luke presents Jesus as pilgrim. This pilgrim gets prepared for his determination, the passion and the passing over to his father. The way to his deepest humiliation is the way to his kingdom that is to justice and peace. It is the kingdom of a pilgrim.

Mark, *Matthew* and *John* tell that the people welcome Jesus like a king. *Mark* and *Matthew* also cite *Zechariah*'s proclamation of the savior king on a colt. *Mark* narrates the entry of Jesus into Jerusalem as the eschatological coming of the kingdom of David. *Matthew* presents Jesus with *Psalm* 118,26 already as son of David (*Matthew* 21, 9); we are in front of Christology. *John* shows a political picture (*John* 12, 12-19): There is the huge crowd of people shouting and waving branches of palm and there are the Pharisees plotting a strategy because “the whole world has gone after him” that is Jesus.

Do I believe that the way to justice and peace is peacefully riding on a colt to all nations and defending the thirst for justice and peace as legitimate right of women, men and queer who express this claim to justice and peace?

After having written this question I went to bed.

Meditation on *Luke* 19, 28-40:

The next morning I sat down for meditation. I closed my eyes, turned my senses inward and stayed with my consciousness. There were still the television pictures from last evening and my agitated consciousness. I had been watching the US senate's judiciary committee hearing for appointment of a Supreme Court judge on CNN. Professor Christine Blasey Ford had long realized her social choice of facing the trauma of sexual assault and suffering the pain of the persisting wounds to her integrity. She overcame her silence and the desolation that society did not want to hear her story that is the

1 Descriptions and pictures of central Christian faith terms

story of millions of women, queer and men. She testified having been sexually assaulted as a fifteen-year-old high school girl by a drunken seventeen-year-old boy who now stands as candidate for the Supreme Court. Judge Kavanaugh realized with emotions a political assault on the opponents of his nomination and denied the charges against him or even having known Mrs. Ford at the time. Professor Ford testifies of her supportive social surrounding that empowers her to stand the accusations of being a liar in search of fame. Judge Kavanaugh reads testimonies of his integrity written by women and men who had known him for decades. What would be the procedure or process be to get to the truth? Professor Ford was peacefully realizing her social choice to speak up and pass through the suffering. She wants a Supreme Court judge of personal integrity. Judge Kavanaugh was realizing the political game of becoming judged and doing justice. It took me fifteen minutes to calm down. I was thankful for the privilege to be able to take time for meditation every day. I was thankful for the Jesuits whose formation had educated me so that I could become a professor at the University of Innsbruck. I was thankful to the democratic rule of law of the liberal state of Austria that protected me from the Jesuits' efforts to chase me from the Faculty of Theology of Innsbruck University.

I realized my consciousness was to receive. What happens in meditation is given to consciousness.

For fifteen minutes my consciousness was calm and peaceful with the prophet Jesus realizing his social choice for peace. Jesus stays active; he is doing peace and answers the Pharisees' opposition with a reference to a prophet of the common culture. My consciousness enjoyed the peace-realizing and peace-empowering active Jesus.

For the last fifteen minutes of my meditation, my consciousness started resisting staying with peace happening to me. I had to stretch consciousness like the tendons of my muscles practicing yoga. Like the cells of the muscles work together, the cells of the brain collaborate to produce consciousness. Consciously responding to conflicting resistance with understanding and continuing unerringly one's way without adjusting to violence is possible.

Meditation allows me to stay calm and peaceful. My interactions at work at university still need improving in that direction.

1 Descriptions and pictures of central Christian faith terms

Notes on *Luke* 19, 41-48: Jesus weeps over Jerusalem.

Jerusalem is corrupt, socially, politically and spiritually. The Temple, its religious, political, spiritual and economic center is also corrupt. Thousands of years of culture sustained by the cult of Yahweh the One and Only will come to an end because the high priests, the scribes and the small and powerful elite are no longer able to guarantee peace and justice, the social coherence of society. Jerusalem has lost its living power. It is clear for Jesus that Jerusalem will perish.

As Jesus had just defended his disciples crying for justice, he now cries before his disciples over the children, women, men and queer of Jerusalem.

Jesus cries. *Luke* brings into focus the empathy and loving kindness, the goodness of the saving Messiah.

Luke 19, 46 makes Jesus refer to *Isaiah* and to *Jeremiah*. *Isaiah* 56,7: Yahweh promises to all foreigners who cling to his covenant observing the Sabbath to “make them joyful in my house of prayer”. Yahweh asks in *Jeremiah* 7, 11a: “Do you look on this Temple that bears my name as a den of bandits?”

Having expelled the dealers from the Temple Jesus continues teaching. I cannot think of another woman, man or queer who is able to cry over the coming catastrophe and still finds the motivation to go on teaching peace and justice in the Temple?

Luke confesses in *Acts* 10,38 that Jesus becomes the Messiah. Doing so he makes use of the oldest Christian kerygma that had been written down long before *Luke*:

“God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.” A new culture and cult of Yahweh is prepared and about to be realized.

Luke 19, 47b: “The chief priests and the scribes, in company with the leading citizens, tried to do away with him”. And indeed, after all that Jesus had done – see *Acts* 10, 38 – Peter tells Cornelius the Roman Centurion in *Acts* 10, 39: “Now we are witnesses to everything he did throughout the countryside of Judea and in Jerusalem itself: and they killed him by hanging him on a tree”.

1 Descriptions and pictures of central Christian faith terms

Meditation on *Luke* 19, 41-48:

Preparing for meditation, I practiced the yoga sequence of the sun salutation. I remained in the heel seat for two or three minutes to speak to my body and ask him to produce my integrity-consciousness. After the sun salutation, I felt ok.

Just as the morning before it took some minutes to get persons of the faculty and thoughts of the exegetes out of my consciousness. Then my consciousness received for meditation the sentence that Jesus was taking care of his disciples, women, men and queer. I felt sustained meditating on Jesus successfully maintaining bonds to women, men and queer following him.

Follow-up of the meditation:

Actually, Jesus had to explain a lot to his disciples to make his teachings understood. The disciples are happy about a sort of king entering Jerusalem speaking and realizing justice and peace, that Yahweh promises for earth (*Luke* 19, 38). Happiness, inspiration and hopes will fade if Jesus does not care for them. With loving perseverance, he has to teach them how to become agents of his message of peace and justice. Jesus teaches realizing deeds and his deeds are realized teachings. For *Luke* this is the only stay of Jesus in Jerusalem. From *Luke* 19, 47 – 21, 38 Jesus teaches in or near the Temple.

Notes on *Luke* 20, 1-47: Jesus, the Messiah teaches in the Temple.

We have four disputes (Lk 20,1–8. 20–26. 27–40. 41–44), one parable with a note of dispute at the end (Lk 20, 9–19) and one scene composed of single sayings of Jesus (20, 45–47). The experts say that Luke presents Jesus in chapter 20 of his Gospel as a prophet that got his authority from heaven, a prophet that speaks, teaches and preaches in the name of Go'd. I am not convinced of this analysis of the experts.

I think that Luke follows a design on his own. His respect for Mark and his authority together with his own design must be the reason why he takes the whole chapter from *Mark* keeping the order of *Mark* 11, 27 – 12, 40. Only *Mark* 12, 28–34, where Jesus teaches the greatest commandment of all, *Luke* had already narrated in his chapter 10. In the whole chapter 20 *Luke* makes Jesus teach the people (in Greek: *laós*). His disciples had already come to believe in Jesus as the king who is coming in the name of the Lord that is as the Messiah (*Luke* 19, 38). The people are listening to Jesus and no longer listen to the high priests, the scribes and the elders;

1 Descriptions and pictures of central Christian faith terms

Jesus already has authority (*Luke 20, 1-8*). The people of Israel get new leaders. The Jews who became Christians get new leaders (*Luke 20, 9-19*). By the way, the Jews who stay Jews will get new leaders too. The power of Cesar does not extend over the freedom and liberty of women, men and queer (*Luke 20, 20-26*). Jesus is a Messiah because he is able to assess that the God of Abraham, the God of Isaac and the God of Jacob, He is God of the living (*Luke 20, 37-38*).

Notes on *Luke 20, 1-8*: The question about authority.

What is your authority (The experts tell me that the Greek term “*exousia*” means freedom, authority and power.) and who authorizes you? This the question Jesus is to answer. Already in *Jeremiah* we find a dispute between Jeremiah and the prophet Hananiah on the criteria for recognizing a prophet “as one truly sent by Yahweh”. In *Jeremiah 28, 9* Jeremiah says: “The prophet who prophesies peace can be recognized as one truly sent by Yahweh only when his word comes true”.

Jesus was teaching the good news that is the Gospel to the people in the Temple. The people listen to Jesus and the question concerning the authority is answered. The people no longer consider the chief priests and the scribes an authority. The authority for the people is already Jesus. Jeremiah’s criterion for a true prophet has come true. Jesus prophesies peace and the people follow this teaching. Peacefully Jesus realizes his teaching.

Meditation on *Luke 20, 1- 8*:

Preparing for meditation, I did the sun salutation speaking to my body: My body please give me my integrity. Feeling ok is important for starting a meditation on beliefs and faith.

The way you use the word God does not show whom you mean – but rather, what you mean (Wittgenstein 1980, 51). I think that *Luke* follows this rule. I was not much distracted and started meditating right after reading *Luke 20, 1-8* again. *Luke* narrates that Jesus teaches the people in the Temple the good news. Good news is good news from Go’d. Where is Go’d? Go’d is with Jesus; Go’d is with the people because they listen to Jesus. The people are convinced that John was a prophet. Go’d is with John the Baptist and with the people who listened to him and got baptized. Baptism is the rite to celebrate that Go’d is with one. Go’d is not in the Temple because Jesus said that Go’d wanted “a house of prayers” and not “a bandits’ den” (*Luke 19, 46*). I believe

1 Descriptions and pictures of central Christian faith terms

that Go'd is also with the chief priests, the scribes and with the elders. Only they could tell if they experience the power of Go'd and they decide to say that "they did not know" (*Luke* 20, 7). The good news that Jesus teaches, proclaims that Go'd is with the women, men and queer of this world. I receive peace from this sentence and I take comfort from meditating on it.

Notes on *Luke* 20, 9-19: Parable of the wicked tenants:

Jesus addresses his parable to the people (*Luke* 20, 9). In *Luke* 20, 16c the people respond to the parable. *Luke* very much insists on Jesus' special relationship to the people.

The *Gospel of Thomas* in the translation by B. M. Metzger reads in §§65 and 66 (Aland 1965, 525):

"(65) He said: A good (*chraestos*) man had a vineyard. He gave it to tenants that they might cultivate it and he might receive its fruit (*karpós*) from them. He sent his servant so that the tenants might give him the fruit (*karpós*) of the vineyard. They seized his servant (and) beat him; a little more and they would have killed him. The servant came (and) told it to his master. His master said, Perhaps he did not know them. He sent another servant; the tenants beat him as well. Then (tote) the owner sent his son. He said, Perhaps they will respect my son. Since (*epei*) those tenants knew that he was the heir (*klaeronómos*) of the vineyard, they seized him (and) killed him. He who has ears, let him hear. (66) Jesus said: Show me the stone which the builders rejected. It is the cornerstone".

Revolts against the big landowners are typical for the first century.

Manuscripts from the Dead Sea scrolls show that "vineyard" is a metaphor for the chosen people (4Q500 1). "Son" in Hebrew is "Ben" and "Stone" that is in Hebrew "Aeben" sound very similar. Since the Late Antiquity, we find the Christological interpretation of "the son" as the anointed (in Greek: *christós*). *Luke* 20, 17 refers to *Psalms* 118, 22 and *Isaiah* 28, 16.

Bovon tells me that according to the historical method the parable is not from the mouth of Jesus. The whole commentary on the parable of the expert Bovon (2009, 66-75) is very interesting and important. Yet for my meditation, I want to make the following point:

1 Descriptions and pictures of central Christian faith terms

Luke tells the Jewish people with the words of Jesus that there will be new leaders for them. The Jews that become Christians will have their apostles, women, men and queer to teach them the Gospel and structure the life of the Christian communities.

Meditation on *Luke 20, 9-19*:

Preparing for meditation, I did the sun salutation speaking to my body: My body please give me my integrity. Feeling ok is important for starting a meditation on beliefs and faith.

I use the expressions "meditation" and "contemplation" actually as synonyms. I prefer the term contemplation when meditation leads me to pictures of the agent Jesus.

I found peace and the love of justice contemplating that the fruits of Go'd's vineyard are peace and justice and love. Luke tells of Jesus directly facing the scribes and the chief priests and making it clear for their eyes that they will kill themselves if they kill Jesus, because nobody is able to live without peace, justice and love.

Luke narrates that Jesus was telling the people a parable so they could understand his message. The people are listening and at the end, they are still able by their frightening presence to keep the scribes and the chief priests from killing Jesus. The people are listening, they are hearing of peace and justice that give hope to their poor lives and they manifest their interest in Jesus' teaching. These listening and affected women, men and queer were not starting to realize Jesus' teaching. They did not become agents of peace, justice and love in the sense that they would have organized resistance to their scribes and high priests.

Jesus is the Good and teaching Shepherd.

John makes Jesus identify himself with the vineyard that his father had planted and cares for (*John 15, 1-2*):

"I am the true vine, and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away and every branch that does bear fruit he prunes to make it bear even more."

John presupposes that the people had become individual women, men and queer that is disciples. He claims that the possibility condition to realize peace, justice and love is an adjunction of an interaction with Jesus and Go'd (*John 15, 5*):

1 Descriptions and pictures of central Christian faith terms

"I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing."

Jesus in *John* 15 speaks to his disciples and not to the people. Luke speaks of the people and he uses this term in a way that makes me think not only of Jews in Jerusalem but of other people as well that is all the people that possibly listen to Jesus' teaching and performing parables.

Follow-up of the meditation:

Why do I regularly write at the beginning of a meditation or a contemplation that I had prepared with an exercise of the sun salutation and made sure that I was ok? I am a rich man living in the rich part of the world and I think that Job was also a rich man. We cannot compare the sufferings of Job and our personal traumata and sufferings as rich women, men and queer with in a rich and free country with a highly developed welfare state and democratic government to the inhumane living conditions of the millions of poor women, men and queer on this world. The television pictures of the horrific sufferings of the women, men and queer in Indonesia who just experienced the terrible catastrophes of an earthquake and a tsunami that took their families away and leave them starving and despairing on the rubble of the destruction speak to our consciences and we better stay silent and send help. Traumatized women, men and queer not receiving fast enough help, are robbed and ripped of their last pennies for a bottle of drinking water; traumatized orphaned children remain without speech, caring surviving women give comfort having suffered the loss of everything themselves.

The misery of the rich man Job is very different from the misery of these suffering survivors in Indonesia. The surviving women, men and queer in Indonesia are struggling to survive. The story of Job is about how to cope with destiny that makes you suffer but does not kill you.

Job suffered the terrible loss of his children and the less terrible loss of his fortune, he suffered from "malignant ulcers from the sole of his foot to the top of his head" (*Job* 2, 7). Everybody would understand that he "took a piece of pot to scrape himself, and went and sat among the ashes" (*Job* 2, 8). Yet, something is already foul; Job had lost his agency to relate to his wife. She reacts to his self-righteous isolating himself and to his incapacity to bond with her suggesting he "curse God and die" (*Job* 2, 9). A Go'd that would sustain self-righteous ignorance of the integrity of one's wife cannot persist

1 Descriptions and pictures of central Christian faith terms

in his own integrity. The wife of Job is right suggesting to curse such an unjust and cruel Go'd. The friends of Job who came from far to offer silent empathy and uninterrupted presence for one week were of no help for Job in his silent suffering and finally he "cursed the day of his birth" (*Job* 3, 1). It is true that the following discussions with the friends who defend their mind-set of a just Go'd and accuse Job of wrongdoing that caused his suffering, are not really helpful for Job's way to a happy end. Go'd confirms that Job does right speaking to him and that the friends' speaking about Go'd does not lead to anywhere (Ebach 2007, 1240). Job's accusing Go'd for causing his suffering does not really help very much either but his speaking to Go'd and Go'd's answers are one important element on the way to health and physical, psychic, social, economic, cultural and spiritual integrity. Go'd accepts the lamentations and accusations of Job, he is right speaking to Go'd, but accusing Go'd for the human condition does not help Job getting back his health and integrity.

After thirty-nine chapters of speeches and discussion, the situation of Job is changed. Job again has gained his health and physical, psychic, social, economic, cultural and spiritual integrity. He relates again to his wife and they have ten children, he receives his family again and his fortune in animals is great. He makes his friends relate to Yahweh and finally dies peacefully after having enjoyed his life. What had happened? Impossible to say.

Three verbs in the verses of *Job* 42, 2-3 suggest where the changes had happened. The predications point at Job's mind setting and consciousness. Job had always stuck to speak on the basis of his experience. His basic experience was suffering. He changed his mind-set and by this was able to change his experience. He started experiencing being healthy and that suffering had left. Three times Job uses expressions of knowledge the semantic field of knowing (in Hebrew: *jada* and *da'at*) (Ebach 1996, 155). In *Job* 42, 2 he says that he knows that You, Yahweh are able to do all and anything. This means that Job had made the experience and recognized, that he had come to experience and know that Go'd is capable of realizing what he, Job, had thought impossible to realize. Go'd does not need to cut off or withhold the realization of some purpose or goal by reason of being incapable of realizing this purpose. This agency of Go'd concerns Go'd as the fighter against chaos fending off Behemoth and Leviathan and procuring and caring for the possibility conditions of human life on earth (*ibid.*). But why not think of this reflection of Job at his possible

1 Descriptions and pictures of central Christian faith terms

experience of being able to love his wife again after simply having meditated love before the eyes of Go'd and having experienced all of a sudden the feeling of love that he already had thought to be impossible to experience again towards his wife? Job experienced that nothing is impossible for Go'd in the sense that what seemed impossible for him to experience again he actually experienced again.

Job changes his mind set. He stops his passive silence concerning Go'd and gets active starting to listen to Go'd. Job starts meditating, becoming silent for concentration, being silent as maximum realization of focused listening by leaving ready one's consciousness for receiving experience. Not wanting to receive, Job characterizes as not-knowing (*Job* 42, 3a). By speaking about oneself without having listened to oneself Job was incapable of getting to know the most wonderful things (*Job* 42, 3b) (ibid.: 156). What had brought Job to change his mind set? It was himself! He told his consciousness not to speak any more to others about his suffering but to work for his integrity that is to let work the healing forces of the body to restore integrity and make him experience this integrity to consciousness. To tell the body to do the healing is discovering, accepting and operating a force and agency that hitherto had been hidden to Job's knowledge. He will accept his suffering and never again will cut himself off from his healing experience. He rejects the rejection that leads to passive paralyses, as Job had come to know. He is able to be sorry of what he has said and uses his agency of securing his integrity sitting on dry earth and ashes (*Job* 42, 6). Job is not only able to say sorry, the Hebrew verb *nhm* in the Niphal form *niham* is used by Yahweh in *Genesis* 6, 6 when deciding on the big flood: "Yahweh regretted having made human beings on earth and was grieved at heart." *niham* is also used in *Jonah* 3, 9-10. Yahweh who observes the efforts of the people of Niniveh who "renounce their evil ways" regrets "the disaster which he had threatened to bring on them, and did not bring it" (Ebach 1996, 157). From these uses it is getting clear that Yahweh does not repent as a sinner repents, but makes a decision, he changes his mind set. So we have to see a cognitive aspect when Job says sorry, he has learned something and changed his mind (ibid.). He has realized that he was coping with the losses he had suffered and is well alive and well. There is no need to repeat the sufferings that were real at a time but now are not necessary any more. Job is aware of his resilience that enables him to live well in the presence. Sitting in dust and ashes describes his real situation and Job now is ready to accept his situation (ibid.). Job does not reject his accusations of Go'd and as a consequence gets healed, rather Job gets healed

1 Descriptions and pictures of central Christian faith terms

because of a changed mind set and because of this changed mind set and his new knowledge he also rejects his former accusations of Go'd (ibid.: 159–60). Ebach interprets the restoration of Job's integrity as a consequence of his finally accepting the world as it is (ibid.: 160). I would rather say that accepting the world as it is, and apparently, the world is not only suffering losses and the threat of death, follows this restoration of health. Job is able to give thanks to Go'd for his life. So what did restore his health?

I suggested that Job changed his mindset because he discovered, trusted, and realized the healing forces of his body. I am conscious of the projection of my biography onto of the changing mindset of Job. We do not know how Job had changed his mind set. We just know that he had changed his mindset.

Notes on Luke 20, 20-26: On tribute to Caesar.

Again, the *Gospel of Thomas* presents a very short version of the story. § 100 reads: "They showed Jesus a gold (coin) and said to him: Caesar's agents demand taxes from us. He said to them: Give to Caesar what belongs to Caesar; give Go'd what belongs to Go'd, and give to me what is mine."

Many church fathers wrote on the difference of the picture of Caesar that idealizes the human body and the picture of God that God creates in *Genesis 1, 27*: "God created man in the image of himself, in the image of God he created him, male and female he created them." I like the interpretation that women, men, and queer as "*imago Dei*" are not idealized bodies but individual persons.

For my interpretation and meditation of *Luke 20, 20-26* Barilan's article (2009) is my inspiration:

Emphasis on the human shape as endowed with human dignity brought the Rabbis to proclaim all human races and bodies as bearing the same level of dignity. The Talmud explains that whereas human kings issue coins with their image on each—i.e., every coin is identical to every other—God stamps each human being with a unique face and body, whereby all such faces and bodies equally represent His image (Talmud, Sanhedrin, 37a; Altman 1968). It seems that, since human eyes can see and imagine only particular bodies and faces, God's "face"—for which every human face serves as a genuine icon—remains elusive to human perception. The mainstream of Rabbis established respect for *imago Dei* on diversity and in clear rejection of Hellenic

1 Descriptions and pictures of central Christian faith terms

preoccupation with the ideal and idealized human body as a theme for real people (Barilan 2009).

Luke makes Jesus teach that the political power has to be respected at the validity condition that the individual's particularity as an individual is respected.

Meditation on Luke 20, 20-26:

Preparing for meditation, I practiced the yoga sun salutation assessing that I am ok.

I was calm in the meditation but this time the calm was plain, and I felt almost unemotionally well. There was no excitement of peace; there was sober silence in my consciousness.

What was happening?

I asked what *Luke* was revealing with this narrative of *Luke* 20, 20-26. *Mark* and *Matthew* give the same revelation. *Jeremiah* had revealed that the word of Yahweh "came to Jeremiah for all the Judeans living in Egypt" (*Jeremiah* 44, 1). "Yahweh, God Sabaoth, God of Israel says this" (*Jeremiah* 44, 7): "To this day" the men and women in the streets of Jerusalem and Judah "have felt neither contrition nor fear; they have not walked in the way of my law or my statues, which I have given in the sight of your faces as before the faces of your fathers" (*Jeremiah* 44, 10).

Luke makes the men confirm that the scribes and the chief priests had hired spies to lie, that Jesus is teaching and walking the right way of Yahweh. Astonishingly Luke, Mark and Matthew make the spies also confirm that Jesus does not show partiality or favoritism to anybody (*Luke* 20, 21). Jesus does not discriminate he treats everybody as equals. Mark and Matthew say in Greek "that Jesus does not look at the faces", Luke says Jesus "does not take the face". In this narrative on tribute to Caesar, the Gospel in Greek uses the expression "face" and the Roman coin again uses a face.

With the statement of the liars and spies we are in politics. We are in power politics anyways. The chief priests and scribes turn to the jurisdiction and authority of the governor of the Roman emperor. The question of the spies is about politics, taxes is about financing the imperial policies of Caesar. Jesus accepts the challenge and confirms that politics, Roman politics, is part of the economic, political and social life of the Jews, they all pay with Roman money.

1 Descriptions and pictures of central Christian faith terms

Jesus treats Caesar and Go'd with the same predication, Jesus is in politics, he teaches his policy: Give Go'd what is of Go'd. In Greek, there is simply written: Give that of Caesar Caesar and that of Go'd Go'd (*Luke 20, 25*). What is Go'd's? To respect the equal dignity, liberty, freedom and rights of all women, men and queer is—according to the liars and spies—Jesus way of righteous teaching and righteous living.

Realizing my dignity, freedom and equal rights by claiming them is realizing that of Go'd concerning me and my life. My dignity, freedom and equal rights are that of Go'd because I am called to realize as vine the fruits of Go'd's vineyard that are peace and justice. Without equal dignity, freedom and rights there is no peace and justice. God's "face"—for which every human face serves as a genuine icon—remains elusive to human perception (Barilan 2009). Go'd gave before the face of Israel and the whole world the Torah. Go'd gave the face of Jesus Christ before the faces of women, men and queer of the whole world. Jesus Christ is a unique face and body, which serves as a genuine icon of Go'd's "face". God stamps each human being with a unique face and body, whereby all such faces and bodies equally represent His image (*ibid.*). Jesus Christ teaches and realizes the dignity, liberty, freedom and equal rights because he respects all as a unique face and body, he does not discriminate. We are still trying to realize our dignity and Human Rights in this world. The claim to give that-of-Go'd-Go'd is the claim to realize our dignity and Human Rights as unique faces and bodies of Go'd's face and therefore this realization cannot be separated from that we acknowledge and give as that-of-Caesar-Caesar. That-of-Go'd-Go'd has to get realized by the faces of Go'd on this earth and that-of-Caesar-Caesar does not necessarily contradict that-of-Go'd-Go'd. In reality the two often came and still regularly come to conflict with each other. As far the revelation of *Luke, Mark* and *Matthew*. Trying to kill Jesus with the help of the Roman authority therefore is trying to destroy an icon of Go'd, that is again destroying the Torah. The Rabbis help me to better understand revelation. Shalom.

Notes on *Luke 20, 27-40*: The resurrection of the dead.

The Sadducees have a question that concerns the *Torah*, the Law of Moses, and joins *Deuteronomy 25, 5* (the levirate law) and *Genesis 38, 8*.

The main verbs in the verses *Luke 20, 34b-36* are all Indicative Present. This means: "The children of this age" (*aiwn*) who marry and get married and those women and men who live in "that age" (*aiwn*) "and in the resurrection from the dead" are

1 Descriptions and pictures of central Christian faith terms

contemporaries. Resurrection from the dead already is a reality. Jesus, like a Rabbi, interprets the Torah giving testimony to his claim to the resurrection. Moses calls the Lord the God of Abraham, the God of Isaac and the God of Jacob, he is God of the living (*Luke 20, 37-38*).

Bovon comments on *Luke 20, 38*: Calvin interpreted with precision: Resurrection is grounded on Go'd and not on the immortal soul of Greek philosophy or on merits (Bovon 2009, 130).

Meditation on *Luke 20, 27–40*:

I meditated on the sentence: Go'd is "God, not God of the dead, but of the living; for to him everyone is alive" (*Luke 20, 38*).

I felt fine with this sentence. I am living and Go'd is Go'd of the living. I thought about my parents. They brought together a sperm cell and an oocyte. To do that is already something great, but has little to do with *Luke 20, 38*. Go'd is Go'd of the living, that is also of the parents of the parents. Meditation goes on with *Luke 20, 38* and nothing else. Go'd is Go'd of the living. My life has been threatened by my Umwelt several times but Go'd is Go'd of my living. Saying *Luke 20, 38* saturates my consciousness like a good meal in pleasant company. Go'd is invisible, that is right but the sentence that Go'd is Go'd of the living makes me feel good. My consciousness receives and affirms my well-being and with content takes notice of my sober pursuit of happiness staying with *Luke 20, 38*. There is no consciousness without atoms and the atoms are not without the universe, or the world of universes and Go'd is Go'd of the living. That is meditation. If you want to be happy, meditate. If you want to get knowledge, think. But do not forget, the sentence Go'd is Go'd of the living is a speech-act of consciousness and stay therefore doing science and research about consciousness or happiness and sadness and language and speech; and meditate the sentence *Luke 20, 38* and receive relief and consolation.

Notes on *Luke 20, 41–47*: Messiah—Son of David—Lord.

Jesus continuous speaking "to them" that is to the scribes (Bovon 2009, 137). The Pharisees claimed the Davidic origin of the Messiah. Dead Sea scrolls testify that the Essenes also expected a Davidic Messiah as well as a priestly Messiah.

The Hebrew Bible speaks in *Psalms 110, 1* of Yahweh and of a distinguished person "*adonai*" that is a king. Only the Septuagint makes it possible to say "the Lord speaks

1 Descriptions and pictures of central Christian faith terms

to my Lord” using both times the term “*kurios*”. The first time “*kurios*” is Go’d and the second time “*kurios*” is identified by the Christians with Christ, the Messiah (Bovon 2009, 141-42).

There is no other citation of the Old Testament in the New Testament that gets cited as often as *Psalms* 110,1 (Bovon 2009, 138). Peter uses the Psalm again in *Acts* 2, 34–35 in his Pentecostal speech. *Luke*, *Mark* and *Matthew* all three use the citation again as Jesus’ answer to the Sanhedrin (*Matthew* 26, 64, *Marc* 14, 62, *Luke* 22, 69). *Luke* 24, 25–27 gives the impression that Moses and all the prophets had spoken about the necessity of the passion for Christ’s entering into his glory. All these citations are important for *Luke*’s making understand the reader that it was the passion, the suffering that lead Jesus to his glory. Luke had just above used *Psalms* 118, 22 in *Luke* 20, 17.

Luke insists that the resurrection makes the son of David to the Lord of David (Bovon 2009, 138). I understand this sentence in the context of *Luke* 20, 36 that we have just heard. The children of the resurrection are no longer of the order of the children on the earth, because the children of the resurrection are children of Go’d. Go’d makes Jesus the Lord of David.

In *Luke* 20, 45–47 Jesus warns his disciples not to become like the Pharisees. *Luke* repeats this warning over and over again in his Gospel: *Luke* 6, 32–35; 9, 46–48; 11, 43; 14, 7–14; 22,24–27.

Meditation on *Luke* 20, 41–47:

I assessed my integrity while practicing the sun salutation. Who is the king of Jesus? Yahweh is his Go’d, his father. The Torah is his king who creates the policy of his life. Yahweh will take care of his enemies. Jesus will comply with the Torah. He insists on persevering the realization of his social choices, he persists through suffering and his passion and is made to stand up again resurrecting. The way he has complied with the Torah makes his teachings and life the new Torah for his disciples. The Christians confess him as the Messiah. Jesus Christ shows in a “most excellent way” the power of the word of God for the salvation of all who believe as *Dei Verbum* 17 claims with *Romans* 1, 16. I confess Jesus Christ Messiah, because Go’d gives me my faith that I experience receiving “the writings of the New Testament” (*Dei Verbum* 17).

1 Descriptions and pictures of central Christian faith terms

Notes on *Luke 21, 1–4*: The Widow's coins.

After Jesus had cleaned the Temple by expulsing the dealers (*Luke 19, 45-46*), we see a poor widow entering the Temple. Does Jesus criticize the exploitation of the widow by the religious leaders who “devour the property of widows” (*Luke 20, 47*)? We have a pronouncement-story. *Luke* who always criticizes the Pharisees, makes Jesus observe respect and praise the widow, who gives all that she needs for her life.

Meditation on *Luke 21, 1–4*:

Luke does not make Jesus observe the widow. Jesus watches the widow and makes his bystanders listen to his commentary on the poor widow. Jesus watches the poor widow, he takes notice of the woman that lacks basic goods for making a good living. Jesus lives empathy with a vulnerable individual of Jerusalem's society. Jesus takes notice of a poor widow. Jesus does not take notice of the impressive and beautiful power structure of the Temple. Jesus watches a poor widow. This sentence, Jesus watches the poor widow before the Temple, brought me peace in the meditation.

Follow up of the Meditation on *Luke 21, 1-4*:

Jesus teaches by watching and commenting on the poor widow. *Mark* (12, 41-44) makes Jesus teach only to his disciples and *Matthew* does not tell this important story at all. This story is of central importance to Jesus' teaching since his entry into Jerusalem (*Luke 19, 28–40*). He had been teaching with his words, the observation of the poor widow is a message too. First, we have to notice that Jesus observes the poor widow, whereas his bystanders and disciples apparently had not taken notice of the poor women. The lesson Jesus has to teach the people and his disciple is the importance of taking notice of the poor woman. The two small coins of the widow link the Temple to Jesus. The vulnerable widow who puts two small coins into the treasury of the Temple and thereby attracts the attention of Jesus, indicates Jesus' way to his passion and resurrection. The gift of the poor widow indicates that the kingdom of Go'd had begun developing on earth.

The treasury of the Temple should serve to help the Temple create justice and peace in the country. The Temple, the Jewish economic, cultural, political and religious power center, does no longer produce justice and peace. If justice were reigning in Jerusalem, there would be no vulnerable widow who lacks the means for making a living. The Temple lost the strength, force and power, the will, determination and vocation to secure the life of the observers of the Torah. The poor widow did not put the two small

1 Descriptions and pictures of central Christian faith terms

coins into the treasury of the Temple without hoping that Yahweh would restore justice and peace in Israel. In this sense, it is possible to claim that the poor widow gave the two small coins to Jesus and his project of restoring peace and justice in Israel. I am sure that Jesus got the point and was deeply touched and moved by this hopeful and vulnerable widow. The hope for peace and justice of the two small coins constitute an effective investment because this hope of the vulnerable widow makes Jesus go on realizing salvation. The gift of the two small coins reveals the existential and effective hope of a poor widow for peace and justice. For peace and justice, she gave “all she had to live on” (*Luke 21, 4*), all her life. Jesus did not speak to her but continuously investing his life into realizing peace and justice.

Had the poor widow actually come to the Temple and been watched by Jesus? Is the picture of the watching of the poor widow and commenting on her gift one of Luke's Gospel narratives, one of those “fulfilled deeds” (*Luke 1, 1*) that constitute the faith account of Luke's world-view of the life, death and resurrection of Jesus? Or had that picture of the poor widow who had been observed by Jesus been reported by some eye-witness of that event and had passed from oral tradition to the written testimony? Many people had given reports on the “fulfilled deeds” before (*Luke 1, 1*). *Luke* tells that they had been eyewitnesses and servants of the word (*Luke 1, 2*). The people that served the word and were eyewitnesses of the “fulfilled deeds” were Christians. These women, men and queer had started believing in Jesus Christ as the Lord. It is part of the description of a Christian that the belief in the deeds, the death and resurrection of Jesus Christ constitutes makes up the Christian identity. The term resurrection we find expressed in faith- or confession sentences. A faith- or confession sentence is a fact. Have there been women, men and queer who had been able to claim deeds of Jesus that could have been validated by a two-valued logic of the truth-values true and false? The Gospels answer this question in a positive way:

There is Peter and there are brother Christians, says Peter, “who have been with us the whole time that the Lord Jesus was living with us” (*Acts 1, 21*). Peter prepares his brothers for the choice of a replacement for Judas. After the death of Jesus, “Peter and John, James and Andrew, Phillip and Thomas, Bartholomew and Matthew, James son of Alphaeus and Simon the Zealot, and Jude son of James” went back to Jerusalem (*Acts 1, 13*). “With one heart, all these joined constantly in prayer, together with some women, including Mary the mother of Jesus, and with his brothers” (*Acts 1, 14*). The

1 Descriptions and pictures of central Christian faith terms

eleven men that Luke lists with their names are not yet called Apostles. The women were not any more taking part in the election of the replacement for Juda. There was no woman candidate. Women give important speeches and testimonies in the *Gospel of Luke*. In *Acts*, Luke does not give the word to women any more.

There were women, men and possibly queer who accompanied Jesus of Nazareth and who had given testimony to the life of Jesus of Nazareth. Nevertheless, modern exegesis tells that it is not possible to produce from the Gospels a biography of Jesus. The Gospel is not a book of modern historians interpreting history. The Gospel is a book that confirms the faith in Jesus Christ. What can we say about Jesus Christ? He lived and he died at the cross, his mother was Mary, his father Joseph and there were women, men and possibly queer following him making "his way through towns and villages preaching and proclaiming the good news of the kingdom of God. With him went the Twelve, as well as certain women who had been cured of evil spirits and ailment: Mary surnamed the Magdalene, from whom seven demons had gone out, Joanna the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their own resources" (*Luke 7, 1-4*).

Notes on *Luke 21, 5–38*: The Synoptic Apocalypse and the eschatological discourse (Bovon 2009, 165–209).

As the other two synoptic Gospels, *Luke* presents an important speech about the future of history and the last ends of time and earth before Jesus enters his passion.

The people still listen with sympathy to Jesus. Soon this will change (*Luke 22, 47-53*). The Synopsis of Kurt Aland shows most of the parallels in the New Testament and early fathers to this apocalyptic speech. Much from this speech we had already heard in *Luke 17, 23–24. 26 – 27. 33. 34 – 35. 37*.

From the letters of the New Testament we learn that the first Christians were preoccupied by a common worry and concern: What will the junction between Jesus and the end of the times look like. We find contemporarily a kind of eschatological impatience and a refusal of any kind of apocalyptic speculation. 1 *Thessalonians 5, 1–3*, *Acts 1, 6–8*, *Revelation 3,3* and *Mark 13, 18–32* with his synoptic parallels are testimonies of the first Christian teaching. This teaching (Greek: *katecheses*) uses Christian apocalyptic themes that are based on the words of the Lord and adapted to the situation of the community (for example the fall of Jerusalem in *Luke 21, 20–24*).

1 Descriptions and pictures of central Christian faith terms

At the same time, quotes from the Septuagint serve as prophecies of the apocalyptic events, “all that Scripture says must be fulfilled” (*Luke* 21, 22b).

Bovon claims that *Luke* takes verses 21, 5-9 from *Mark*, verses 10 to 28 from a special source at his disposition, verses 29 to 33 again from *Mark* and verses 34 to 36 from his source or his own inspiration (Bovon 2009, 173).

In *Luke* 1, 35 the power (Greek: *dunamis*) of Go'd comes on Mary, in *Luke* 5, 17 the same power of Go'd was with Jesus for healing while teaching. In *Luke* 8, 46 Jesus is source of this power that heals the woman that touches him. In *Luke* 9, 1 Jesus passes this power on to his disciples and in *Luke* 24, 49 announces to his disciples that he will realize the promise of his father and give the power to them that is the Holy Spirit. In *Luke* 21, 27 Jesus reveals his coming as Son of man, coming with “power and great glory”. Jesus will take his glory (Greek: *doxa*) after his suffering (*Luke* 24, 26). Eschatology—the second coming of the Son of man -, and Christology – Jesus entering in his glory after resurrection—are linked. Glory belongs to Go'd. Whenever these “things begin to take place” Jesus tells his disciples to “stand erect, hold your heads high, because your liberation is near at hand” (*Luke* 21, 28). The verb “straighten up” or “erect” is the same as for the crippled widow in *Luke* 13, 11.

In *Luke* 21, 28 we learn that Jesus Christ announced to his disciples his second coming. Luke narrates with the belief perspective of the “fulfilled deeds” (*Luke* 1, 1) that is the death and resurrection of Jesus Christ. Redemption or salvation of the disciples will come.

Prayer is essential for realizing the hope to stand before the Son of man. *Luke* repeats in 21, 36 what Jesus said in 18,1. There is a parallel in *Isaiah* 24, 17–20 in the LXX. There are no parallels to the synoptic tradition. Codex Bezae reads the verb “stand” in the future, “you will stand” straight before the Son of man that is a promise coming true. *Luke* 21, 36 uses the passive infinitive “to step before” (Bovon 2009, 197).

Concerning *Luke* 21, 37–38 the tradition of testimonies is large (*Mark* 11, 15; 19; 27 parallel *Matthew* 21, 12.17.23; *John* 8, 1–2): During the day Jesus teaches in the Temple and in the evening retires to the Mount of Olives. The people rise early to come to listen to him in the Temple.

1 Descriptions and pictures of central Christian faith terms

Meditation on *Luke 21, 5–38*: The eschatological discourse.

I assessed my integrity while practicing the sun salutation. I was meditating on the eschatological discourse in *Luke*, especially on the parts he took from his source. My theme of meditation was the crisis of the disciples, women, men and queer, that got revealed to them during the passion of Jesus Christ. The passion and death of Jesus Christ traumatized the women, men and queer who had followed Jesus from Galilee and Judah up to Jerusalem. The cross is part of the first coming of the Son of man as is the resurrection of Jesus Christ. I was meditating how Peter and the disciples experienced the Passion of Jesus Christ and the time until the resurrection. I call this experience the first apocalypses. Meditating this catastrophe for Peter and the disciples, the women, men and queer who had followed Jesus of Nazareth, brings sad peace and is a mourning awareness of empathy for the women, men and queer who were followers and now deplore the death of their leader.

Follow up of the mediation on *Luke 21, 5–38*:

It is clear that *Luke* writes about the second coming of the Son of man (*Luke 21, 28*). Nevertheless it is important to take notice of the historic fact that one of the Twelve, Judas, revealed to Jesus' enemies where and how they could get him. It is also a fact that Peter denied knowing Jesus who had been taken prisoner. The male disciples fled the cross; they did not have the strength to escape all these things (*Luke 21, 36*). They sat together hiding in Jerusalem and when Mary of Magdala and the other women told "the apostles" that Christ is risen, "they did not believe them" (*Luke 24, 10-11*).

I was meditating on the eschatological discourse of Jesus in *Luke 21, 5–38* as if Jesus had prepared Peter and the other disciples for the terrible things that will happen soon to him. Jesus, their Messiah, will be taken away from them and will be destroyed by the cross. The reign of Go'd that Peter and the disciples had experienced as a social reality that was about to get realized by Jesus had come to an end. When Jesus dies "the sun's light failed, so that darkness came over the whole land until the ninth hour. The veil of the Sanctuary was torn right down in the middle" (*Luke 23, 44-45*), the apocalypses that Jesus had predicted (*Luke 21, 5-38*) was under way. Peter and the disciples could not escape this trauma, they were broken and could not stand straight, "parents and brothers, relations and friends" (*Luke 21, 16*) were gone and they were left alone agonizing over the loss of all their hopes. If ever they had dreamed of political power, the realization of the old logion of *Mark 10, 45* and *Matthew 20, 28* taught them

1 Descriptions and pictures of central Christian faith terms

differently: "For the Son of man himself came not to be served but to serve, and to give his life as a ransom for many".

Meditation on Luke 21, 27- 28: The second coming of the Son of man, the second coming of Christ.

I had prepared the following two sentences for meditation:

This is a meditation on my death, on my personal apocalypses and the catastrophe of the destruction of my integrity and Jesus' encouragement to hold my hope high because my liberation is at hand. This meditation is therefore on all women, men and queer on this earth who hope and continue to hope.

Before starting meditation the next morning, I assessed my integrity and practiced the sun salutation. I was full of thoughts and disturbed by the concentration on how to express these thoughts. It took me about one hour to leave these thoughts on exegesis and interreligious dialogue and empty my consciousness. I entered meditation on the second coming of Christ, but really meditated the world's daily apocalypses. I was aware that earthquakes are killing people, that tsunamis are killing people and a few days after the killing and hurting no television channel reports on the dead and the suffering of the survivors.

I felt that my disappearing from earth is no problem. It is rather a relief for me. I am happy and in peace now, I do not need an afterlife. I experience my limited existence as no problem at all, there is no apocalypse with my life ending. I am granted peace and calm now in this meditation. I am meditating forty-five minutes, I am aware and deeply reassured of a feeling of security, my consciousness is relieved of all troubles.

Follow up of my meditation on Luke 21, 27-28:

Apocalypses are revealing and the revealing is not happening. Therefore, the apocalypse does not happen. The killing continuous, people are tortured, there are wars, and women and children, the elders and sick are suffering oppression and violence as the most vulnerable of all. People betray each other, hate each other, make profit on each other and kill each other. Journalists, women, men and queer citizens are put to jail, are silenced, tortured and killed. Well, apocalypses are not going on, because there is little revealing of what is happening. Instead, people construct new temples with obsessive energies like robots and not like humans. My fitness studio promises to make people happy and advertises being a fitness temple. The Catholics

1 Descriptions and pictures of central Christian faith terms

of the whole world are paying money for the preservation of Saint Peter's Cathedral in Rome that is the preservation of the symbol of the absolute juridical, executive and political monarchic powers of the pope and his court. Saint Peter's Cathedral in Rome is a manifestation of papal powers; it is a piece of art and not the expression of God's love that is manifested in the faith in Jesus Christ. The temple of Jerusalem actually is venerated, and people turn to the remaining walls as their Wailing Wall to ensure identity. In a certain sense the Temple is not destroyed and the temples are not.

It is clear to me that from my consciousness of feeling a state of peace and security nothing follows. Consciousness stays with me and not with others. Where are the others? Millions of them are suffering and not at all safe. Who will save them? If a Christian, a theologian, a non-Christian, a woman, man or queer speaks of salvation, she or he takes her or his feelings of happiness for more than it is. It is not a banality to feel happy, to enjoy one's integrity and being at peace with oneself and the world. This does not at all mean that the world is in peace. This does not mean either that I will start interacting with others and the world for giving peace. I would want to give peace but I will not be able to realize my social choice for peace and dignity with much of a success. Soon the storm of the daily apocalypses of suffering, of hate and aggression, of violent conflict will catch me again. I will turn to meditation and then try once more.

1.5.2 Descriptions of the terms salvation, redemption, liberation and the history of salvation by Christians and Jews.

Luke creates in *Luke* 21, 25-28 something like a time-space that runs from the fall of Jerusalem to the end of times, to the second coming of the Son of men (Bovon 2009, 185). Further, *Luke* 21, 27-28 connects the second coming of Christ, the Son of men, to the realization of liberation, redemption or salvation by God.

The Greek expression *apolutrosis* that is used by *Luke* in 21, 28 means a release that is effected by payment of ransom money. The Greek expression describes the condition of a liberated slave as well as the act of liberation. The commercial term describing the purchase of a person from slavery is also used in the Hebrew Bible (Hebrew: *padah*); see *Exodus* 21, 7-11; *Leviticus* 19, 20, and *Job* 6, 23 (Schüssler Fiorenza 1987, 837). For describing the redeeming of relatives from slavery the Hebrew Bible also uses the Hebrew verb "*ga'al*". This verb is also used in a religious sense as for example for the reestablishment of a previous relation of integrity (*Psalms*

1 Descriptions and pictures of central Christian faith terms

77, 15) or of peace and justice (*Psalms* 107, 2) by Yahweh's loyalty to his people (ibid.: 837-38). In Jewish Hellenistic literature the expression is used with a religious connotation. Paul speaks of redemption in the sense of liberation or salvation; Go'd justifies the faithful by grace "through the redemption in Christ" (*Romans* 3, 24). Salvation translates in Greek as *sotaeria* and together with *apolutrosis* belong in the New Testament to the semantic field speaking of salvation, redemption and liberation (Bovon 2009, 191).

The terms salvation or redemption are central to Christian theology, because Christian faith claims Jesus Christ to be the Redeemer and Savior of women, men and queer (Schüssler Fiorenza 1987, 836). In 1 *Corinthians* 26-28, Paul asks the sisters and brothers of the Christian community in Corinth to consider that most of them are not wise, not influential, not from noble families but that Go'd had chosen the fools, the weak, the common and contemptible, those who count for nothing. In 1 *Corinthians* 30, Paul preaches to his sisters and brothers in Corinth that this initiative of Go'd, this election by Go'd had lead them to "exist in Christ Jesus, who for us was made wisdom from God, justice and holiness and redemption" (in Greek: *apolutrosis*).

Almost two thousand years after this proclamation of faith by Paul to the Corinthians, the Catholic Church referred positively to some points from Paul's Christian theology of Israel concerning the history of salvation. The Second Vatican Council confirms in the *Declaration on the Relation of the Church to Non-Christian Religions Nostra Aetate*:

"As the sacred synod searches into the mystery of the Church, it remembers the bond that spirituality ties the people of the New Covenant to Abraham's stock" (*Nostra Aetate* 4,1).

What does the expression bond of spirituality mean? Archbishop Seper of Zagreb (1905–1981) in his speech at the aula of the Council on September 29, 1964, claimed that the Catholic Church must take responsibility for her tradition of Antisemitism that had led to the Shoah (Subotic and Carl 2013, 252) and recognize contemporary Jewry as co-heir of salvation (Siebenrock 2005, 661). The Austrian-American theologian Johannes Oesterreicher (1904–1993), who in 1929 converted from Judaism to Catholicism during his studies of medicine in Vienna, had a decisive influence on the redaction of *Nostra Aetate* at the Second Vatican Council (Quisinsky 2013b, 202). He claimed to speak of a community of heirs concerning Go'd's saving design (Siebenrock

1 Descriptions and pictures of central Christian faith terms

2005, 661). Well, the final declaration *Nostra Aetate* does not mention the Shoah and speaks in an ambiguous way of the spiritual bond between Christians and Jews. In *Nostra Aetate* 4, 2 the Catholic Church acknowledges the common beginnings of her faith and the faith of the Patriarchs, Moses and the prophets.

“Thus the Church acknowledges that, according to God’s saving design” (in Latin *mysterium Dei salutare*), “the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets” (*Nostra Aetate* 4,2). The declaration does not speak of the Jews as co-heirs of salvation and the declaration does speak of a community of heirs that are equal. The faith of Abraham and of Israel are acknowledged in function not of themselves but because “the chosen people’s Exodus from the land of bondage” serves as something like a precursor-model where “the salvation of the Church is mysteriously foreshadowed” (*Nostra Aetate* 4,2).

Rahner was angrily disappointed that the final text of the declaration did not express any more the thankfulness for the pilgrimage of faith of the patriarchs. The final redaction had eliminated “the acknowledgement with a thankful heart” for the People of Israel (Rahner and Vorgrimler 1966, 352).

How does a Jewish theologian comment on *Nostra Aetate* 50 years after its proclamation? Susanne Plietzsch is clear about the fact that the Catholic Church finally withdrew all theological arguments for the traditional legitimization of Catholic Anti-Semitism and with *Nostra Aetate* established Judaism as a positive fact for Christian theology (Plietzsch 2017, 254). This new language to speak to the Jews after the Holocaust was introduced to the Catholic Church by Catholic theologians who were born Jewish and had converted. Their work for the Catholic-Jewish reconciliation was based on their personal experiences of discrimination and persecution as Jews (ibid.: 256). The Catholic Church tried to react with solidarity but did not overcome all traditional theological perspectives of Christian superiority of the people of the New Covenant over “Abraham’s stock”. The Second Vatican Council was not able to use the term “Israel”. The Catholic Church gave in to the pressure of Arab countries who feared a recognition of the State of Israel by the Vatican (ibid.: 257). Plietzsch recognizes the new and high esteem for the Jews, she does not criticize the lacking of the terms Holocaust, Shoah and Israel in *Nostra Aetate* but diagnosis the declaration’s incapacity to recognize Israel’s autonomy and self-determination as a state of uncertainty. Israel gets recognition not as Israel but for “foreshadowing” the Christian

1 Descriptions and pictures of central Christian faith terms

religion (ibid.: 258). The declaration further develops the ambiguity of recognizing Israel as the original “olive tree” and at the same time legitimating the goodness of the “roots” of that olive tree not by Go’d’s plan of salvation for Israel but by the inclusion of Israel into Go’d’s plan of salvation by Christ (ibid.: 258–59). Plietzsch is professor for Jewish culture and studies and also holds a doctorate in Protestant theology (ibid.: 266). Therefore, she recognizes and reveals *Nostra Aetate*’s theological ambiguity analyzing the use of the references to the New Testament. For recognizing Israel as the olive tree as the possibility condition for the Gentile’s integration into Go’d’s plan of salvation *Nostra Aetate* 4 refers to *Romans* 11, 17-24. Paul compares Israel to an olive tree with “a holy root and holy branches” admonishing the Roman Greek Non-Jewish Christians “not to consider yourself superior to the other branches; and if you start feeling proud, think: it is not you that sustain the root, but the root that sustains you” (*Romans* 11, 16–18). Well, Paul’s reminder that it is the root that sustains the branches is not any more cited in *Nostra Aetate* 4. Nevertheless, there is recognition of the “good olive tree” in the declaration (Plietzsch 2017, 258). Unfortunately, *Nostra Aetate* 4 in the following paragraph uses the letter to the *Ephesians* for a very different perspective on Israel. With *Ephesians* 2, 14 the declaration speaks of a necessary conciliation of Jews and Gentiles by Christ because *Ephesians* 2, 12 had claimed that the Jews “were excluded from membership of Israel”, they “were separate from Christ” (ibid.). Some decades after Paul’s death, the authors of the letter to the *Ephesians* have forgotten Paul’s warning not to feel superior to the Jews. In *Ephesians* there is no more talk of the priority of the root of the olive tree Israel and the declaration does not set the record straight again (ibid.: 259).

Recognizing contemporary Jewry in 1964 as co-heir of salvation was quite a challenge for Catholic theologians. Following this recognition, Christian theologians and scholars of Jewish studies started investigating what Jews and Christians had made of their common heredity that is the Torah of the Hebrew Bible or its Greek translation, the Septuagint. The Christians had developed the New Testament and rabbinic literature developed the Talmud. In the first quarter of the twenty-first century, Christians and Jews consider themselves not only as children of the same heredity. Scholars insist studying them as brothers and sisters that contemporarily developed their heredity in the first century CE. The authors of the New Testament were Jews, Jewish-Christians and the Rabbis were Jews. There was not only this proximity of sisters and brothers. Both, Jews and Christian-Jews had to develop the common heredity facing the same

1 Descriptions and pictures of central Christian faith terms

political, social, cultural and religious crisis that eventually destroyed the Temple in Jerusalem and the territorial integrity of Israel. Christians and Jews developed two different answers to this crisis and thereby created their differences and enforced the otherness of the other. Contemporary scholars of Jewish studies and New Testament exegesis alike therefore claim that the interactions of the Jews and Christian-Jews within the first century CE need consideration for the assessment of the proper tradition in the twenty-first century. Susanne Plietzsch calls the study of the early rabbinic texts from the Mishna until the Babylonian Talmud a necessary condition for the exegesis of the New Testament (Plietzsch 2005, 19). I would not go as far as speaking of a necessary condition. Undoubtedly, it helps to understand the texts of the New Testament reading the texts of the Jewish sisters and brothers from the time when there was still vivid interaction with the Christian sisters and brothers. Therefore, I am going to get some information from Jewish historians on the rabbinic movement and I am getting help from Susanne Plietzsch by reading some of the Rabbis' texts concerning salvation, liberation and redemption.

The Roman suppression of the Jewish revolts in 72 CE and in 135 CE with the annexation of Palestine as a Roman province were most significant for the emergence of the Rabbis (Lapin 2015, 58). Roman hegemony had already been established in Judea in 63 BCE creating a political environment of deep-seated hostility to Roman rule (*ibid.*: 60). The destruction of the Temple destroyed the institutional basis for the priesthood and a central feature of the Judean economy (*ibid.*). After the emperor Hadrian most cruelly crushed the Bar Kokhba Revolt in 135 CE, the province of Palestine receded into insignificance and we know very little about the history of Palestine from 135 CE to the fourth century (*ibid.*: 61). This period was marked by reorganization and something like a reinvention of Jewishness as a form of religious or ethnic identity (*ibid.*). The subsequent period between 350 and 635 CE saw renewed literary productivity and Palestinian Jewish communities centered on synagogues (*ibid.*: 62). The rabbinic movement also flourished in central Mesopotamia in the Sassanian period (224–651 CE) and produced the Babylonian Talmud. The earliest surviving rabbinic text is the Mishnah, in many cases a utopian treatment of the Temple and a compilation of ritual, marital and financial lives expressing an ideal state of the law that may never have existed by Judah the Patriarch in the second century CE (*ibid.*: 67–68). The Palestinian and Babylonian Talmud are organized around the Mishnah. The Palestinian Talmud was completed from the late fourth to the mid-fifth

1 Descriptions and pictures of central Christian faith terms

century CE, the Babylonian Talmud knew a period of editing and reworking that extends at least into the sixth century CE. Writing a history of the rabbinic movement is not easy (ibid.). The New Testament Gospels and the Dead Sea Scrolls give plausibility to the emergence of the rabbinic movement “within the sectarian religious and social milieu of the first century CE” (ibid.: 76). The Rabbis formed a tiny minority of Jews in Palestine and Babylonia, they were adult, literate men, forming a small network of pious ritual experts, teachers, and disciples studying the Torah in urban contexts (ibid.: 77–78). We have no historic knowledge how the Rabbis’ teachings developed an importance for medieval Jewish communities that “continue to shape Judaism to this day” (ibid.: 82).

It is a central aspect of the rule of scriptural exegesis in Judaism that is of the Mekhilta, that the Passover Festival not only concerns the commemorating of the deliverance from the bondage in Egypt (Plietzsch 2005, 56). Commemorating the salvation from Egypt inspires and prefigures the hopes for salvation at the end of times (ibid.). The celebration of the Exodus as the liberation of creation creates a state of equilibrium between the beginning and the end of times that embraces the certainty about Go’d’s saving agency in the presence to help Israel cope with existence (ibid.). There is no alternative to the confession of the Exodus for Israel because this confession ensures that each member of this confessing community accepts her or his obligation to live and live a life with the responsibility for freedom and social choices (ibid.: 59).

The Rabbis interpret the revelation of the Torah at the Sinai as the revelation of freedom and liberty (ibid.: 66). *Exodus* 32, 16: “The tablets were the work of God, and the writing on them was God’s writing, engraved on the tablets”. *Pirkei Avot* 6, 2 cites *Exodus* and interprets: The Torah “says (*Exodus* 32, 16) ‘and the tablets were the work of God, and the writing was the writing of God, graven upon the tablets,’ do not read ‘graven’ (harut) but rather “freedom” (*herut*) for there is no free man except one that involves himself in Torah learning;”^{iv}

Studying the Torah realizes once more the exclusive Exodus event, the liberation from alienating suppression in Egypt. By the term *herut* the Rabbis link the revelation at Mount Sinai with the Exodus from Egypt. The text of the Torah operates liberation and freedom and therefore the Rabbis legitimately call the Torah “freedom” (ibid.). The Rabbis communicate that Go’d’s writing down the Torah for Israel constitutes the end

1 Descriptions and pictures of central Christian faith terms

of Israel's way from slavery to freedom (ibid.). In *Mishna Pesachim* 10 Rabban Gamaliel is cited saying:

"The Passover-offering is offered because the Omnipresent One passed over the houses of our ancestors in Egypt. The bitter herb is eaten because the Egyptians embittered the lives of our ancestors in Egypt. In every generation a person must regard himself as though he personally had gone out of Egypt, as it is said: It is because of what the Lord did for me when I came forth out of Egypt (*Exodus* 13, 8). Therefore, it is our duty to thank, praise, laud, glorify, exalt, honor, bless, extol, and adore Him who performed all these miracles for our ancestors and us; He brought us forth from bondage into freedom, from sorrow into joy, from mourning into festivity, from darkness into great light, and from servitude into redemption. Therefore let us say before Him, Hallelujah!"^v

Reading "*harut*" as "*herut*" legitimately claims that the tablets actually realized the inconceivable that is the documentation of the result of the process of Exodus, namely freedom and liberty (ibid.). The liberty gained by the Exodus from Egypt is again materialized in the "*ha-luchot*", that is the engraved tablets of stone as "the work of Go'd", that is a creation. The Exodus is the coming into existence of Israel, the creation of Israel, Go'd's creation. The individual person, who does not realize the Torah in her or his life negates the Exodus, negates his or her realization of freedom and liberty and negates his or her responsibility for the given fact of one's existence, disobeying Go'd like the first man had disobeyed the law Go'd had given him (ibid.: 69). Therefore the terms creation, Exodus, Torah and liberty are linked inseparably with each other (ibid.: 66).

The celebration of Rosh Hashanah on the first day of Tischrei, the beginning of the civil year, according to the Rabbis has to be understood as the anniversary of the sixth day of creation that is the creation of man as well as the day of the final judgement of all inhabitants of the earth (ibid.: 79). Creation and judgement are understood as one unique process that links the sovereign Go'd Yahweh and the creation of man who is empowered to realize social choices and responsibility (ibid.: 80). Individual responsibility and autonomy are given by Go'd and since Go'd does not forget his creation his justice actually converts into mercy (Hebrew: *rahamim*) (ibid.).

1 Descriptions and pictures of central Christian faith terms

Sounding the Shofar is part of the liturgy of Rosh Hashanah and creates a link between Rosh Hashanah and the proclamation of the year of Jubilee. *Mishna Rosh Hashanah* 3, 5 reads:

“The proceedings on Yom Kippur of the Jubilee Year are equivalent to Rosh Hashanah with regard to bowings and blessings.”^{vi}

At the end of times, Yahweh himself will sound the Shofar and reveal Himself as owner of the whole creation (ibid.: 84). The picture of Go'd sounding the Shofar serves the Rabbis to speak of liberty and freedom. Go'd is the owner of creation, therefore He or She is able to reverse the property situations on earth at the end of times. From this picture, the Jubilee takes possibility condition and legitimation (ibid.). The sounding of the Shofar at Rosh Hashana performs the hope that the universal claim of Go'd's relation with his creation still is valid and empowered to contradict the facts of daily life. Sounding the Shofar, Israel reminds Go'd of His or Her creation, calls for justice in the sovereign belief that Go'd will show mercy. Sounding the Shofar claims and proclaims the kingdom of Go'd against the experience of the loss of political sovereignty; the sound of the Shofar expresses the certainty that liberty and freedom will actually be realized (ibid.: 85).

The Rabbis speak about free will, social choices and liberty in a similar way as the wisdom *Writings. Ben Sira (Ecclesiasticus)* and the Rabbis interpret the free will of men and women being constituted by the complete and free dependence of the love of Go'd (ibid.: 45). *Ecclesiasticus* 15, 14–17:

“He himself made human beings in the beginning, and left them free to make their own decisions. If you choose, you will keep the commandments and so be faithful to his will. He has set fire and water before you; put out your hand to whichever you prefer. A human being has life and death before him; whichever he prefers will be given him; for vast is the wisdom of the Lord; he is almighty and all-seeing.”

The free decision amounts to a choice between life and death. With this interpretation, the Lord is the beginning of freedom and the Lord of freedom at the same time. From the validity of this claim to validity follows that nobody on earth has the right or power to take away this freedom from the Jew who believes in Go'd (ibid).

It is not the intent of Plietzsch (2005) to elaborate a concept of freedom and liberty for democratic structures and agents in a liberal democratic state in the twenty-first

1 Descriptions and pictures of central Christian faith terms

century CE. Nevertheless, it is of existential importance for the development of our habitats that Jews, Christians and Muslims learn to live together peacefully. Plietzsch' study of the rabbinic tradition of the Torah reconstructs for our days and conflicts the possibility condition of the realization of social choices that is freedom and liberty. She interprets the social choice for the Torah as a social choice for the Exodus and therefore as the social choice for a life in liberty and freedom. The social choice for the Exodus and the Torah is at the same time a social choice for an authentic life and a recognition of the fact that this authentic life is a gift and is not yet in accordance with my actual life experience (ibid.: 95–96). Plietzsch' study of rabbinic literature (Plietzsch 2005) reconstructs a discourse of the Jewish tradition that claimed liberty, freedom and individual responsibility. We have to read the Jewish tradition as a discourse on relation, individuality and dignity, as Plietzsch claims (Plietzsch 2018a, 9). This Jewish discourse inspires me as Christian theologian, who is trying to describe the dignity of the individual woman, man and queer as a social realization of social choices. This Jewish discourse gives me hope and courage for the realization in the Catholic Church of the equal dignity, liberty and rights for all that is for women, men and queer.

Does the question make sense, if Karl Marx's critique of capitalism was inspired by his knowledge of the prophets of the Hebrew Bible who criticized the corrupt ways of the kings of Israel and their suppression of the poor? Does the question make sense, if Sigmund Freud's dream analysis and discovery of the subconscious mind and its fundamental importance for the individual's physical, psychic and social integrity was inspired in any way by the Biblical stories of prophets interpreting dreams of kings and pharaohs? Does the question make sense, if Ludwig Wittgenstein's sentence "The way you use the word God does not show whom you mean – but rather, what you mean" (Wittgenstein 1980, 51) was inspired by the Decalogue's prohibition of making oneself images of God? Does the question about inspirations from Albert Einstein's Jewish beliefs on his theory of relativity make sense? These questions focus attention on the fact that our world today owes substantial cultural, scientific and political contributions to women and men with a Jewish background. The world is ready to acknowledge these contributions but is reluctant to acknowledge the cultural creativity of Judaism throughout history.

After having presented a theology from rabbinic literature that links the themes of creation, Exodus, Torah and salvation through the acceptance of Go'd as the

1 Descriptions and pictures of central Christian faith terms

possibility condition for their realization, Plietzsch turns to the study of the letters of Paul. She studies the term creation and new creation especially in the letters to the *Corinthians* and in the letter to the *Romans*, analyses his concept of liberty and freedom and his understanding of the Torah (Plietzsch 2005, 99–193). Plietzsch is clear about the impossibility to project rabbinic Judaism onto the time of the second Temple; it is also wrong to read and discuss Paul from the perspective of discussions and conflicts in later centuries and not to recognize him as an original author of his time (Plietzsch 2018b, 52).

In 2005, Plietzsch claims that Paul's concept of the law (in Greek: *nomos*) is very different from the Rabbis' view on the Torah because rabbinic thinking about the Torah is not possible without taking into consideration the Exodus (Plietzsch 2005, 135). For the Rabbis the Torah constitutes the extraordinary and unheard possibility condition for the social choice of responsible self-determination by following God's will (*ibid.*). I do not think that Paul claims that the Torah leads but to death as Plietzsch suspects (*ibid.*). Above all, Paul accepts and defends God's grace as a possibility condition for man's justification through God's mercy. It is Paul's belief and faith in Jesus Christ as the Messiah that constitutes for him God's grace and mercy. Death and resurrection of Jesus Christ constitute the new creation, a realization of God's justification and mercy that changes his faith in the Torah. Paul claims in *Galatians* 2, 21: "I am not setting aside God's grace as of no value; it is merely that if justice comes through the Law, Christ died needlessly." We have to understand that Paul speaks of God's justice that is of reconciling justice. I do not follow the *New Jerusalem Bible* that translates the expression justice (Greek: *dikaioyenia*) with the expression "saving justice" because I think that a translation should not interpret too much and interpreting is not only the business of translators but also of the scholars of the Bible. The Law is not contrary to God's promise. Jesus Christ changes the priorities of Paul's faith and life: "I am living in faith, faith in the Son of God who loved me and gave himself for me" (*Galatians* 2, 20).

Reading rabbinic literature with Plietzsch (2005) as a discourse of the Jewish tradition that claimed liberty, freedom and individual responsibility, as a discourse on relation, individuality and dignity (Plietzsch 2018a, 9) helps my understanding of *Luke* 10, 25–28 (The great commandment) and 29–37 (Parable of the good Samaritan). *Luke* evidently knew about the connection of the Law and eternal life in the last times that

1 Descriptions and pictures of central Christian faith terms

the Rabbis discussed. Reading the parallel stories in *Mark* 12, 28–31 and *Matthew* 22, 35 – 40 we observe that a scribe and the Pharisees asked Jesus about the greatest commandment of the Law. In *Mark* Jesus answers the scribe and in *Matthew* Jesus answers the Pharisees as he had answered the lawyer in *Luke*, although the lawyer had asked a different question. *Luke* makes a Jewish lawyer ask Jesus concerning his eternal life, concerning his eschatological hope of justice (*Luke* 10, 25). Jesus answered with a double question: “What is written in the Law” and what is your interpretation of it? (*Luke* 10, 26). The lawyer answers with *Deuteronomy* 6, 5 and *Leviticus* 19, 18: “You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself”. Jesus assesses the answer of the lawyer: “You have answered right, do this and life is yours”. *Luke* makes Jesus join the justice function of the Law with life just as the Rabbis claim that Go’d does not forget his creation and converts his justice actually into mercy (Hebrew: *rahamim*) (Plietzsch 2005, 79). The Rabbis taught that Yahweh had written down the Torah in order to give life and Yahweh will do mercy in the final judgement and liberate Israel again and for all times.

Luke makes Jesus narrate to the lawyer the parable of the Good Samaritan to make him understand that Go’d wants mercy and not a legal definition of “the neighbor”. A passing priest and a Levite did not help a man who had fallen into the hands of bandits. “A Samaritan traveler who came on him was moved with compassion when he saw him” and “looked after him” (*Luke* 10, 29–35). The social choice to relate to the man who had fallen under the bandits is the realization of the liberty and dignity of the Samaritan. Realizing the law of love is realizing one’s dignity and responsibility, just as Go’d realizes mercy in the final judgement giving eternal life to all women, men and queer. Jesus asks the lawyer: “Which of these three, do you think, proved himself a neighbor to the man who fell into the bandits’ hands?” (*Luke* 10, 36). The lawyer replied: “‘The one who showed pity toward him’. Jesus said to him, ‘Go, and do the same yourself” (*Luke* 10, 37). At the end of the parable, *Luke* shows that Jesus had succeeded relating to the lawyer, just as the Samaritan had related to the wounded and robbed man (Bovon 1996, 99). The lawyer and Jesus consent that love is a realization of a social choice for freedom and dignity. *Luke* insists on Jesus’ successful relating to the lawyer. Jesus provided himself a neighbor to the lawyer and only then, he encouraged the lawyer to provide himself neighbors too. Jesus realizes the validity

1 Descriptions and pictures of central Christian faith terms

condition of his claim to mutual relations of dignity by making himself a neighbor to the consenting lawyer.

Rabbinic literature insists on Go'd's faithful relation to Israel. *Jeremiah* already had spoken of "a new covenant" that Go'd will make (*Jeremiah* 31, 31), Jesus will take up the term at the Last Supper in 1 *Corinthians* 11, 25 and *Luke* 22, 20 and *Hebrews* 8, 8–12 is the longest citation of the Hebrew Bible in the New Testament (Lyonnet 1989, 231). Yahweh will "write on the hearts" of the Israelites this law of the new covenant (*Jeremiah* 31, 33) and *Ezekiel* identifies this law as the law of the Spirit of Yahweh (*Ezekiel* 11,19; 18,31; 36, 25; 36, 27; 37, 14). This allows Paul to speak in *Romans* 8, 2 of "the law of the Spirit of life in Jesus Christ" (Lyonnet 1989, 325). Is it permitted to read *Luke* 10, 25–28 which is about the connection of the Law and eternal life and *Mark* 12, 28–31 as *Matthew* 22, 35–40 which are about the greatest commandment, together with *Romans* 13, 8 that speaks about the law?

"The only thing you should owe to anyone is love for one another, for to love the other person is to fulfil the law" (*Romans* 13, 8).

Yes, as Christians we confess that the love of Christ that we are allowed to receive with faith will liberate and save us (Lyonnet 1989, 320).

The Swiss reformed theologian Lukas Vischer, observer of the World Council of Churches (WCC) at the Second Vatican Council, reported in 1965 to the central committee of the WCC that the *Dogmatic Constitution on Divine Revelation Dei Verbum* was one of the most important texts of the Second Vatican Council (Lyonnet 1989, 335). This importance, according to Vischer, is grounded in the last chapter of *Dei Verbum* that is about Sacred Scripture in the life of the Church (ibid.). *Dei Verbum* 26 proclaims that the life of the Church, the body of Christ, develops celebrating the Eucharist and "from a growing reverence for the word of God" (ibid.: 336). *Dei Verbum* 22 claims that "suitable and correct translations are made into different languages" so that "all Christians will be able to use" the word of God. *Dei Verbum* is the first document of the Catholic Church that welcomes that "these translations are produced in cooperation with the separated brethren as well" (*Dei Verbum* 22) (ibid.: 337). Already in 1967, Roman Catholic and Protestant Scholars presented the translation of the *Letter to the Romans*, the first publication of The *French Ecumenical Translation of the Bible (TOB)*. The *Letter to the Romans* is the most difficult ecumenical challenge

1 Descriptions and pictures of central Christian faith terms

because it treats the questions that are discussed by Protestants and Catholics in the most conflicting way (Lyonnet 1989, 337). Lyonnet documents the extraordinary fact that the team of translators was able to reach interpretations that no longer contradicted each other concerning for example the justification by faith or justification by works (ibid.: 338).

I want to point at one specific point of discussion, namely the relation of the Law and the Spirit that is of ecumenical importance but also of importance for the inter-religious understanding of the Torah. Lyonnet makes it clear that the ecumenical understanding of Paul does not discuss the distinction between letter of the law and spirit of the law (ibid.: 340). *Romans* 8,2 treats instead of the opposition of the spirit of the law and the Law of the Spirit (ibid.). *Romans* 7, 6 and *2 Corinthians* 3, 6 have to be understood also as expressing this opposition of the letter of the Law and the Spirit of God (ibid.). If the Rabbis speak of the Torah as the creation of God, they speak of the sovereign agency of God. If the Christians speak of the Spirit, they speak of this same agency. It is true, for the Rabbis the Torah is the mediation of the Spirit of God, and for Christians Jesus Christ is the mediator of the Spirit of God. It does not make sense to read *Romans* 8,2 against the faith of the Rabbis that the Torah is the mediation of the Spirit of God. Christians have received from the Jewish prophet Jeremiah that Yahweh will "write on the hearts" of the Israelites this law of the new covenant (*Jeremiah* 31, 33) and *Ezekiel* identifies this law as the law of the Spirit of Yahweh (*Ezekiel* 11, 19; 18, 31; 36, 25; 36, 27; 37, 14).

Scholars from the Lutheran, Protestant, Reformed Churches and from the Catholic Church were able to present an official ecumenical translation of the Bible and the few differing interpretations of text verses do not contradict each other anymore, but rather show the different theological traditions. The fact that the Catholic Church is not able to celebrate the Eucharist together with the sisters and brothers of the Reform shows, that there is something wrong with the Catholic Church. How is it possible to share the faith in Jesus Christ and confess his reconciliation and salvation but refuse to celebrate the thanksgiving for God's mercy?

From the point of view of Paul, the social, political, economic and cultural organization of the Roman Empire is based on the separating orders of free citizens and slaves, of the domination of women by men and that of Jews and Gentiles (Lyonnet 1989, 5). Paul dissolves these orders on the basis of his Gospel. In *Romans* 1, 16 he describes

1 Descriptions and pictures of central Christian faith terms

the Gospel as “God’s power for the salvation of everyone who has faith—Jews first, but Greeks as well—”, and continuous in 1, 17: “for in it is revealed the justice of God: a justice based on faith and addressed to faith. As it says in scripture: ‘Anyone who is upright through faith will live’ (see *Habakkuk* 2, 4 LXX)”. We have to understand the “justice of God” as reconciling justice, liberating justice, or mercy justice. Paul repeats in *Romans* 10,12-13: Scripture (*Isaiah* 28, 16) “makes no distinction between Jew and Greek: the same Lord is the Lord of all, and his generosity is offered to all who appeal to him, for ‘all who call on the name of the Lord will be saved’” (see *Joel* 3, 5 LXX).

In *Galatians* 3, 28 Paul had already claimed: “There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus”. This sentence constitutes one of the strongest messages of Paul (Plietzsch 2018b, 57). Two thousand years after this message of the Apostle Paul, the Catholic Church is still failing to validate the claim by realizing the equal dignity, liberty, freedom and rights of all Catholic women, men and queer. The social realization of salvation within the Catholic Church will be one of the many miracles operated by Jesus Christ at the end of times.

Although Jesus Christ, the Messiah, is central to the message of Paul, Christians have to be clear about the fact that Paul never ever substitutes Jesus Christ for Go’d the Father (Lyonnet 1989, 9). It is right, the Apostle Paul claims that Go’d’s justice has been revealed apart from law (*Romans* 3, 21). We may interpret this justice of Go’d as reconciling justice, liberating justice or mercy justice. It is Go’d, Yahweh who acts, it is Go’d who operates salvation for the world, who justifies, who calls to grace and glory and saves. Jesus Christ is essential for mediating salvation, Go’d operates salvation (Lyonnet 1989, 9). The resurrection tradition of the New Testament confesses Go’d who again operates salvation by liberating Jesus from the death as He had liberated Israel from Egypt (Heininger 2015, 9). Yahweh says in *Leviticus* 19, 9: “I am Yahweh your God who brought you out of Egypt”.

Dei Verbum 17 claims that the New Testament shows in a “most excellent way” the power of the word of God for the salvation of all who believe and refers to *Romans* 1, 16. Orthodox Jewish theology proclaims salvation for the last judgement at the end of times (Lyonnet 1989, 146). Lyonnet analyses the philology and of the use of the term salvation in *Romans* because he claims that Christian theology and exegesis does not pay sufficient attention to the fact that Paul describes salvation as the Christian hope

1 Descriptions and pictures of central Christian faith terms

for the end of times that is the term salvation speaks of an eschatological hope (ibid.). *Romans* 1, 17 uses eschatological vocabulary speaking of the “justice of God” that is liberating, reconciling and mercy justice (ibid.). This justice of God is revealed in the Gospel that is the power for the salvation of all. We have to pay attention to the fact that according to Paul the terms reconciliation and justification concern the faith of the baptized Christians in Jesus Christ that is a faith realized in the presence. The reconciliation and justification in faith leads to the faith or hope of salvation that is a faith that God will realize in the future.

Romans 1, 17b: “a justice based on faith and addressed to faith. As it says in the scripture: ‘Anyone who is upright through faith will live’ (see *Habakkuk* 2, 4 LXX)”. The verb “will live” (Greek: “*zaesetai*”) describes the future. In *Romans* 10, 13 Paul speaks again of the future concerning salvation with the prophet Joel. The Lord offers His generosity to all who appeal to him, for “all who call on the name of the Lord will be saved” (see *Joel* 3, 5 LXX).

Lyonnet suggests that Paul’s design of the first eleven chapters of his letter to the Romans is based on the distinction of reconciliation or justification that he treats in chapter one to four and justification as the eschatological hope for salvation that he treats in the chapters five to eleven (ibid.).

In *Romans* 5, 1 and 5, 9 Paul claims “that we have been justified”; in *Romans* 5, 10 he claims again that “being now reconciled, we shall be saved by his life”. In *Romans* 8, 24–25) Paul describes this eschatological hope for salvation: “In hope, we already have salvation; in hope, not visibly present, or we should not be hoping—nobody goes on hoping for something which is already visible. But having this hope for what we cannot yet see, we are able to wait for it with persevering confidence.”

Lyonnet observes that the Old Testament often uses for God’s judgment that will operate salvation the same expression as the New Testament that is a form derived from the Greek verb *krinein* that means in English “to judge” (Lyonnet 1989, 147). The New Testament uses this expression exclusively when speaking of the last judgement, the eschatological judgement at the end of times that explicitly or implicitly refers to the second coming of Christ, the Parousia. We find this use with *Mark*, *Matthew* and *Luke*, in *Acts* and the *Letters* (ibid.).

1 Descriptions and pictures of central Christian faith terms

The concept of Go'd's last judgement excludes in the New Testament and especially with Paul any juridical pronouncement of judgement or sentence and execution. According to Paul with Go'd there is no verdict of "not guilty" or "guilty", with Go'd there is mercy. Go'd's judgement is compassion and pity, Go'd has mercy and shows mercy (ibid.: 156). The perfect picture of Go'd having pity and mercy with the sinner is the parable of the father having mercy with the lost son (*Luke* 15, 11–31). The promise of the year of favor, the year of Jubilee that Jesus had proclaimed with Isaiah in *Luke* 4, 18–19 in the synagogue of Nazareth is described in *Luke* 15, 11–31 with Jesus' parable of the lost son (Bovon 2001). The parable of the lost son constitutes the center and climax of the *Gospel of Luke* according to Bovon (2001).

The *Gospel of Jean* often uses the verb judging in the same sense of the last judgement. Lyonnet insists that the use of the noun judgment (Greek: *krisis*) in *John* 12, 31 concerns the judgement of "the prince of the world" and not Jesus at the cross and assesses that the cross is seen as an anticipation of the last judgement, the parusia (ibid.: 157–58). In *Roman* 8, 3 there is talk of the judgement of sin that had been realized by Go'd and Paul makes use of the expression condemnation (Greek: *katakrinein*) that is formed with the preposition *kata* and the verb *krinein*. Lyonnet insists again that this use of the expression condemnation corresponds to the use of the expression judgement in *John* 12, 31. As *John* 12, 31 judges "the prince of the world", *Romans* 8, 3 speaks of the anticipation of the condemnation of sin (ibid.: 159). Jesus who hands himself over to the passion and death for his sisters and brothers anticipates with his love for Go'd and women, men and queer the last judgement, the eschatological liberation from sin (ibid.: 161). Years before the Second Vatican Council Stanislas Lyonnet was fighting for an understanding of reconciliation and salvation that corresponds to the word of Go'd, the New Testament that reveals the power of Go'd for salvation. Over half a century later, there are still Catholic theologians teaching a condemnation of Jesus Christ at the cross for the sins of the whole humanity. It is impossible to maintain this theology of mechanical salvation following the teachings of the Scriptures. In *John* 14, 30 Jesus claims that "the prince of this world" who is on his way to get Jesus to his Passion "has no power over me". The validity condition of this claim to the powerlessness of "the prince of this world", that is Satan, is the fact that Jesus stays without sin (ibid.: 160). Lyonnet's argument against any theology that claims Jesus' representation of sinful humanity, consists in pointing at the power of Satan. If there is sin, Satan has power. If there is no sin, Satan has no power.

1 Descriptions and pictures of central Christian faith terms

Therefore, Jesus Christ did not suffer representing sinful humanity, Jesus did not sin (ibid.: 161). Jesus Christ suffered at the cross for love of the Father. The acceptance of the cross is the realization of the validity condition of the claim to validity of his love for the Father and the love for the women, men and queer that Christ loves until “he said, ‘It is fulfilled’; and bowing his head he gave up his spirit” (*John* 19, 30b) (ibid.).

Plietzsch claims that we have to read the Jewish tradition as a discourse on relation, individuality and dignity (Plietzsch 2018a, 9). She is not only right concerning the results of her study of rabbinic literature and her reconstruction of a discourse that claimed liberty, freedom and individual responsibility (Plietzsch 2005). Lyonnet affirms that contemporary Judaism of Paul energetically defended personal responsibility and strongly points at this responsibility of every man and woman before Go’d (Lyonnet 1989, 183). Citing the *Apocalypse of Baruch* 54, 19 that was written by orthodox Jews in the late first century CE, Lyonnet defends the above affirmation that looks like the negation of the origin of original sin with Adam:

“Adam is therefore not the cause, save only of his own soul, But each of us has been the Adam of his own soul”.^{vii}

What is true for Paul’s contemporary Judaism, Lyonnet affirms of the whole New Testament. There is less interest in the original sin of Adam (Latin: *peccatum originale originans*), but much interest in assessing the original sin in us (Latin: *peccatum originale originatum*) (ibid.: 178). The New Testament is not so much interested in the social choices of Adam but in our own social choices that are not always very good and sometimes really bad, the sins we have to take notice of in our daily experience, especially if we contrast our social choices with the love that Christ has revealed to us (ibid.).

In the disputes over the traditional Catholic teaching on original sin there is no Biblical verse that was used more often than *Romans* 5, 12 (ibid.: 185). Already at the end of the 19th century CE the Roman biblical scholar Francis Xavier Patrizi, son of the Roman count Patrizi and Jesuit priest, had criticized the false translation of *Romans* 5, 12 (ibid.). In defense of the dogma, the Council of Trent in the Decree on Original Sin used the following erring translation of *Romans* 5, 12: “By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned”^{viii}. The right translation reads “because everyone has sinned” (ibid.: 186). The Greek

1 Descriptions and pictures of central Christian faith terms

preposition *epi* does not say “in” but says “because” (ibid.). Fifty years after Patrizi, scientific biblical criticism was still not accepted by many Catholic theologians. When Lyonnet published his study on *Romans* 5, 12 (Lyonnet 1989) in 1955, he got denounced by his colleagues and in 1962, the Vatican suspended him from teaching for two years (*New Catholic Encyclopedia* 2003). In 1962, the Second Vatican Council was not yet ready to accept the consequences of the expertise of biblical scholars like Lyonnet when investigating the traditional Catholic dogma. Tradition was still given the priority over the Sacred Scriptures.

Since the whole pericope *Romans* 5, 12–21 is based on the parallelism between Adam and Jesus Christ, the interpretation that death came on all humans because they all have personally sinned, would not go well with Paul’s parallelism of Adam and Jesus Christ (Lyonnet 1989, 193). Lyonnet refers to Cyril of Alexandria, the best Greek exegete, who with all Greek Church fathers—with the exception of Chrysostom—interpreted “everyone has sinned” (Greek: *pántes haemarton*) as personal sins (ibid.: 194). Cyril of Alexandria comments *Romans* 5, 18–19 as proclamation of the individual’s responsibility. He refers to *Deuteronomy* 24, 16: “Parents may not be put to death for their children, nor children for parents, but each must be put to death for his own crime.” In addition, he refers to *Ezekiel* 18, 20: “The one who has sinned is the one who must die; a son is not to bear his father’s guilt, nor a father his son’s guilt” (ibid.). How is it possible to stay coherent with personal responsibility and the affirmation of Paul that “through one man ... sin came into the world”?

For the affirmation in *Romans* 5, 12 that “it was through one man that sin came into the world, and through sin death” Paul uses *The Book of Wisdom* 2, 24a “Death came into the world only through the Devil’s envy”. The context of *Wisdom* speaks of the separation from Go’d by the Devil, that is of the death by separation from Go’d; such is the interpretation of Cyril (ibid.: 195–96). Jesus Christ is the one man who restores this relation of the individual with Go’d as claims *Romans* 5, 17:

“It was by one man’s offence that death came to reign over all, but how much greater the reign in life of those who receive the fullness of grace and the gift of saving justice, through the one man, Jesus Christ”.

Paul affirms that “by one man’s offence ... death came to reign over all” and he speaks of the offence of Adam and affirms therefore that Adam caused the universality of sin

1 Descriptions and pictures of central Christian faith terms

(ibid.: 201). At the same time, Paul affirms the individual's responsibility for individual sin (ibid.).

Lyonnet speaks of two causalities for sin. The sin of Adam had the effect on all humans that all women, men and queer got susceptible to social choices that constitute individual sins and that their social choices actually realized these individual sins (ibid.).

What concerns my life, it is a certainty that the physical, psychic, social and spiritual integrity of my body will be destroyed, I will die one day. As a Christian, I confess my faith in Jesus Christ that is in the message of his life, death and resurrection. I know that my body will decompose one day and I believe in Jesus Christ and still behave in ways that contradict my faith and belief. The Hebrew Bible and Paul speak of a man Adam, who had experienced death and Adam reminds my consciousness of my own death, of the submission of my life to a finite time and of the submission of my life to the freedom of social choices. Paul affirms that all humans have sinned, he puts the verb "to sin" (Greek: *hamartanein*) into simple past (Greek: *haemarton*) assessing that de facto all women, men and queer have personally sinned (ibid.: 202). As a Christian, I have to assess that I am another one of these individual sinners and that I believe in the reconciliation offered by Go'd in Jesus Christ.

For women, men and queer of Jewish faith commemorating the salvation from Egypt inspires and prefigures the hopes for salvation at the end of times (Plietzsch 2005, 56). There is no alternative to the confession of the Exodus for Israel at the Passover Festival because this confession ensures that each member of this confessing community accepts her or his obligation to live and live a life with the responsibility for freedom and social choices (ibid.: 59). The free decision amounts to a choice between life and death, realizing God's Law, the Torah, equals a social choice for life and the social choice against the Torah is choosing death (ibid.: 49). This perspective on the principal social choices of women, men and queer we find in *Ecclesiasticus* 15, 14–17:

"He himself made human beings in the beginning, and left them free to make their own decisions. If you choose, you will keep the commandments and so be faithful to his will. He has set fire and water before you; put out your hand to whichever you prefer. A human being has life and death before him; whichever he prefers will be given him; for vast is the wisdom of the Lord; he is almighty and all-seeing."

1 Descriptions and pictures of central Christian faith terms

In the Jewish context, sin can be described as a social choice of women, men and queer not to follow Yahweh's commandments, not to be faithful to his will and not to live with the Torah. Christians describe the term sin according to their faith in Jesus Christ. Believing in Jesus Christ but not following the way of his life and teachings Christians call sin.

Following the Jewish and Christian belief system, it is possible to describe the concept of sin according to this belief system. But what about the belief systems of women, men and queer who do not believe in Yahweh's liberating and reconciling justice or in Jesus Christ?

Paul is very clear, he claims that "all have sinned", and he speaks to "Greeks as well as barbarians, to the educated as well as the ignorant" (*Romans* 1, 14). Paul claims and two thousand years later the Second Vatican Council claims with him (*Dei Verbum* 3):

"For what can be known about God is perfectly plain" to all women, men and queer (*Romans* 1, 19) and "ever since the creation of the world, the invisible existence of God and his everlasting power have been clearly seen by the mind's understanding of created things" (*Romans* 1, 20).

Dei Verbum does not present any proof to the claim that all women, men and queer are given "in created realities" an "enduring witness to" God. *Nostra Aetate* 2, in the search for "what men have in common and what draws them to fellowship", assesses that "there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history". The declaration then asks the Catholics to "recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men" (*Nostra Aetate* 2).

Paul not only does not bother to give any proof or argument for his claim that all women, men and queer know God, he further claims that these pagan women, men and queer "would not consent to acknowledge God" and that "God abandoned them to their unacceptable thoughts and indecent behavior" (*Romans* 1, 28). Paul presents impressive evidence of "unacceptable thoughts and indecent behavior" in the next verses:

1 Descriptions and pictures of central Christian faith terms

“They steeped in all sorts of injustice, rottenness, greed and malice; full of envy, murder, wrangling, treachery and spite, libelers, slanderers, enemies of God, rude, arrogant and boastful, enterprising in evil, rebellious to parents, without brains, untrustworthy, without love or pity” (*Romans* 1, 29 – 31).

The possibility condition for being abandoned by God to these “unacceptable thoughts and indecent behavior” according to Paul is the social choice not to “consent to acknowledge God”. How is it possible that women, men and queer who do not know God and who are not conscious of God in their lives are capable of fulfilling the possibility condition of deciding against God?

It is one thing to claim that “when gentiles, not having the Law, still through their own innate sense behave as the Law commands, then, even though they have no Law, they are a law for themselves. They can demonstrate the effect of the Law engraved on their hearts, to which their own conscience bears witness; since they are aware of various considerations, some of which accuse them, while others provide them with a defense” (*Romans* 2, 14–15). It is another thing to claim that all women, men and queer would bear witness in their conscience that the Law of God is engraved on their hearts. Speaking of “anonymous Christians” simply does not make sense; on the contrary, this kind of speaking simply shows that these Catholic theologians are incapable of accepting what they have written in the Declaration *Nostra Aetate*, namely:

“The Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and ‘serve him shoulder to shoulder’ (Zephaniah 3:9)” (*Nostra Aetate* 4). Rahner is right in encouraging future Catholic theologians to take this claim as a serious inspiration for a theology of God’s sovereign will for salvation, to take up from the text of *Nostra Aetate* the elements concerning a history of salvation and a Christian eschatology (Rahner and Vorgrimler 1966, 352).

I am not able to follow Paul’s claim that all women, men and queer have consciousness of God and his commandments. Paul’s observation of “unacceptable thoughts and indecent behavior” (*Romans* 1, 28) can sadly and easily be verified as a true claim to the description of the world, especially of the contemporary world. Independently of their religions and belief systems many women, men and queer will consent to the claim of liberating the world from all injustices, especially from war and suppression of Human Rights. Assessing that women, men and queer treat each other in the way Paul

1 Descriptions and pictures of central Christian faith terms

describes as realizing “unacceptable thoughts and indecent behavior” describes Paul’s Umwelt and we have to describe our Umwelt, our world in the twenty-first century CE still as a world that violates the equal dignity, liberty and rights of women, men and queer. This situation of injustice, war and violation of Human Rights calls for a liberation, a reconciliation and peace. My faith as a Christian tells me that God’s justice is a justice of liberation from injustice, a justice of reconciliation and mercy. I cannot follow Paul’s claim that the “unacceptable thoughts and indecent behavior” of the pagans are the consequence of their rejection of Go’d’s mercy or the consequence of Go’d abandoning the pagans who disobeyed His will and Law (*Romans* 1, 24–26. 28) and now receive Go’d’s anger (*Romans* 1, 18).

The whole section of Paul’s letter to the *Romans* from 1, 18 to 3, 20 serves to persuade his readers that both pagans and Jews, need Go’d’s liberating, reconciling justice of mercy and grace (Lyonnet 1989, 82). Concerning “trouble and distress” as reconciliation and “peace” Paul puts Jews and pagans side by side. In *Romans* 2, 9–10 he claims “Trouble and distress will come to every human being who does evil—Jews first, but Greeks as well; glory and honor and peace will come to everyone who does good—Jews first, but Greeks as well.” The claim is repeated immediately in *Romans* 2, 12 and again Jews and pagans are considered side by side in *Romans* 2, 25–26 and in 3, 9 (ibid.).

We have to understand Paul’s argumentation from his starting point that is his belief in Jesus Christ and the gospel of Jesus Christ (*Romans* 1, 3). Paul wants to persuade pagans and Jews of this revelation of the gospel of Jesus Christ. Paul knows that the Jews reject believing in Jesus Christ and in the gospel of Jesus Christ. Paul had been a Jew resisting and rejecting this belief. He had fought and killed Jews who had become Christians. The new belief of Paul consists in the confession that Go’d acts in Jesus Christ, his Son, that God’s saving justice is given through faith in Jesus Christ to all who believe. We read in *Romans* 3, 21-24:

“God’s saving justice was witnessed by the Law and the Prophets, but now it has been revealed altogether apart from law: God’s saving justice given through faith in Jesus Christ to all who believe. No distinction is made: all have sinned and lack God’s glory, and all are justified by the free gift of his grace through being set free in Christ Jesus.”

1 Descriptions and pictures of central Christian faith terms

From *Romans* 1, 18 to 3, 20 Paul as a Christian speaks to Jews but also to pagans. He argues that the “circumcision of the heart” is a circumcision of the Spirit and not of the Law (ibid.: 73). From his faith perspective in Jesus Christ, he argues that the spirit of the Law does not lead to the “circumcision of the heart” that is to the Law of the Spirit. It is Go’d who operates salvation for the world, who justifies, who calls to grace and glory and saves; it is not the Law that justifies. Paul claims that if Jews are not following their revelation of Yahweh’s Spirit as creator of the Law and liberator from injustice and sin, then Jews are not better off than pagans who disobey the Law of Go’d. Greeks and Jews are “being all alike under the dominion of sin” (*Romans* 3, 9). Paul is really not very thoughtful about hurting the feelings of the Jews that are a people chosen and set apart by Go’d. Paul in *Romans* 2, 14 had already successfully provoked the Jews by telling them that there are effectively gentiles that “not having the Law, still through their own innate sense behave as the Law commands”.

Actually, this statement of Paul does not only provoke Jews. Only two thousand years after Paul, the Catholic Church allowed praying in the Fourth Eucharist Prayer for all men, women and queer who seek God “with a sincere heart”^{ix} (ibid.: 88). Saint Augustine, Luther and Karl Barth held that Paul in *Romans* 2, 14–15 and *Romans* 2, 26–29 was speaking of pagans that had become Christians (ibid.: 70). John Calvin (1509–1564) affirmed that Paul was indeed speaking of the natural law of pagans (ibid.). Calvin was not only a theologian of the Reform; he was also an excellent jurist and disposed over a broad knowledge of law systems that had been elaborated during history and he recognized the moral principles they tried to realize (ibid.). For historic, grammatical and exegetic reasons it is clear today that Paul speaks in *Romans* 2, 14–15 and *Romans* 2, 26–29 of pagans and not of Christians that were pagans (ibid.).

According to Paul, this natural law of the gentiles is not capable of procuring reconciliation, liberation or justification; natural law just as the Jewish Law does not bring justification (ibid.: 80). It is true, Paul claims that in the eyes of Go’d it is the observance of the Law, the realizing of Go’d’s commandments that count, it is not the knowledge about the Law or laws (ibid.: 72). For Lyonnet it is evident that Paul admits the salvation of gentiles who realized the law of their heart and conscience (ibid.: 73). At the last judgement, Go’d will justify all, gentiles, Jews and Christians. Although Jesus Christ, the Messiah, is central to the message of Paul, Christians have to be

1 Descriptions and pictures of central Christian faith terms

clear about the fact that Paul never ever substitutes Jesus Christ for Go'd the Father (Lyonnet 1989, 9).

Lyonnet documents the theology of the Second Vatican Council on the salvation of all women, men and queer by Go'd referring to *Dei Verbum* 3, *Lumen Gentium* 16 and *Gaudium et Spes* 22 (ibid.: 88).

Dei Verbum 3 proclaims that Go'd "from the start manifested Himself to our first parents ... and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (*Romans* 2, 6–7)". With *Dei Verbum* 3 the Catholic Church claims its faith that Go'd "gives eternal life" to all women, men and queer "who perseveringly do good". In *Lumen Gentium* 16 the Catholic Church claims "Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel. She knows that it is given by Him who enlightens all men so that they may finally have life." (*Lumen Gentium* 16).

In the same sense, *Gaudium et Spes* 22 proclaims that the faith in the paschal mystery, the death and resurrection of Jesus Christ liberates and reconciles not only Christians but "all men of good will in whose hearts grace works in an unseen way. For, since Christ died for all men (*Romans* 8, 32), and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery." (*Gaudium et Spes* 22).

For Josef Neuner (1908–2009), Jesuit priest and theologian, the text of *Dei Verbum* 3 constitutes the acknowledgement and confession of the Catholic Church that revelation "is in no way limited to a prehistoric period but is actually present and effective among all nations, cultures and religions through the ages" (Neuner 2001, 8). The Catholic Church finally defines her relation to Non-Christian Religions on the basis of the faith-conviction that she "knows only of one economy of salvation which

1 Descriptions and pictures of central Christian faith terms

comprises the entire human family” (Neuner 2001, 12). The Catholic Church has to try to understand, to study and to learn from God’s realization of His economy of salvation with the religions of this world (König 2006, 126). The sentence of *Dei Verbum* 3: God “from the start manifested Himself to our first parents ... and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (*Romans* 2, 6–7)” is of global importance for Catholics. The Second Vatican Council “opens a worldwide vision of God’s abiding presence and saving love offered to the entire human family” (Neuner 2001, 8).

Cardinal König from Vienna appointed Josef Neuner his theological expert at the Second Vatican Council. His experience of living in India and his knowledge and insight of Hinduism had been invaluable for the preparation of the Declaration *Nostra Aetate* (König 2006, 130). Although Josef Neuner was the most important Austrian theologian of the twentieth century, his prophetic pioneering of a Catholic consciousness that goes global, is still not recognized in his home country. Josef Neuner left Europe for India in 1939 (Quisinsky 2013a, 199). The British put him into an internment camp; Austria had become part of Hitler’s Germany and Neuner, a dedicated opponent to Nazism, was thought to constitute a security risk (Fischer 2009). Neuner used the seven years of his captivity until 1947 for intensive studies of Indian culture. He learned Sanskrit, read the Bhagavad Gita, the Upanishads and studied Indian philosophy. He taught Christian faith not only by theology at the De Nobili College in Pune, but also by the example of his life. He publicly called for enhancing the rights of women in the Catholic Church; he planted trees to improve the deteriorating ecologic situation of India and long before there was talk of the climate change, he exclusively used public transport and further tried to reduce his ecological footprint by living modestly. He lived the preferential option for the poor. Together with the sisters of the Society of Helpers of Mary, he worked in the Dharavi slum of Mumbai, the biggest slum in Asia (Fischer 2009). He joined the sisters of the Society of the Helpers of Mary in their vision, envisaging a society “where the values of compassion, equality, justice and harmony flourish and everyone experiences the fullness of life and their mission to reach out to the powerless and the voiceless, especially women and children and empowering them”^x.

He supported, backed and sponsored, with the money he would collect in his native Austria, the work of the sisters living with the people suffering from leprosy, HIV

1 Descriptions and pictures of central Christian faith terms

infection and AIDS, with orphans, displaced and homeless persons. As a spiritual guru, he inspired, encouraged and accompanied thousands of women, men and queer, lay and clergy. From 1999–2001 he promoted the beatification of Mother Teresa as the so-called “censor theologicus” for the Vatican (Quisinsky 2013a, 199).

In the last years of his life, he wrote against the Vatican’s stubborn and stupid fighting against open and interactive dialogue with the Non-Christian religions and ignorant resistance to any development of the doctrine of faith (Fischer 2009). Neuner had helped in the realization the Eucharistic World Congress in Mumbai in 1964. Cardinal König remembers this congress and the deep impact of Pope Paul VI citing from the Upanishads and calling for a getting together of the hearts of the Christians and the Hindus (König 2006, 129). At the Congress, Cardinal König was invited to give a talk together with a Muslim, a Buddhist, a Hindu and a Parsi. Then there was not yet talk of a dialogue, the meeting was a first timid exploration (ibid.). A spectacular consequence of the Second Vatican Council’s effort to relate to the Non-Christian religions was the World Day of Prayer in Assisi in 1986. Pope John Paul II invited representatives of the great world religions to pray for peace. This meeting in Assisi was a strong signal for the Catholic Church’s sincere promotion of peace and solidarity (ibid.: 131). Assisi had put into the center of public attention the power of religion for the future of mankind (ibid.). At the same time Assisi was the bone of contention for those anxious circles in the Catholic Church that opposed the recognition of a pluralistic situation of religions of equal dignity, freedoms and rights (ibid.). Cardinal König voluntarily recognizes the search for truth in other religions (ibid.: 126), Cardinal Ratzinger, who as a theologian at the Second Vatican Council collaborated editing *Nostra Aetate* and *Dei Verbum*, as prefect of the Vatican’s congregation for the proclamation of the faith started to fight and suppress the theologians defending the plurality of religions of equal dignity. Ratzinger started questioning the faith in Christ of the Belgian Jesuit Jacques Dupuis (1923–2004), who according to Cardinal König is considered as the most important living Catholic thinker on inter-religious dialogue (ibid.: 131). Dupuis lived and taught for more than forty years in India, constantly dialoguing with Buddhists, Christians, Confucians and Hindus working on a Christian theology of religious pluralism (ibid.: 132). Dupuis was ready to investigate the ways of the Non-Christian religions realizing Go’d’s economy of salvation although he cautiously insisted in the special situation of Christendom. Dupuis claimed the urgent necessity for a “qualitative jump” forward in the Catholic Church’s relating to the Non-

1 Descriptions and pictures of central Christian faith terms

Christian religions (ibid.: 133). Broken by the attacks of Cardinal Ratzinger who had opened an investigation into his works in 1999, Dupuis did not publish his advanced thoughts any more.

Christa Pongratz-Lippit, the reporter for the *Tablet* stationed in Vienna, had worked with Cardinal König for many years. She testifies that she “had always admired how calm he remained during our interviews, despite the many deadlines he had to keep. But during the Dupuis investigation he was a changed man. It obviously upset him greatly” (Pongratz-Lippit 2008).

Pongratz-Lippit has the merit giving a journalist’s account of how the prefect of the Congregation for the Faith treats a brother colleague of the college of Cardinals of the Catholic Church. In 1978 during the Conclave, Cardinal König was “papabile” that is a serious candidate for the papacy. Now, in 1999, the old, wise and weak retired Cardinal of Vienna got shaken by the humiliations and ignorance he received from Rome. She reports of her encounters with the Cardinal during the investigation of Dupuis:

The Cardinal “asked me to come round several times but on each occasion, instead of remaining seated as he usually did when we met, he would keep striding up and down and frequently interrupted our conversation by saying he had to telephone Rome to check something and would I mind waiting while he went to his study to do so. On one occasion when he came back he was very pale and when he picked up a book his hand shook -- something I had never seen before nor ever experienced afterward. It transpired that he had been in touch with the congregation authorities, and he had come to the conclusion that they had not studied Dupuis’ work properly. Moreover, he mused, how could they, as it was written in English and, as far as he knew, none of those responsible for the investigation had an expert command of that language? ...

I remember how he would sit there shaking his head and muttering, ‘What happened to the spirit of the council?’ or “How could they do this to a man as loyal as Dupuis?’ He was determined to defend Dupuis against Rome as he was deeply shocked at how unfairly, in his opinion, Dupuis had been treated by the congregation. Nevertheless, he was loath to come out openly against the Vatican congregation” (Pongratz-Lippit 2008).

1 Descriptions and pictures of central Christian faith terms

Cardinal König wrote in the *Tablet* article: “I cannot keep silent, for my heart bleeds when I see such obvious harm being done to the common good of God’s Church” (König 1999, 76).

“We have a privileged position as Christians, but we must be humble and understand that Christ’s message goes beyond us. We must try to comprehend what God’s plans are for the different religions” (König 1999, 77). König wants to transcend the limits of the Christian world and to find out “what the non-Christian religions mean for us, and how the good in all religions can be combined to serve global justice and peace” (ibid.). The Cardinal’s references to the encyclical of Pope John Paul II *Redemptor Missio* 5 (John Paul II 1990) in reality is a very free interpretation of the Cardinal. Reading the encyclical, I sincerely doubt that John Paul II opens up to “other mediator roles of a different kind and order in Christ’s universal mediatory role” (König 1999, 77). John Paul II makes clear, that “forms of mediations of different kinds” only can be understood as “parallel or complementary” to Christ’s mediation (John Paul II 1990). The papal encyclical insists on superiority and not on humility. The Cardinal clearly transcends the limits of the official Catholic teaching on inter-religious dialogue when he claims with Dupuis “the Holy Spirit’s activity also outside the visible Body of the Church” and uses Sacred Scripture as validity condition for this claim: *The Gospel of John* 3, 8 says: “the wind blows where it will” (König 1999, 76). It is not surprising that the response from Cardinal Ratzinger was coming soon.

“On March 1, 1999, König received a personal letter from the prefect of the congregation, the then-Cardinal Joseph Ratzinger, saying he had read König’s article ‘In Defence of Fr. Dupuis’ in *The Tablet* ‘with astonishment and sadness’ and defending the congregation” (Pongratz-Lippit 2008). As Pope Benedict XVI Ratzinger continued humiliating and ignoring brothers and sisters in the Catholic Church from his election in 2005 until he decided that he was incapable of resolving even some pending problems inside Vatican’s corruption and mismanagement, leading to his resignation as pope in 2013.

Since 1984, Dupuis had been teaching theology in Rome at the Gregorian University and therefore was directly exposed to the Vatican’s doctrinal watchdogs. Neuner had decided to stay in India and to continue to work with his Indian sisters and brothers within the context of Hindu culture. In January 2001, he published his thoughts on Cardinal Ratzinger’s declaration on the relation to the Non-Christian religions *Dominus*

1 Descriptions and pictures of central Christian faith terms

Jesus (Ratzinger 2000). Neuner writes that *Dominus Jesus* cites only from *Dei Verbum* dealing with the revelation in Jesus Christ but not from *Dei Verbum* speaking of revelation going on “among all nations, cultures and religions through the ages” (Neuner 2001, 9). Neuner goes on analyzing the distorted way in which Ratzinger speaks of the “fullness of revelation in Jesus Christ” (ibid.).

The term “fullness of revelation” has to be described according to its context in *Dei Verbum* 4 (ibid.). *Dei Verbum* claims that Jesus Christ is fulfilling with us a twofold task: “he ‘speaks the words of God (*John* 3, 34)’, communicates with us, ‘and accomplishes the work of salvation which the Father gave him to do (*John* 5, 36 and *John* 17, 4)’” (ibid.). The text of *Dei Verbum* 4 continues:

“To see Jesus is to see His Father (*John* 14, 9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.”

Neuner critically observes that *Dominus Jesus* leaves out citing the last sentence of the above citation from *Dei Verbum* 4: These lines “sum up the significance of the revelation in Jesus Christ” (Neuner 2001, 9). Jesus revealed by his words and deeds, by his life, death and resurrection “that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal” (*Dei Verbum* 4). Fulfilling revelation means leading us women, men and queer on this earth to the hope of Go’d’s faithful realization of His or Her promise to liberate us finally from sin, to realize salvation. With the apostle Paul and with the teachings of the Catholic Church we have to bear in mind that this hope for salvation is the hope that will be realized by the second coming of Jesus Christ at the end of the times. Fulfillment of revelation by Jesus Christ in this context of *Dei Verbum* can be described as the New Covenant, as our definitive assurance that God sticks to Her or His word, “Jesus Christ perfected revelation by fulfilling it” (*Dei Verbum* 4) by his death and resurrection. This promise is valid through the whole of history. The realization of this history may be called a history of the way of salvation. Jesus Christ has revealed to us women, men and queer the “the universal

1 Descriptions and pictures of central Christian faith terms

solidarity with all people” as the universal will for salvation of the eternal God of mercy (ibid.: 11).

The faith and belief in “the total dependence on God and the communion with all people is actually lived in many nations and cultures and cannot be revealed in the historical person of Jesus; it has to be discovered in inter-religious dialogue. ... The Church never meets ‘outsiders’, people who are simply ‘different’ she always encounters fellow-pilgrims who, under the guidance of God’s eternal Word, are moving towards the same destiny, the fulfillment of all creation in the divine mystery, in the final Kingdom of God” (ibid.). One may say that the Christians are called to make to sisters and brothers, to make to their neighbors all women, men and queer of all religions and beliefs just as Jesus made to his neighbor the Pharisee who asked him about eternal life. The Church needs shepherds like *Luke* who narrate like Jesus had narrated to the lawyer the parable of the Good Samaritan to make him understand that God wants mercy and not a legal definition of “the neighbor”. In *Luke* 10, 29–35, Jesus provided himself a neighbor to the lawyer and only then, he encouraged the lawyer to provide himself neighbors too. Jesus realizes the validity condition of his claim to mutual relations of dignity by making himself a neighbor to the consenting lawyer. The purpose of Jesus’ dialogue with the lawyer as the realization of revelation consists in a transformation and creation of unity and peace; the purpose of interreligious dialogue is not a doctrinal information or intellectual abstraction (ibid.: 10). *Lumen Gentium* 16 claims that even atheists, “who cannot conceive of God but live a committed life, are guided by God and may in the end have life” (ibid.: 12). Salvation comes from God’s love. This sentence expresses the hope of Christians. It is God who calls each of us, and Neuner refers to the proclamation of *Gaudium et Spes* 22 that “the Holy Spirit offers everyone the possibility of sharing in the paschal mystery in a manner known to God” (ibid.). According to the teaching of the Church there is only one economy of salvation which comprises the entire human family (ibid.). Neuner concludes by summarizing the recognition of the possibility condition by the Second Vatican Council that “hence, in dealing with other religions, we are concerned most of all with the question whether and how they help people, with God’s grace, to come to the ultimate surrender to God which is the way to salvation, the promise of Jesus Christ (ibid.: 13). Neuner insists be conscious “of how deficient, even erroneous, the faith-understanding of many good Catholics may also be” (ibid.: 12).

1 Descriptions and pictures of central Christian faith terms

In 2017, 258 million women, men and queer migrants all over the world live their personal exodus to freedom, liberty and a better life, a possibility condition for realizing their hopes for life (United Nations, Department of Economic and Social Affairs, Population Division 2017, 4). The “Missing migrants project” of the International Organization for Migration of the UN by December 18, 2015, counted for Europe 956, 456 arrivals by sea and estimates that in 2014 and 2015 about five thousand persons had died at sea crossing the Mediterranean to reach Europe (Radulovic 2015). Writing a history of salvation would also require to describe and confess the involvement of us, women, men and queer Catholic European Christians in the failure to rescue children, women, men and queer from death at sea. Writing a history of salvation would require from us, European Christians, to confess the history of exploitation, suppression and colonization around the world; we are invited to describe our involvement in the current exploitation of African women, men and queer to get precious raw materials for our computers and not paying fare prices. Writing a history of salvation then would require describing how we worked together with all women, men and queer to restore justice and create peace. Since we are still on the way to this justice and peace, we are called at least to identify some of the injustices that we wanted to correct. In the context of the interreligious dialogue of Christians and Hindus, I want to receive the critique of father S. M. Michael of the present situation of the Dalits in the Catholic Church in India (Michael 2001).

The Hindutva is one of many nationalist movements of militant Hindu revivalism in the Indian subcontinent sustaining the superiority of Hinduism to any other faith (ibid.: 15). Politicians, the media, students, laborers and Hindu religious groups are trying to establish an upper cast Sanskritic Hinduism, “isolate Christians and Muslims as foreign to India, claiming that Tribals and Dalits are Hindus, and Buddhists and Jains are subcultures of India” (ibid.: 16). The Tribals and Dalits rejected this determination by the Brahmanic casts and “found their own ways of improving their social status” (ibid.). The Dalits, the untouchables, are the lowest rank in the caste hierarchy. “Their person, shadow, food, vessels were to be avoided, they were made to live separately” and their occupation was “clearing the dead cattle, cleaning the public places and removing the night soil; ... they make up about 16% of the Indian population and number about 138 million” (ibid.). “Christians of Dalit background in the Christian community in India suffer a threefold discrimination: first at the hands of members of the Hindu society; second from the Government of India when it denies them constitutional rights which it gives

1 Descriptions and pictures of central Christian faith terms

to the Dalits in general; and third, from Christians of upper caste background" (ibid.). "Though Dalit Christians make 65% of the ten million Christians in South India, less than 4% of the parishes are entrusted to Dalit priests" the Apostolic Pro-Nuncio to India told the Catholic Bishops' Conference in 1992 (ibid.: 23). In 2019, this situation of injustice has not changed very much. The Indian catholic population in 2015 is twenty million. 65% of them are Dalits, but their representation among bishops, priests, and religious sisters is only 5 percent, among major superiors of religious orders only 1.5% ; there is no Dalit archbishop and no Dalit cardinal (Isidore 2019, 278). The cruel suppression, violence and discrimination of the Hindutva forces against the Dalit Christians is still a sad reality in 2019 (ibid.: 276).

From 1984 to 1987, I lived in the Jesuit community in Frankfurt with P. Francis, a Jesuit father from Tamil Nadu, South India. Later, he should become the first Jesuit provincial superior of Dalit background and so far he was not any more followed by a brother from his caste. It would take five hundred years for the Jesuits be ready to overcome caste differences. I could not believe it. A few years later, Jesuits with Indigenous background in Peru told me the same stories of Jesuit discrimination of Jesuits in Latin America. In the 1990s, I lived with young Indian Jesuit fathers doing their theological doctorate studies at the Jesuit College in Innsbruck. I did not observe at first sight any discriminations among them and they were discrete about their caste background. One day I organized a dinner for all doctorate students and invited an Indian father to help me with the cooking. The father turned at me with a very serious expression on his face and told me that it was practically impossible for him to join the preparation of food, because there were Indians in the group who belonged to a lower caste and he came from a superior caste. I was more shocked about the fact that for years I had not realized the practice of discrimination among my Indian brothers than about the discrimination itself. The high caste Jesuit finally joined the cooking team, but the strong feeling of caste exclusiveness and the continuing silent discrimination among my Indian brothers did not really change.

Nevertheless, Michael is able to assess in 2001 that "the Dalit consciousness has been well awakened towards a new dynamic India based on the principles of equality, fraternity and social justice (Michael 2001, 23). Michael is clear: "The future of the Church in India will depend on its witness to the love of God and the equality of persons and on the building up of a just society where the poor and the marginalized feel the

1 Descriptions and pictures of central Christian faith terms

dignity of their humanity” (ibid.: 24). In the given political situation, dialogue is increasingly difficult, since dialogue asks for respect of the multi-cultural and ideological variety of Indian traditions (ibid.).

Writing about immigrants, refugees and the Dalits who fight for their dignity, freedom and rights as three thousand years before them the Israelites fought their Exodus serves to remember our responsibility as women, men and queer for the world.

On 19 September 2016, the New York Declaration for Refugees and Migrants was adopted by the General Assembly of the United Nations. “In the Declaration, Member States recognized and committed to address, in accordance with their obligations under international law, the special needs of all people in vulnerable situations travelling as part of a large movement of refugees and migrants, including women at risk, children, especially those who are unaccompanied or separated from their families, members of ethnic and religious minorities, victims of violence, older persons, persons with disabilities, persons who are discriminated against on any basis, indigenous Peoples, victims of human trafficking, and victims of exploitation and abuse in the context of smuggling of migrants” (United Nations, Department of Economic and Social Affairs, Population Division 2017, 22).

Global trends of forced displacement in 2017 are documented by the United Nations High Commissioner for Refugees (UNHCR 2018). The forcibly displaced population increased in 2017 to 68.5 million worldwide (ibid.: 2). In 2017, an estimated 16.2 million people were newly displaced. 11.8 million individuals were displaced within the borders of their own countries and 4.4 million were newly displaced refugees and new asylum-seekers (ibid.). Only 4.2 million internally displaced people and 667,400 refugees returned to their areas or countries of origin in 2017 (ibid.: 3).

This remembering serves not to create feelings of guilt, on the contrary. I am making the Rohingya Muslim that is dying at the hand of his Buddhist brother my neighbor by imagining me at my writing desk being confronted with the destruction and the immediate end of my body, my integrity and my life; destruction not by murder but by simple and natural death. According to my experience, making the other my neighbor functions by recognizing that the other’s situation is so similar to mine. The problem is assessing my situation as finite, programmed to end and ending. The consciousness of my finiteness and coping with the imagined possibility that my end is imminent and

1 Descriptions and pictures of central Christian faith terms

meditating about my coping nevertheless leaves some minutes to live. From the troubling experience of my death possibility to the integrity assuring certainty of the conscience of myself there is a distance and a time that is given me in memory. Memorizing the future means living on the possibility of one's physical, psychic and social, economic, cultural and spiritual integrity and at the same time being conscientious and reconciled with my possible end. The biblical Christian scholars and the scholars of rabbinic literature, the Muslims, the Hindus, the Buddhists and the Confucians, the Atheists and many women, men and queer, philosophers, theologians and writers are invited to memorize their future from time to time. Writing helps create a consciousness for the moment but does not say that the brain constantly needs to assess this consciousness every two seconds and therefore is not interested very much in producing the image of one's end.

Coping with the certainty of one's life as finite does not help the women, men and queer who do not confront their consciousness with the possible end of consciousness. Most women, men and queer on this earth are sufficiently occupied with assuring the integrity of their lives and the suffering from the lack of integrity is a brutal reminder of the vulnerability of one's life to vanish from this world. Experiencing one is capable of coping with one's possible end, the embracing certainty that I am safe nevertheless and living thankfully for the moment leads to the prayer for all women, men and queer, suffering or not suffering, healing sufferings or inflicting sufferings, that we all might one day experience the liberation and salvation that we hope to receive from Go'd.

In *Luke 21, 28*, we learn that Jesus Christ announced to his disciples his second coming. Luke narrates with the belief perspective of the "fulfilled deeds" (*Luke 1, 1*) that is the death and resurrection of Jesus Christ. Redemption or salvation of the disciples will come. Luke creates in *Luke 21, 25-28* something like the hope of a time-space that runs from the fall of Jerusalem to the end of times, to the second coming of the Son of men (Bovon 2009, 185). Further, *Luke 21, 27-28* connects the second coming of Christ, the Son of men, to the realization of liberation, redemption or salvation by Go'd.

Justification with the first coming of Jesus Christ according to *Romans 3, 21* has to be understood as reconciliation as salvific justice (Lyonnet 1989, 92). The fulfillment of revelation is Jesus Christ's suffering at the cross for love of the Father. The acceptance of the cross is the realization of the validity condition of the claim to validity of his love

1 Descriptions and pictures of central Christian faith terms

for the Father and the love of the women, men and queer that Christ loves *until* “he said, ‘It is fulfilled’; and bowing his head he gave up his spirit” (*John* 19, 30b) (Lyonnet 1989, 161).

It is true; Paul uses cult terminology to speak of the faith in justification, reconciliation and liberation. *Romans* 3, 25a:

“God appointed him as a sacrifice for reconciliation, through faith, by the shedding of his blood, and so showed his justness;”

Paul speaks of the sacrifice of Jesus Christ as Go’d’s justice. This justice is reconciliation, reconciling justice that we receive through faith (Lyonnet 1989, 92). The Greek *hilasterios* is translated by “means of expiation” or “place of propitiation”, that is a propitiatory sacrifice (ibid.). Against the tradition of the Reform and the Catholic tradition since then we are not allowed to interpret that Go’d was putting his anger over Jesus. The Greek expression *endeixis* means “proof” and the *New Jerusalem Bible* translates “showed”. Lyonnet interprets the expression sacrifice as “the showing by realization” of the liberation from enslaving sin (*Romans* 3, 24) as Go’d’s salvific agency that is by “forgiving the sins” (*Romans* 3, 25b) (ibid.). Concerning the use of the expression “sacrifice” (in Greek: *thusia*) with Paul we have to pay attention at the fact that Paul speaks of a “spiritual service” (Greek: *logikae latreia*) that is the new cult of the Christians is of the order of a spiritual service (ibid.: 37). This new cult we find strongly defended in *Hebrews* (ibid.). The *New American Standard Bible* beautifully and correctly translates *Hebrews* 12, 28: “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe”.

If Paul calls his Roman sisters and brothers in *Romans* 12, 1 “to offer your bodies as a living sacrifice” as a “spiritual service” to Go’d, Paul speaks of apostolic service. In *Romans* 15, 16 Paul offers the Gentiles as his “priestly service” as “servant of the Gospel” to Go’d for that Go’d may “sanctify them in the Holy Spirit” (ibid.: 39).

In the eighteenth and nineteenth century CE the Catholic exegetes and theologians as those from the Reform did not translate in *Romans* 3, 25 the expression *paresis* with “forgiveness” but with “passing over” (ibid.: 90). Lyonnet insists on the actual consensus of the biblical scholars that “forgiveness” is the right translation (ibid.: 90). He investigates the use of the expression *paresis* in Greek literature; *paresis* is always

1 Descriptions and pictures of central Christian faith terms

used for showing the relief of a debt or a tax, the pardoning of an offence or to let somebody go (ibid.: 97–98).

1.5.3 Reading studying and meditating *Luke 22, 1 – 24, 53: The Passion Narrative*

Life we usually meet in the form of an organism that is an organic structure constantly working to maintain its living (Jonas 1992, 34). An organism constantly has to operate functions to maintain its integrity. From one of the earliest forms of life, that is bacteria, to human life forms cell metabolism constitutes the basic operation that ensures life as long as the organism is living (ibid.). The ceasing of life-maintaining functions leads to the death of the organism. The environment constitutes a possibility condition for the functioning of life maintaining metabolism (ibid.). Jonas holds that a stone in principal would remain that same over time, he would consist of the same atoms over a range of time (ibid.: 35). Jonas makes the point that an organism constantly exchanges molecules and a stone does not. This may be true to some degree, but I would like to have a more vivid outlook on atoms, protons, electrons, mesons and the many thousands particles more that demonstrate the laws of nature that the physicists of the atom and its nucleus try to get to know. Nevertheless, an organism constantly changes and exchanges atoms, molecules and cells. The constant gas exchange that is breathing is a life sustaining activity of our body, the constant inhalation of oxygen and the oxygen rich blood flow from the lung to the tissues and cells, as the constant exhalation of carbon dioxide characterizes one of the life sustaining operations of our organism. The renewal of the cells of a tissue or organ of the human body is a constant process of life. The different cell types of the body have renewal rates from days to months or years and only very few cell types (for example cells from the central nervous system, oocytes and lens cells) stay in our body for the whole life time (Ron and Phillips 2015). The living body is different from “its stuff and not the sum of it”, otherwise it would be a corpse but not a living body (Jonas 1992, 35). The body needs metabolism and interaction with the environment. A stone has no metabolism, yet here are significant interactions with the environment. One of these interactions is with gravity, a natural force that is studied by physicists and keeps the stone in time and place as long it is not interacting with other forces. This interaction is a matter of investigation for physics. As a philosopher and theologian I do not speak of a stone or atom as being self-sufficient or as being autarkic or inertly persistent, as does Jonas (ibid.). This kind of speaking about atoms and similar structures and elements of life in

1 Descriptions and pictures of central Christian faith terms

my view draws a picture of nature that is too static, simple and solipsistic. By which method do scientists affirm the existence of an atom, an electron or a stone? They would try to describe the necessary laws of physics that keep a stone in place and not let it fly away and crash into a star. I do not speak of a given state of persistence when looking at a stone and I do not speak of the concern of a bacteria for its metabolism. The expressions "stone", "atom", "concern", "need", "intrinsic existence" and so on, are all part of language and appear in language games. Philosophical investigations concerning stones and the other expressions, investigate the use these expressions in language. Investigating the use of these expressions by physicists is also interesting.

I am conscious of my unstable, precarious and finite condition as an organic human being and I am speaking about this human condition. Yes, my life is finite. Does this reality of life frighten me? Sometimes I am frightened thinking that my life may end immediately, but after a few minutes of self-awareness of the fullness of my life and my thankfulness for what I am allowed to experience, I am calm again. The fact that death "perpetually lies in wait", or that "the sting of death" eventually lets my life leap "into nothingness" (ibid.: 36) does not bother me or disturb me really. I do not fear losing my life, I accept that my life is finite. Yes, I am often reminded of a life threatening experience by my angst surging from the subconscious to consciousness. It took me some decades of consciousness work to make me aware of my own trauma and be aware of the fact that there are no present dangers for my life. At the time in my prenatal life, when the effects of the trauma my mother had suffered in the fifth month of her pregnancy with me were threatening my life, I was not able to count this time and speak about my experience. It is not long ago that science assessed that "prenatal experiences can be remembered, and have lifelong impact" (Emerson 2015, 1). That is right.

It is also true that organisms took millions and millions of years in the process of evolution to develop the capacity to "feel", that is to be conscious, to be aware of one's feelings and to express these feelings or at least to react to them assuring one's integrity. "The datum for a feeling" is expressed "as the feeling of this datum" (ibid.) but "feeling" alone is not "the prime condition for anything to be possibly worthwhile" as Jonas claims (ibid.). The expression "to be possibly worthwhile" is not a feeling but a sentence. The prime condition for expressing anything to be possibly worthwhile is language and speech-acts. The prime condition for feeling is self-awareness of the

1 Descriptions and pictures of central Christian faith terms

feeling and this self-awareness is expressed by language. Feeling is not “the mother-value of all values”; feeling as the capacity of “subjective inwardness” (ibid.) is a decisive step of life’s evolution. It is a question that has to be answered by science if and how and when and why “in the earliest self-sustaining cells” a kind of diffused subjectivity was emerging “long before it concentrated in brains” (ibid.). The expression “subject” does not make part of the world of natural science.

Wittgenstein says in *Tractatus* 5.641 (Wittgenstein 1922. Pears/McGuinness English translation):

“Thus there really is a sense in which philosophy can talk about the self in a non-psychological way.

What brings the self into philosophy is the fact that ‘the world is my world’.

The philosophical self is not the human being, not the human body, or the human soul, with which psychology deals, but rather the metaphysical subject, the limit of the world—not a part of it.”

Awareness of the self “in the ascent of evolution, at the latest with the twin rise of perception and motility in animals” thanks to the development of language can be described as “ever more conscious, subjective life: inwardness externalizing itself in behavior and shared in communication” (Jonas 1992, 37). I am not criticizing Jonas for not doing language philosophy. On the contrary, I enjoy listening to the melody with which he describes the trait of life that is called feeling. “Feeling lies open to pain as well as to pleasure, its keenness cutting both ways; lust has its match in anguish, desire in fear; purpose is either attained or thwarted, and the capacity for enjoying the one is the same as that for suffering from the other” (ibid.). The science of psychology instructs me about basic feelings and their importance for maintaining the integrity of my body. External and internal variables that arrive at every instant at the brain have to be coordinated and processed producing the bio-psycho-social equilibrium that constitutes one’s personal integrity. Keeping up and constantly maintaining one’s psycho-social integrity is the result of conscious and unconscious efforts. If the human senses gather some eleven million bits per second from the environment, we have to acknowledge that our conscious activity amounts to about fifty bits per second, corresponding to a reading rate of about five words per second (*Encyclopedia Britannica* 2018).^{xi} Self-awareness is a very precious capability of humans and

1 Descriptions and pictures of central Christian faith terms

compared to all metabolic capabilities of the human body, consciousness is a very rare product.

Emotions and feelings do not only tell us how we experience ourselves and the world around us. Emotions and the body are one inseparable unit and emotions help establish personal relationships and maintain social interactions (Aichhorn and Kronberger 2012, 515). Within the mother-child dyad, emotions are essential for the development of the child's personality, identity and psycho-social integrity; fear, anger, happiness, disgust, contempt, sadness and surprise, envy, grief, feelings of shame and guilt are basic emotions (ibid.). I am learning from the psychologists that the subconscious and conscious mirroring of emotions "provides the basis for empathy, i.e., emotionally understanding another person" (ibid.: 516). Empathy is an important function of evolution and consciously contributes to ensuring the survival of groups, communities and societies by peace and justice.

Jonas is right to count "the evolution of consciousness" as an important function in the struggle for survival (Jonas 1992, 37). Jonas trusts "the self-testimony of our subjective inwardness" that is self-consciousness, as being capable of consciously operating "natural selection as means of survival" as an end in itself "and at the same time as a means of survival" for the whole species (ibid.). Qualities of life like emotions, feelings or a peaceful environment are aspects of the end of life in itself and at the same time may serve as an instrument for survival. "The self-rewarding experience of the means in action make the preservation they promote more worthwhile" (ibid.). Jonas dares to claim that "the worth of awareness" for the individual person is not limited by the sad individual and collective fact "that the sum of misery is so much greater than that of happiness" (ibid.). "The very record of suffering mankind teaches us that the partisanship of inwardness for itself invincibly withstands the balancing of pains and pleasures and rebuffs our judging it by this standard" (ibid.: 38). I do not know if Jonas is right on this point but he is right insisting on the importance of "the yes to sentient selfhood" (ibid.).

At the end of his considerations on life and death, Jonas ponders the blessing of death "as the inbuilt numbering of our days" for humanity (ibid.). He asks if "the engine of evolution" that is fueled by "natural selection" uses "death for the promotion of novelty, for the favoring of diversity, and for the singling out of higher forms of life with the blossoming forth of subjectivity?" (ibid.). In his answering effort, Jonas rightly

1 Descriptions and pictures of central Christian faith terms

remembers the bitter words of Hobbes that in the state of nature, “human life is nasty, brutish, and short” and that only civil society was able to protect man from violent and premature death (ibid.). Civilization understood as “artifact of human intelligence” enhanced humankind’s powers for survival but also for its destruction (ibid.). It is true; humankind developed and practices techniques of destruction like wars. At the same time we are able to develop strategies for peacefully living together and interacting on this planet. “The common good of mankind is tied to civilization” and over history “the ever-repeated turnover of generations” was accompanied by emerging techniques of “generational handing-on and accumulation of learning” (ibid.: 39). Jonas might be right that the “the ever-renewed beginning, which can only be had at the price of ever-repeated ending, is mankind’s safeguard against lapsing into boredom and routine” (ibid.), but it is not my concern. My ending and the millions of renewed beginnings of life rather help my awareness that I am not responsible for the world. I am a tiny part of this world and keeping my world in peace and integrity is as much as one is asking me to realize. The essential counterpart of death definitely is not birth. Jonas is wrong on this point together with his friend Hannah Arendt (ibid.) The counterpart of death for humans is sexual reproduction, is generating. My life was possible because one of my father’s sperms together with an oocyte of my mother formed a new cell with a new genetic makeup. Generating generates uniquely new and uniquely different “newcomers” to this world; it is not “natality” as claims Jonas (ibid.). A newly fertilized egg that is accepted by the favorable environment of a mother’s body and is capable of development eventually is birthed in hard and painful labor.

When we speak of the Passion narrative of Jesus, we know what we are saying. We then speak about the narrative of the suffering of Jesus in his last days in Jerusalem, of his death and resurrection according to the four Gospels. It is true, passion means suffering. There is a second use of the expressions passion or passionate. Passionate is a synonymous of enthusiastic and we speak of having a passion for art, literature, science, etc. We might want to achieve a certain goal, for example the realization of a project, and there will be obstacles in our way. Jesus met many obstacles of different kinds to his way of preaching the Gospel and living his teachings. He constantly had to overcome the doubts, misunderstandings and incredulities of his disciples, he had to overcome the resistance of his native people of Nazareth and finally the hostility of some scribes, Pharisees, priests and high priests and some other leaders of the Jewish people in Jerusalem. When faced with obstacles, Jesus did not gave up his way and

1 Descriptions and pictures of central Christian faith terms

teachings; he found solutions and alternatives to be able to go on with his mission. Finally, the path of his mission lead him into a deadly conflict with some Jewish and Roman authorities. Did Jesus accept what he could not change? Did he overcome all obstacles on his path? Did he keep motivation high over time, did he correct mistakes and continue his mission with passion? Evidently he did.

Meditating and contemplating the Passion narrative of Luke, I am not only seeking inner peace. Yes, I often prepare for meditation by exercising the sun salutation and during the time of sitting on my heels, I speak with my body: My body please give me my integrity. Feeling ok is important for starting a meditation on believes and faith. Meditating on my faith in Jesus Christ that is in the life and death and resurrection of Jesus of Nazareth, is the aim in this meditation of the Passion narrative. I want to describe my faith in Jesus Christ I want to show what I mean. It is clear that I am claiming Go'd as the agent, agency and force of resurrection. In this context it is important again to assess what already Moses had had to learn - that Go'd is invisible. The way you use the word God does not show whom you mean – but rather, what you mean (Wittgenstein 1980, 51).

We learn from *Luke* 11, 29 that Go'd has given women, men and queer on this earth Jesus Christ as the sign of Jonah: Jesus says, the only sign his contemporary generation will be given, “is the sign of Jonah”. At this point in my reading of *Luke*, I want to point at the important fact that Pope John XXIII was not speaking of men, women and queer, he was not aware of genders. Fifty years later, Pope Francis in his post-synodal apostolic exhortation *Amoris Laetitia* still qualifies speaking of queer as an “ideology of gender” (Francis 2016, Number 56). *Luke* regularly uses gender balanced expressions “resulting in male-female pairs” (Tannehill 1991, 132). We see this for example in *Luke* 11, 30–32, where “the sign of Jonah is followed by balanced sayings (11, 31–32) which refer both to a woman and to men” (ibid.: 133).

Luke 11, 30 – 33:

“For just as Jonah became a sign to the people of Nineveh, so will the Son of man be a sign to this generation. On Judgement Day the Queen of the South will stand up against the people of this generation and be their condemnation, because she came from the ends of the earth to hear the wisdom of Solomon; and, look, there is something greater than Solomon here. On Judgement Day the men of Nineveh will appear against

1 Descriptions and pictures of central Christian faith terms

this generation and be its condemnation, because when Jonah preached they repented; and, look, there is something greater than Jonah here.”

The *Book of Jonah* tells in four short chapters the story of the prophet Jonah that Yahweh sent to preach conversion to the people of Nineveh. Jonah was frightened of having to preach conversion in Nineveh, the proud capital of the mighty and cultured Assyrians. *Jonah* was sure that they would not believe and laugh at him, ridicule him and kick him out of town. Jonah was sure that in Nineveh he would meet the biggest obstacle a prophet could meet, namely resistance and incredulity to his message. He immediately experienced angst and fear and danger and headed into the opposite direction boarding a ship towards Tarshis in order to escape Yahweh. In the terrible hurricane, Jonah offered his life for the life of the sailors on board of the ship. Finally, they threw him into the sea and were saved. Jonah got swallowed by a fish, he prays to Yahweh and after three days the fish “vomited Jonah onto the dry land” (*Jonah* 2, 11). John XXIII is right in using the sign of Jonah as a sign of the times for the Second Vatican Council and the future of the Catholic Church. Just like *Luke* proclaims the words and deeds of Jesus Christ, we are called to do so. Before proclaiming, we have to assess our faith, we have to convert and do what we teach and teach what we are doing. *Jonah* makes it clear that Go’d guides his prophets, She guided Peter to his faith and She will guide us to proclaim the Gospel. *Luke* makes Jesus use the expression “sign of Jonah” in order for the people around Jesus to start discovering his mission and start believing in Jesus as the Messiah, the Son of men. Jonah remains in the belly of the fish for three days before he is saved by Yahweh, just as Jesus will be resuscitated by Go’d three days after his death. *Jonah* experiences a big success in Nineveh. The whole city, the people of Nineveh started believing in Go’d, even the king “sat down in ashes” and proclaimed that “everyone renounce his evil ways and violent behavior” (*Jonah* 3, 8) after *Jonah’s* open and fearless speech. *Luke* makes Jesus speak of the Day of the Last Judgement, when “the men of Nineveh” and “the Queen of the South” will speak against the generation that did not believe in Jesus Christ. If *Luke* is pessimistic on the possible repentance of this generation at the Day of Judgement we might tell him, what Yahweh told the angry *Jonah* after the conversion of the people of Nineveh: “So why should I not be concerned for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, to say nothing of all the animals?” (*Jonah* 4, 11).

1 Descriptions and pictures of central Christian faith terms

The *Book of Jonah* is an exemplary story for the infinite mercy and justice of Go'd and is read in the liturgy of Yom Kippur, the Day of Atonement, the day of reconciliation, the first High Jewish Holiday (Erbele-Küster 2007, 987). The sounding of the Shofar at Rosh Hashana, the second High Jewish Holiday, performs the hope that the universal claim of Go'd's relation with his creation still is valid and empowered to contradict the facts of daily life. Yom Kippur also celebrates the reconciliation at the end of times, the Jubilee. Yahweh himself will sound the Shofar and reveal Himself as owner of the whole creation (Plietzsch 2005, 84). From this picture, the Jubilee takes possibility condition and legitimation (ibid.).

If Jesus uses the picture of the sign of Jonah, he makes us remember the final Jubilee, the reconciliation of all people with Go'd and with themselves. If John XXIII insists that the Catholic Church recognizes the sign of the times, that is the sign of Jonah, it is clear that the Good Pope speaks of world peace and justice and the vocation of the Catholics to proclaim and realize justice and peace as the works of Go'd.

Historians cannot tell much about the queen of Sheba who visited Salomon's court at the head of a camel caravan bearing gold, jewels, and spices. We do not know the location of Sheba. Was it Saba, the home of the Sabaeans, who occupied the southwestern part of the Arabian Peninsula and the territory of eastern Ethiopia? I am very skeptical about the claims that many women had ruled in Egypt and Assyria, but in Sheba, women played an important role in society and were equal to men in nearly all spheres, with civil, religious and military rights and duties much like a man's (Fletcher 2006). Fletcher is not a biblical scholar or a historian of ancient Israel, she is a Christian woman who gave college courses on Christian religion and works to make the women in the Bible visible and known (ibid.). The fight to end discrimination against women is also the work of the historian. What is true is the fact that we find the queen of Sheba in the Hebrew Bible and in the *Gospel of Luke*. No biblical scholar or ancient historian would deny that king Salomon had lived. But what was the cause of his enormous riches and fame? Was he able to cooperate with his enemies on a peaceful basis? Did he do business with his mighty rivals from Edomite and trade the copper from their mines for olives, oil, cereal and fish? Did his wisdom consist precisely in his strategy of peace, as his name suggests? We do not know. We do not get access to the real history of David and Salomon through the Hebrew Bible (Barstad 2008, 19). The narratives of the Hebrew Bible contain both fact and fiction at the same time and

1 Descriptions and pictures of central Christian faith terms

to tell what is fact and what is fiction or theology, we need the collaboration of many historians (ibid.: 21). Barstad does not list the facts, the fiction and the theology. He presents some hints and suggestions like “a God who rewards and punishes his people was not created by the ancient Israelites”, or the Hebrew Bible is full of the common theology of the ancient Near East concerning concepts like law, treaty, war, territory, king and God (ibid.: 63). Further, the tellers of stories in the Hebrew Bible write with the reuse of ancient traditions in order to make a point for contemporary society (ibid.: 37). The research and study of the history of ancient Israel is interesting, but I have to limit myself trying to get the point the authors of the Bible wanted to communicate.

According to the Hebrew Bible, the queen of Sheba visits Solomon because she did not believe the reports she heard about the wisdom of Solomon (1 *Kings* 10, 7). She came to Jerusalem and discussed with Salomon “everything that she had in mind” (1 *Kings* 10, 2). She got answers to all her questions, she acknowledged the wisdom of Salomon’s handling the affairs of government and the exchange of precious presents and goods impressively proves Salomon’s mastery of diplomacy at the benefit of Israel and the queen of Sheba who proclaims. “Blessed be Yahweh your God who has shown you his favor by setting you on the throne of Israel! Because of Yahweh’s everlasting love for Israel, he has made you king to administer law and justice” (1 *Kings* 10, 9).

Luke wants to make his readers believe in Jesus Christ, the Messiah of Go’d for women, men and queer on this earth, as the queen of Sheba believed in the wisdom of Solomon and praised Yahweh for Her love, giving Israel a king who administers law and justice. Jesus Christ again is a king who administers law and justice and again there is the connection with the Day of Judgement and Go’d’s love and mercy.

Just as the queen of Sheba has no difficulty relating to Solomon, and as Jonah finally relates to the people of Nineveh, the Samaritan relates to the wounded and robbed man, and Luke shows that Jesus had also succeeded in relating to the lawyer (*Luke* 10, 29 – 37). The lawyer had been asking Jesus for eternal life, “Master, what must I do to inherit eternal life?” (*Luke* 10, 25). Luke evidently knew about the connection of the Law and eternal life in the last times that the Rabbis discussed. Luke makes Jesus join the justice function of the Law with life just as the Rabbis claim that Go’d does not forget his creation and converts his justice actually into mercy (Plietzsch 2005, 79). The Rabbis taught that Yahweh had written down the Torah in order to give life and Yahweh will do mercy in the final judgement and liberate Israel again and for all times.

1 Descriptions and pictures of central Christian faith terms

Jesus assesses the great commandment (*Luke* 10, 25–28), the answer of the lawyer. The lawyer answers with *Deuteronomy* 6, 5 and *Leviticus* 19, 18: “You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself”. Jesus assesses the answer of the lawyer: “You have answered right, do this and life is yours”.

I will meditate on the Passion narrative in order to convert myself to the way Jesus Christ realizes the great commandment. I need this daily meditation in order to turn to the way of Jesus Christ, in order to follow my path of the daily routine after having turned again to the way of Jesus Christ. Feeling ok, assessing one’s integrity and experiencing inner peace from Go’d has to be completed by the meditation on the way of Jesus Christ fulfilling the great commandment as empowerment for realizing my relating to women, men and queer in a way of peace and justice.

Luke 22, 1–2:

Luke tells that Israel prepares for the celebration of the Passover. I am conscious of the fact that the method of the scriptural exegesis of the Mekhilta that was established by the Rabbis dates later than the *Gospel of Luke*. Nevertheless, for Jews the Passover Festival not only concerns the commemorating of the deliverance from the bondage in Egypt (Plietzsch 2005, 56). Commemorating the salvation from Egypt inspires and prefigures the hopes for salvation at the end of times (ibid.). The celebration of the Exodus as the liberation of creation creates a state of equilibrium between the beginning and the end of times that embraces the certainty about Go’d’s saving agency in the presence to help Israel cope with existence (ibid.). There is no alternative to the confession of the Exodus for Israel because this confession ensures that each member of this confessing community accepts her or his obligation to live and live a life with the responsibility for freedom and social choices (ibid.: 59). I do not know if the Jews celebrating the Passover at the time of Jesus were thanking for Go’d’s presence and saving agency concerning the social choices that would empower them to cope with existence. It is up to the histories to paint that picture. It is not improbable that some of the Jews, who were eagerly listening to Jesus teaching in the Temple, celebrated the Passover not only as the beginning of their creation as Israel but also in view of the end of times that will reveal Go’d’s saving justice and mercy. The Jews who on their pilgrimage to Jerusalem united with their families to celebrate the Passover festival created a kind of religious euphoria in the town that inspired Jews of some religious

1 Descriptions and pictures of central Christian faith terms

traditions not only to celebrate the Exodus but also the coming salvation (Bovon 2009, 214). In this explosive atmosphere, the authorities were eager to calm the masses and maintain calm and order in the city (ibid.).

During his last days, Jesus was teaching in the Temple “all day long” and then “would spend the night in the open on the hill called the Mount of Olives” (*Luke 21, 37–38*). Luke continues to tell of the preparation of the Passover in Jerusalem (*Luke 22, 1*). The Exodus exegesis of the Rabbis helps to understand the Passion narrative. Towards the end of the Passover, the chief priests and the scribes were not getting ready to confess the Exodus of Israel from Egypt but “were looking for some way of doing away with” Jesus, “because they were afraid of the people” (*Luke 22, 2*). Already earlier they had wanted to kill Jesus but since “the whole people hung on his words” they “could not find a way to carry this out” (*Luke 19, 48*). A little bit later again, “the scribes and their chief priests would have liked to lay hand on him that very moment” that Jesus would compare them in his parable to “the wicked tenants”, “but they were afraid of the people” (*Luke 20, 19*). The religious leaders in Jerusalem are very conscious of and concerned with their fundamental differences with the interests of the people. They wanted to listen to the teaching of Jesus, they were attracted by the way of Jesus. The way that the religious leaders were searching for was a way to do away with Jesus. At the festivities of the Passover, the religious leaders do not commemorate the Exodus of Israel from Egypt. Further, they do not listen to the teachings of Jesus and solidarize with the people to realize the Exodus once again in a very difficult social, political and religious situation of Israel. Instead, they plot to exclude the Jew Jesus from their community and kill him. Jesus is not present at this kind of preparation of the Passover that refuses to recognize the Exodus and perverts the festivities of liberation and creation with a social choice for collaborating with the Romans that made of Israel their house of slaves as the Egyptians had done before them. The religious leaders take a social choice to seek their salvation in collaboration with their suppressors and against the hope in the Lord of creation that is Go’d and Her saving agency and power.

Luke 22, 3–6:

Not only the religious authorities in Jerusalem realize a social choice against the creator of life and freedom, Judas realizes a social choice against the life of a man from Israel, who was once his master and model that is Jesus of Nazareth. In *Luke 6, 12–16* we learn that Judas Iscariot had been chosen at the hand of Jesus as one of

1 Descriptions and pictures of central Christian faith terms

the Twelve. Jesus had been praying in the nights on the mountain to Go`d; then “he summoned his disciples and picked out twelve of them; he called them ‘apostles’” (*Luke* 6, 13). We imagine Judas following Jesus of Nazareth on his way from Galilee through Juda to Jerusalem. Jesus interacted with Judas, he related to him, he taught him and Judas related to Jesus, listened, followed, and lived his life in solidarity as a disciple and even as an apostle. We suppose empathy, trust and mutual respect between Jesus and Judas. At the beginning of *Luke* 4, Satan confronts Jesus, Satan takes the initiative. From *Luke* 4, 14 onward, Jesus takes the initiative. He teaches the Good News, liberation and justice, mercy and reconciliation and heals the sick. In *Luke* 22, 3 Satan again takes over. He will realize his destructions all along the Passion narrative until the burial of Jesus (*Luke* 23, 50 - 56a). The ascension to the father, the final part of Luke’s narrative (*Luke* 23, 56b – 24, 53) concludes the narrations of the Resurrection.

Judas takes the social choice to walk away from Jesus and the Twelve. He left his master and went away from his peer group, the disciples, in order to take up relations with the religious authorities that wanted to kill Jesus. What were the possible motives of Judas to give away his master Jesus to the chief priests and the police officers of the Temple guard and the town? We do not know. Was Judas disappointed that Jesus was not able or did not want to realize the Reign of Go`d on this earth (Bovon 2009, 212)? Was Judas incapable of coping with the pressure of the mounting resistance to Jesus on the part of the powerful? Was Judas frightened by the teachings and deeds of Jesus? Were they not compatible with the orthodox practice of Jewish faith and did Judas fear of losing his integrity by following this new path? We do not know. Was Judas seeking some comfort, protection and security from an authority that was safe and secure, powerful and recognized, established and well off? Was he seeking recognition or was he convinced that with Jesus he was following the wrong path? We do not know. The high priests and the officers of the guard were delighted not because of the religious, political or social theories of Judas but because he was instrumental for their aim of killing Jesus. Did Judas not recognize that he was not welcomed because of himself but because he was an instrument for killing Jesus? Judas made the social choice to accept money; he took responsibility for giving them Jesus. According to Bonaventure there are three ways to understand this “handing over” of Jesus. Judas handed Jesus over, he betrayed Jesus (*Matthew* 26, 23), the father “did not spare his own Son but delivered him up”—gave him up—“for the sake of all of us”

1 Descriptions and pictures of central Christian faith terms

(*Romans* 8, 32) and the son loved the church and gave himself up for it (*Ephesians* 5, 25) (ibid.: 217). Bovon observes that Luke uses the same expression “handing over” for his narration of the Passion but also for his assertion that he “hands over” to future generations according to a tradition (ibid.: 216).

All Catholic women, men and queer are called to assess, document and protest against discrimination in the Catholic Church. Bishops, cardinals and popes of the Catholic Church are not handing over the liberating and reconciling Gospel of the Lord, the sign of Jonah for our time, but discriminate Catholic women, men and queer in order to preserve their powers and secure their privileged social positions in the Catholic Church. Go'd calls all women, men and queer to love each other and offers reconciliation and salvation.

There is no use to meditate on the efforts to kill Jesus and the social choice of Judas to join the destruction of this life. The meditation just gives me chest pains and saddens me. Go'd's will to save all women, men and queer, even the religious elites of the religions of the world, their blind followers and those without any faith in Go'd, remains my hope.

Meditation on Luke 22, 7–14:

Jesus organizes the celebration of the Passover in Jerusalem. He chooses the location and, without saying anything, prepares for the eating of the lamb in order to remember the start of the Exodus from Egypt that according to the order of Yahweh has to be remembered annually by all generations of Israel (*Exodus* 12, 14). Luke makes Jesus celebrate the Passover with the Twelve. It is a kind of comforting that Jesus is fine with celebrating the Passover in Jerusalem. It is comforting that there is a fine location and friendly host, that there are some friends who will celebrate with him according to the liturgy of the first night of Passover. The Jews had elaborated a very elaborate ceremony in celebration of the first night (Zeitlin 1948, 431). The celebration was at home and not in the synagogue as was the case with other festivals. The eating of the paschal lamb was to be a family feast (ibid.: 432). Invited friends, neighbors and the family were to stay in one place throughout the night and they spent the time relating the history of the Exodus and the wonders that Yahweh had performed for his people Israel throughout history (ibid.: 433). Zeitlin uses rabbinic texts describing the Passover

1 Descriptions and pictures of central Christian faith terms

ceremonies, but rabbinic texts do not describe historical facts at the time of Jesus. As long as the Temple was not destroyed, Passover was a Jewish pilgrimage festival and the Israelites were expected to travel to Jerusalem to sacrifice a Passover lamb, a lamb of atonement, at the Temple.

I am meditating that Jesus felt at ease being a Jew. Eating food is good. Jesus prepares for eating, for getting calories and company. That is good. Why did *Luke* not mention any women participating at the ceremony?

After meditation:

Is it because the Twelve were men as Bovon suspects that there are no women mentioned by Luke in this chapter?

Concerning *Luke* 22, 15, Tertullian insists against Marcion that Jesus wants to celebrate the Pascha and writes about Jesus: O Jesus, destroyer of the law, who even wanted to preserve the Pascha (in Latin: *O legis destructorem, qui concupierat etiam pascha servare*. See: Adv Marc IV, 40,1 (Bovon 2009, 249).

Meditation on Luke 22, 15–23:

Preparing for meditation, I asked my body to give me my integrity and thankfully I assessed that I am ok. It is clear that I meditate with the consciousness of believing and having faith and trust in Jesus Christ resuscitated. It is also clear that Luke writes with the consciousness of the resuscitated Jesus Christ whom he confesses. There are really many states of consciousness, the subconscious is one of them, dreams another and my vague but dense feeling and a trust that withstands shakings to its foundations is another. Consciousness is a predicate that can be used for many experiences, more or less clear, coherent and abstract, concrete feelings of emotions of secure comfort and embraced existence just as the opposite experience of life threatening angst and distress.

My meditation of Jesus eating with his Twelve as narrated by Luke rests on the real but text absent presence of Go'd's having rescued Jesus Christ from death. My meditation of the text contradicts a historic reading of the text as something like the Last Supper.

Luke 22, 15: "I have ardently longed to eat this Passover with you before I suffer."

1 Descriptions and pictures of central Christian faith terms

Bovon is right insisting that Luke's intention consists in communicating his conviction that the death of Jesus was necessary. The expression suffering (Greek: *paschein*) we find also in *Hebrew* 9, 23; 13, 12; 1 *Peter* 2, 21 – 23; 3, 18. The expression "I have ardently longed" or "with desire (Greek: *epithuemia*) I have desired" (Greek: *epithuemein*) doubles the desire. Luke often got criticized for not narrating feelings of Jesus. In this verse, Jesus does express his deepest wish and desire as a rare exception (Bovon 2009, 242).

The verses *Luke* 22, 16–18 and the parallels in *Mark* 14, 25 and *Matthew* 26, 29 testify that the Eucharist of the first Christians was a happy anticipation of the end and not only a meal to remember Jesus' death (ibid.: 244). *Luke* 22, 15–18 accentuate the eschatological character of the Eucharist; *Luke* 22, 19–20 insist on the function of remembering (ibid.).

The longer, or traditional, text of cup-bread-cup is read by almost all Greek manuscripts and "by most of the ancient versions and Fathers" (Metzger 1994, 148). The shorter or Western text omits *Luke* 22, 19b-20 (ibid.). *Luke* 22, 19b "This is my body given for you; do this in remembrance of me" and *Luke* 22, 20 "He did the same with the cup after supper, and said, 'This cup is the new covenant in my blood poured for you'" *Luke* took from 1 *Corinthians* 11, 24-25 (ibid.). We know from Paul that the Christians communities celebrated the Eucharist. 1 *Corinthians* 10, 16–17: "The blessing-cup, which we bless, is it not a sharing in the blood of Christ; and the loaf of bread which we break, is it not a sharing in the body of Christ? And as there is one loaf, so we, although there are many of us, are one single body, for we all share in the one loaf". Paul had to defend the Eucharist from the accusation of being a sacrificial feast of idolatry. The term "blessing" (Greek: *eulogía*) is a prayer to God that there is "a sharing" or a "communion" (Greek: *koinonía*) with the resuscitated and risen Jesus Christ among the celebrating Christians.

Tertullian interprets *Luke* 22, 19b "this is my body" as "this is the picture of my body", according to Tertullian Jesus had wanted to realize the picture of salvation—that is the Pascal lamb and its blood—with his body and blood that was to bring salvation (Bovon 2009, 249). In the Eucharist this picture is true bread and a true cup because bread and cup relate to a true body and true blood. This true body and true blood of Jesus is no illusion, Marcion had claimed that Jesus was a divine God and not human (ibid.).

1 Descriptions and pictures of central Christian faith terms

Luke 22, 21–23 narrates that Jesus knows that he will be handed over to the hands that will kill him by the hand of Judas. A hand that is a responsible, free willing person can save but also bring death. I am reminded of *John 6, 55-56*, where Jesus preaches in the synagogue at Capernaum “For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person” and where already “many of his followers said, ‘This is intolerable language. How could anyone accept it?’” (*John 6, 59*). Again, believing in Jesus Christ and confessing Jesus Christ is equivalent to receiving the Holy Spirit: “It is the spirit that gives life, the flesh has nothing to offer. The word I have spoken to you are spirit and they are life” (*John 6, 63*). Having a saving hand or having a hand that destructs and kills are options for anybody, anywhere at any time, but especially for Christians celebrating the Eucharist.

Meditation of Luke 22, 24–27:

Preparing for meditation, I practiced the yoga sequence of the sun salutation. I remained in the heel seat for less than a minute to speak to my body and ask him to produce my integrity-consciousness. After the sun salutation, I did not yet feel completely ok. I read the verses *Luke 22, 24–27* in Greek, I concentrated on getting into meditation; and peace came to me and there was no more stress thinking about imagined rivalries with my colleagues at the faculty.

Bovon is right, Luke focuses in *Luke 22* on the disciples and not yet on a community of believers (Bovon 2009, 258). The future offers to the disciples authority that is based on service (*LK 22, 24–27*) and stands on the opposite side of power. *Luke* insists on narrating the serving as an activity, an active service and Jesus as the serving agent. The activity is grammatically expressed by the participle present “serving”. *Luke* makes Jesus the first serving servant “I am among you as one who serves” (*Luke 22, 27*). In *Lk 12, 45–46* we saw servants that were inactively idle and incapable (Bovon 2009, 268). Luke repeatedly and with insistence defends the Christological foundation of any service in the church (*Luke 12, 35-40. 41-48; 17, 7–10*) (*ibid.*). Christ stays as the serving servant with the Christians. Throughout his Gospel Luke (*Luke 9, 46–48*) confronts us with the persistent problem of the disciples’ false ideas of greatness, rivalry over rank and power. The rivalry over position among the disciples will only be resolved when Jesus realizes by his death that he is the one who serves and, “as the risen Messiah, opens the disciples’ minds to God’s ways” (Tannehill 1991, 254-55). We have to understand this assessment of Tannehill from the perspective of *Luke* and

1 Descriptions and pictures of central Christian faith terms

not from the perspective of a narration sequence. The perspective of *Luke* is clear from the beginning, he gives “an ordered account” so that Theophilus may become a believer (*Luke* 1, 1–4). Luke writes as a believer in Jesus Christ that is the resurrected Jesus who had been crucified.

Luke writes from the Christian faith perspective, or faith world-view. He is a testimony to that faith, he confesses Jesus Christ.

The serving imperative is followed by the eschatological promise to be invited to the banquet of the reign, the eating and drinking again with Jesus (*Luke* 22, 28–30). Luke often describes the eschatological reign with the picture of a feast and banquet. Luke describes the anticipation of this banquet narrating the meals of Jesus with his disciples or with sinners (*Luke* 5, 29–32; 7, 34–35; 15, 2; 19, 5–7; 22, 14) (Bovon 2009, 269). We have to be aware of the fact that the desire for a position and prominence also appears at these dinner parties (*Luke* 11, 43; 12, 1; 14, 7–14; 20, 46) (Tannehill 1991, 255).

In *Luke* 22, 21, we find the expression “here with me on the table” in the company of the traitor, and in *Luke* 22, 30 Jesus uses the expression “at my table” describing the eschatological banquet in “in my kingdom”, eating and drinking with his disciples.

Meditation on Luke 22, 31–32:

Preparation for the meditation:

The fact that Peter will be able to believe because of the prayer of Jesus for him is very important (Bovon 2009, 273). When Peter will have turned to faith (Greek: *participle aorist* active “*epistrepas*”), he will have to empower his brethren. It is true that Peter is the interlocutor of Jesus in this dialogue. It is Peter and not any of the other disciples. From this does not follow that Peter is constituted as of head of community but that he is responsible for the community (ibid.: 274). We took notice some instants ago that Luke at this point does not present Jesus as speaking to a community but to disciples. There is no talk about structure, roles or offices but it is clear for Luke that the Christian community needs those responsible (ibid.). Peter will be able to empower his brethren to stay firm in the faith he himself struggled desperately to be granted after having failed and being pardoned (*Luke* 22, 33-34). Those responsible will appear with offices after the communities had been formed, they organize not according to a hierarchy but

1 Descriptions and pictures of central Christian faith terms

take and sustain their authority from their service to the community (*Luke 22, 26–27*), that is love (*ibid.*). Medieval papal primacy is a later fact.

The wording “I tell you ... by the time the cock crows today, you will have denied three times that you know of me” we find in *Luke 22, 34* and almost identical in *John 13, 38*. In *Marc 14, 30* we read: “In truth I tell you, this day, this very night, before the cock crows twice, you will have denied me three times”. All four Gospels insist on the treason of Peter and the fact that Jesus told him of his treason in advance. *Luke* and *John* have Jesus saying this sad fact at the table in the room where the Twelve celebrate the Pascha. Immediately before this scene at the table John narrates that Jesus confides to his disciples—John does not speak of the Twelve—the new commandment of love. In *John 13, 38* it becomes clear that the love of Jesus gets betrayed and denied by Peter. When Peter recovers, he will be able to “strengthen his brethren” that is realizing love. John takes three chapters to narrate the farewell discourses of Jesus to his disciples before he narrates the scene on the Mount of Olives. For John it is important to prepare the disciples for the loss of Jesus, the loss of Jesus, their master and center of life is a catastrophe as is any loss of a beloved one.

When a partner dies, a mother or father, or a close friend the ones that are left sometimes reproach the one that has left them back and alone for having left them alone. Since most of the people who die really have not chosen to die but had to leave life not on their own responsibility, this reproach for having abandoned somebody close really meets a clear conscience on the side of the dying and on the side of the mourning can be understood as part of the mourning process. What about Jesus? Do the three chapters of farewell discourses defend Jesus from the reproach of abandoning his disciples soon? Does *Luke 22, 35-38* express a similar concern that is a preparation of Jesus for the disciples so that they will know what to do and how to go on when he is taken away from them?

Luke 22, 35–38 show that the disciples do not yet understand how to realize Jesus’ mission to proclaim the word and realize healing. Using the sword in their way actually is the contradictory opposite of healing, i.e. wounding and destructing. The citation from the fourth Song of the Servant of Go’d (*Isaiah 53, 12*) constitutes for Luke the Biblical certainty that it is the Servant of Go’d that “is counted as one of the outlaws”. Isn’t it a very natural reaction of the Twelve to desperately and naively grasp two swords in order to cope with the accusation that their master is a criminal and

1 Descriptions and pictures of central Christian faith terms

condemned to death, that their common way is over and they are also seen as criminals, socially isolated and left to their desperation? We may understand the two swords as a refusal to accept reality, the reality of the imminent catastrophe of their way with Jesus.

Bovon understands the whole narrative of *Luke 22, 21–38* as a last dialogue of Jesus with his disciples and not as a farewell discourse. The aim of this dialogue is not Christology; it is ecclesiology that is the Christian community of the disciples that is treated by Luke (Bovon 2009, 289). I do not agree with this interpretation of *Luke 22, 21–38* in the tradition of Calvin (*ibid.*: 288). Jesus does not prepare his disciples to accept reality. He prepares them to cope with failing so that when they fail in their mission they will not start building a hierarchy, an army or turn to some other poor compensation to trust again in Go'd. The principle of reality is experiencing success and failure but not adulthood. I met children that met their death from cancer with more adulthood than the surrounding adults did, including myself.

Meditation on Luke 22, 39–46:

Jesus leaves the secure room and goes into the public sphere. He does not try to escape the possible arrest, condemnation and death.

Hebrews 5, 7 dramatizes the prayer and tears of Jesus. Does obedience mean trust, complete trust? Does “learning obedience through suffering” (*Hebrews 5, 8*) mean that Jesus learned to trust and trusted whilst experiencing the sad series of losses—from the loss of his disciple Judas, to the loss of faith of the eleven, to the loss of his movement, to the loss of his life? Is it possible to understand obedience as acceptance of reality be it as destructive as possible and still opting for hope and the social choice for hope in Go'd? Obedience and hoping is not accepting a social choice of Go'd, of having Go'd change reality, but accepting Go'd as one's social choice.

Does meditating Jesus at the Mount of Olives mean meditating on the possibility of one's complete failure in life, the acceptance of this complete failure and the hope that this failure is not the last word?

If I had to set up an empirical design to prove the hypothesis that “x is happening with me” and “x is not my work”, I would have to show that I am really powerless to contribute anything to the realization of x, incapacitated to do anything about making x happen. I would have to demonstrate that I am experiencing the complete breakdown

1 Descriptions and pictures of central Christian faith terms

of x that is of all my projects and plans for life. If I realize and confess that I am done and if I accept that something like help or rescue for me would have to come from somebody else and if then rescue comes, then I would have reason to claim that my hypothesis has come true. If it were the task of the Messiah Jesus Christ to demonstrate that all saving power and initiative comes from Go'd, then the task of the Messiah is to make Go'd known and not herself or himself. Jesus takes the social choice to go the way that reveals the saving power of Go'd.

I do not think that Jesus and his disciples at the Mount of Olives in the night after having eaten together and some short hours before his arrest are about a failure of the disciples to stay awake or something like that. The temptation for Jesus at the Mount of Olives is not to continue going on his way. The temptation for the disciples will be not to continue walking in the footsteps of Jesus Christ. This temptation will come. The experts suggest "omit verses Luke 22, 43–44" because "the passage is a later addition to the text"; nevertheless, the textual evidence for these verses is very old and its "importance in the textual tradition" is manifest (Metzger 1994, 151). Verse 44 speaks of the angst of Jesus. I do not think that the expression is about Jesus' agony or fear of death. The expression "agony" in Hellenistic Greek means for example the angst of the athlete right before entering the contest. In my view, the expression "agony" in this situation at the Mount of Olives says that Jesus is conscientious of the fact that he now is entering the decisive path of his way and mission and therefore trembles. He is conscientious of the fact that he is alone on his way and it is up to him to continue or the whole mission will fail. Yes, anxiety is described by psychologists as "caused by disorganization of attachment" (Aichhorn and Kronberger 2012, 522). Finding myself alone causes anxiety until I find resources to attach to myself and experience my integrity feeling ok.

Meditation of Luke 22, 47–53:

Preparation for the mediation.

Jesus still is in charge and heals the ear. Jesus tells his disciples "let it be" (*Luke 22, 51*) and now gives way to his enemies "this is your hour" (*Luke 22, 53*). He accepts that the "power of darkness" takes over (*Luke 22, 53*). I do not agree with Bovon that *Luke* makes it clear that also Go'd retreats from Jesus. Who would know about Go'd? Nobody! Especially at this crucial and most difficult moment of treason and the nightly illegal arrest of Jesus, speculation that Go'd would have left him are of no help. Jesus

1 Descriptions and pictures of central Christian faith terms

got separated from his disciples, but who would be able to separate him from Go'd? Jesus stayed with his faith and trust and relation to Go'd, he pursued his way even as a prisoner. Already Origen of Alexandria told the philosopher Celsus that Jesus did not try to hide, nor did he flee or avoid or try to evade martyrdom (Bovon 2009, 334). I hope that Origen never claimed that Jesus Christ had been abandoned by Go'd. Jesus was left to the hands of "the chief priests and captains of the Temple guard" (*Luke* 22, 52), it is their hour and the hour of some persons who cooperate in killing Jesus illegally. It is the hour of the social choice of some men—but not of Go'd—to do away with Jesus by treason and to capture him by force at night. Ephraim the Syrian and others underline Jesus' rejection of any violence, Jesus does not need the sword of violence, and he has at his disposition a sword of sentences (Bovon 2009, 336).

Other than Marc, Luke does not say that the Twelve were fleeing Jesus (Bovon 2009, 325). The historic fact of the arrest of Jesus had already been testified by Paul in 1 *Corinthians* 11, 23: "Jesus in the night in which he was betrayed" (*ibid.*: 326).

Meditation:

I am meditating my own failures. First of all the failure to relate to my colleagues at the faculty, to my colleagues in the national and international theological associations, to the bishops in town and the country concerning my plans of ending gender discrimination in the Catholic Church, and ending discrimination in the Catholic Church that is based on the privileges of the reigning elite. There is also the failure to become a better person. With all these failures, I feel secure and rescued. I am giving thanks to Jesus Christ the resurrected and to Go'd who had him rise from the dead. Birth and death of Jesus are facts of history. Incarnation is not a fact of history, it rather tells of the faith in the resurrection of Jesus Christ that had been passed on to me by believers who had suffered in their lives and were rescued by Go'd. This chain of believers and lives lived with the confessed faith in Jesus Christ are a fact of history again, their faith is a fact. The meditation of the Passion of Jesus Christ according to *Luke* meditates on the faith narration of Luke who believed in Jesus Christ resurrected and in his message and deeds. The faith in Jesus Christ has changed and changes the world. I am not able to describe the Passion experience of Jesus Christ because this experience was his. Jesus Christ was able to live this experience, his treason and arrest, his faith in Go'd the Father and the Holy Spirit, his experience of having gotten risen by Go'd.

1 Descriptions and pictures of central Christian faith terms

Meditation on Luke 22, 54-62:

Preparation:

The first generations of Christians carefully cultured the Church's tender perseverance and gentle insistence on the bedrock betrayal of Jesus and Peter's tears with the help of the New Testament. Peter is a precious model of the facts that make up a lived biography of a life that sought to found its faith. The liturgical practice kept Peter's cowardice and panicking angst present when confronting the recognition of a servant-girl and two other men. His failure has to be preserved as a precious reminder of our own human condition and failures. Calvin underlines this point together with Go'd's mercy for our weaknesses (Bovon 2009, 358). Peter's denials become a healing source of consolation for our own faults, wounds, and distortions because in the Gospel Jesus turns also to us and makes us weep our pains, difficulties and wounds. Recognizing the pain, the suffering and shortcomings already makes part of the healing process. True love is only there where one can overcome suffering and pain, where one starts to stop making others suffer and causing them pain, and accepts the source of love within oneself that surprisingly is there as a factor of my integrity. Integrity is a function of my body based on the equal dignity, liberty and freedom of all women, men and queer. The failing of Peter is part of his dignity.

In *Mark 8, 31* Jesus began to teach that "the Son of man was destined to suffer grievously" and *Mark* presents Jesus as the most important teacher, as a teacher like Moses had been. Jesus teaches that he will suffer a lot. The son of man will suffer from women, men and queer and the son of man was destined to "be rejected by the elders and the chief priests and the scribe, and to be put to death, and after three days to rise again" (*Mark 8, 31*). Jesus was able to communicate about his life and death. Peter was not ready to listen. In *Mark 9, 30* we hear again of Jesus and his women and men followers wandering through Galilee. Jesus starts teaching his disciples. In *Mark 9, 31* Jesus announces that men, women and queer will kill him and after three days he will rise again.

In *Mark 10, 32*, Jesus walks ahead of the disciples up to Jerusalem. The people were astonished and amazed at Jesus. The women, men and queer who were following him, already got anxious for fear of what was going on. Jesus therefore took aside the Twelve in order to tell them what was going to happen to him—and thereby trying to calm their fears. We do not hear from Mark about any reaction on their part. The *Gospel*

1 Descriptions and pictures of central Christian faith terms

of Mark is a faith narrative as all of the New Testament. He narrates the Gospel of “Jesus Christ, the son of God” (*Mark* 1, 1). Mark writes with his faith that is his belief in the resurrection of Jesus Christ who had lived and proclaimed the Good News of the reign of Go'd, was healing and who died on the cross. It is right, three times Mark makes Jesus speak of his suffering. Does Mark prepare his readers for the suffering of the Messiah, the son of Go'd? Does Jesus prepare his disciples for the coming suffering? We could answer both questions with yes without producing a contradiction.

Peter receives the look of Jesus and walks away crying bitterly. These tears express repentance, and certainly crying often is a reaction of despair but psychologists say that crying represents a state of not taking responsibility. All four Gospels give testimony of the denials of Peter. They accepted to keep the memory of the denial and not to make it forgotten. Generations of Christians remembered Peter together with his denials in order to illustrate the Christian conviction that repentance at the example of Peter always is a possibility for women, men and queer. The Christians speaking in *Hebrews* 6, 1–8 held a very different view on the possibility to repent a second time (Bovon 2009, 346-47). Notwithstanding *Hebrews*, Peter's denials entered the collective memory of the Christians. The reliefs of Christian sarcophaguses of the fourth century characterize Peter with the cock (*ibid.*: 347).

At the same time, it is also clear for Luke that the “metanoia” that is conversion, has to be considered as an offer by Go'd. In *Acts* 11,18 the apostles and the brothers in Judaea assessed Peter's justification of baptizing the uncircumcised: “Go'd has clearly granted metanoia that leads to life also to the Gentiles.” We have to bear in mind, that metanoia for the Hebrew not only concerns the mind but also turns around the whole life. Abraham turns on his voyage, Israel turns home from Egypt. Jesus invites his listeners at his first public proclamation to turn on the way of his Gospel (*Mark* 1, 15b). His disciples will then join him on his way through Galilee and Judea up to Jerusalem. We may understand this tiring caravan as the long procession and arduous process of their becoming believers in Jesus Christ the Messiah who was crucified and has risen. The Septuagint translates the Hebrew word “schuf” as “metanoiein”, and thereby restricts the scope to moral repenting (Schnackenburg 1986, 43).

Meditation:

In this hour of destruction, the Umwelt of Jesus and Peter, the house of the high priest, is hostile to the Son of man and to his disciple Peter. The house of the high priest was

1 Descriptions and pictures of central Christian faith terms

a palace with a court (Bovon 2009, 347) and the enemy's camp of darkness. In this terrible situation of exposure to a killing strategy Go'd's mercy is not absent. Jesus turns his head to look at Peter. Peter is not lost in this terrible situation after he had negated any relation with Jesus. He is not left alone and he starts crying. This is important for his integrity; he is able to mourn his failure and shows empathy with Jesus. Jesus had turned his head to him and looked at him and Peter relates to Jesus again crying. I meditate a sad and peaceful encounter and experience comfort from meditating this scene.

Meditation on Luke 22, 63–65:

Preparation:

Jesus patiently endures his suffering. *Matthew*, Mark and *John* have the mocking by the guards in the context of the trial before Pilate that is in a Roman context. The torturers of Jesus reproach and mock him as a false prophet (Bovon 2009, 355). Jesus is not the first prophet who gets mocked, ridiculed, dehumanized, persecuted and killed. Jesus is not the first prophet who is accused and fights the false prophets (ibid.: 356). The guards cannot relate in a positive way to Jesus. They are broken persons. The scene shows how necessary healing is on this earth. To heal is bringing together the broken pieces of an individual person. The different aspects of an individual's life that is the physical and psychic, the social and spiritual, etc., are not united to secure the integrity of the person and the individual cannot say "I feel well, I am ok". If the different aspects of integrity fall apart and are thrown to pieces, integrity is broken—the Greek expression for "falling apart", or "getting split" is *diaballein*. We think of the devil, the diabolos. If integrity disintegrates, the person disintegrates and cannot live a healthy life for herself or himself and for others. There is certainly not the place for psychological interpretations of the guards; mobbing is a sad fact of contemporary working conditions. Jeering and derision often ward off "a person's own feelings of shame" (Aichhorn and Kronberger 2012, 521). Often previously admired persons are now projected with contempt "for accommodation of shameful parts of one's self-representation" (ibid.).

There follows no anger or resentment on the side of Jesus. The Greeks and Romans venerated wise men and philosophers who were ready to suffer for values and ideals other than power and strength (ibid.: 357).

1 Descriptions and pictures of central Christian faith terms

Meditation:

I assessed my integrity while practicing the sun salutation. Feeling comfort, ease and peace meditating on Jesus sitting in the middle of the palace court comes from my faith experience of Jesus who was risen from the dead by Go'd. The faith-sentence of the resurrection of Jesus is my bedrock feeling that makes me feel calm and at peace looking at Jesus chained and bound. He is not ashamed of himself, of his message and life.

Meditation on Luke 22, 66–71:

Preparation:

The reign of darkness (*Luke 22, 53*) perseveres. It had started long ago with the first resistance to Jesus (*Luke 6, 11*). Plotting the strategy to kill him (*Luke 22, 1–6*) is being executed with Jesus' arrest at the Mount of Olives (*Luke 22, 47–53*). The reign of darkness continuous and Jesus passes the night in the house of the high priest (*Luke 22, 54*), and in the morning he was lead to an official meeting of the proper religious and political authority the Sanhedrin. The crucial section of the passion narrative, indeed of the whole *Gospel of Luke*, is that the final confrontation of Jesus with Israel follows (Bovon 2009, 363). The authority, the Sanhedrin will not reach a judgement, verdict or sentence. Two understandings of the Messiah confront each other. The Sanhedrin consists of three parties. Luke speaks of "the elders of the people, the chief priests and scribes" (*Luke 22, 66*). We do not know about the range of its jurisdiction. We know that this official council handed Jesus over to Pilate in order to accuse him (ibid.: 366). The Sanhedrin turns from judging to accusing. The judges become prosecutors (ibid.: 363). None of the disciples were present at the process and there are no testimonies as with *Mark*. From this follows that *Luke* reconstructs according to his sources (ibid.: 366). *Luke* does not name the Sanhedrin, he speaks of a "council of the elders" (in Greek: *presbutérion*) and of two other groups whose very active opposition to Jesus was notorious, the high priests and the scribes (ibid.: 365). *Luke* is one of the first Christians to use the expression *presbutérion*. In *Acts 22, 5* he will use the expression again. In the first letter to *Timothy* (*1 Timothy 4, 14*) we find the first use of the term *presbutérion* describing the group of "elders" or "presbyters" of a Christian community (ibid.).

From the title on the cross we know that Pilate sentenced Jesus for political reasons, his interest was to maintain public order and to assure Roman supremacy (ibid.: 367).

1 Descriptions and pictures of central Christian faith terms

From the Jewish perspective, the claim to be the Messiah does not constitute a crime. The claim would be investigated for validity, the unmasking of false prophets was important but there was no reason for killing them (ibid.: 368). Jesus does not answer the question of the Sanhedrin whether he were the Messiah because they do not believe. For the believers who in this moment believe in Jesus Christ as the Messiah and resurrected, Jesus proclaims that the Son of man “will be seated at the right hand of the power of God” (*Luke 22, 69*) as *Psalms 110, 1* had prophesized. The Son of man is in the words of Jesus a man like all women, men and queer who “has come eating and drinking” and was called therefore a “glutton and a drunkard, a friend of tax collectors and sinners” (*Luke 7, 34*). The Jewish enemies of Jesus were thinking of a political Messiah who will lead the revolt of Israel against the Romans (ibid.: 171). It is Luke’s very interest to clarify his concept of the Messiah as the Son of man who “sits at the right hand of the power of God” and not on a throne in a palace near the Temple (ibid.). Luke’s interest is the Christological narrative. According to the angel the Son of man in *Luke 1, 30–33*, it is the Davidic Messiah who is “Son of God” (*Luke 1, 35*) and not king of Israel. The sentence ‘Jesus sits at the right hand of the power of God’ is a faith-sentence (*Acts 2, 33*) that includes the hope for final salvation (*Acts 3, 19–21*) and assesses Stephen as the first martyr confessing this faith in Jesus (*Acts 7, 55–56*). At this moment of Stephan’s confession, Paul is still an enemy of Jesus, he assists the killing of Stephan and marches on to Damascus for more persecution and killings of Christians. In *Acts* Luke will describe more of this confrontation of Jewish faith in a Messiah and Christian faith in Jesus Christ sitting at the right hand of the power of the Father. Jews and Christians interpret *Daniel 7,13* according to their differing understandings. “I was gazing into the visions of the night, when I saw, coming on the clouds of heaven, as it were a son of man. He came to the One most venerable and was led into his presence” (*Daniel 7, 13*).

Meditation:

I assessed my integrity while practicing the sun salutation. I am thankful for having experienced peace and comfort so many times and the feeling of being safe and secure. I am thankful for the many uncountable gifts of love I have received from women, men and queer in my life.

I am thankful for Luke writing his faith-sentences on Jesus Christ before the presbyters, high priests and biblical scholars of the Sanhedrin. I am thankful for *Luke’s* narration

1 Descriptions and pictures of central Christian faith terms

of Jesus claiming with calm and his sense of reality that he will sit at the right hand of the Father.

Follow-up of the meditation:

Jesus perseveres in his claim that he is the Son of man, the Messiah that will bring peace and justice and mercy with love for all women, men and queer on this earth.

I imagine myself sitting before the presbyters of the diocese of Innsbruck claiming the equal dignity, freedom and rights for all women, men and queer in the Catholic Church. The authorities would hand my case over to the Congregation for the propagation of the faith. I would not be invited to present my case. There would be no attorney to defend my case, I would not even know that there is a trial on my behalf. I would receive a sentence to correct my error and stop demanding the end of gender discrimination that is the discrimination of women, men and queer in the Catholic Church in the name Jesus Christ who loved all and invited all to follow him in building the reign of light, the reign of Go'd, the reign of love, peace and justice. I would not correct my claim and would cite Paul "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus" (*Galatians* 3, 28). I would point at the Christian values for the community as we read in *Romans* 14, 19: "So then, let us be always seeking the ways which lead to peace and the ways in which we can support one another". I would point with Susan Mathew at the righteous man of *Psalms* 34, 14 and at *Galatians* 5, 22 where the community of sisters and brothers are shown the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, and trustfulness (Mathew 2013, 153). I would then be sentenced and lose my permission to teach the faith and doctrine of the Catholic Church at University. This would create a conflict between the University and the Catholic authorities. I am not provoking this conflict because I have not yet finished my theologizing and because I do not want to enter this conflict now. In the past thirty years, many Catholic theologians were persecuted and removed from their university chairs. The Congregation of the propagation of the Faith of the Vatican condemned them for less conflicting claims than the claim of equal dignity of all in the Catholic Church.

Two thousand years after Christ was sitting before the Sanhedrin, his Catholic Church operates a similar office and bureaucracy to watch over orthodoxy and obedience to the sovereign power of the pope. On October 3, 1750, the sixteen-year-old woman

1 Descriptions and pictures of central Christian faith terms

Maria Pauerin was the last person to be executed as a witch by the authority of the prince archbishop of Salzburg ("16jährige Hexe" 2004). Thanks to Go'd, the Catholic Church lost her secular power outside Rome at the beginning of the nineteenth century. When will the Vatican's bureaucrats convert to Jesus' way of peace and justice proclaiming the reign of Go'd and the equal dignity of all women, men and queer?

Notes for the meditation on Luke 23, 1–5:

Luke sticks to the Christian traditions and the sources that had documented the trial of Jesus before Pilate (Bovon 2009, 391). The Roman governor was apparently familiar with Jesus and his teachings and did not consider them political or a danger for the public order (*ibid.*). Nevertheless, eventually Pilate will cede to the pressure on him from the Jewish authorities and the crowd. With the help of a *remissio* that is an instrument of Roman Law that allows putting off the process for some time, he escapes the deadly verdict twice. Firstly, he holds Jesus as innocent and secondly, he sends him off to King Herod. *Luke* will insist on the historic fact that Jesus was forced to accept to be subject to the death penalty by a sentence from a Roman authority (*ibid.*). I do not see the conflict between the secular power and the divine power as Bovon, Bonaventure and others see at this point (*ibid.*: 375). There is conflict between the Jews and Pilate. Jesus, in my eyes, is somewhat outside this conflict, he had to deal with the Sanhedrin and Pilate and then Herod. The faith-sentence, I believe in Jesus Christ the crucified and resurrected Son of man, logically cannot be brought into contradiction or conflict with the sentence that the Roman governor Pilate was judging Jesus. Pilate judging Jesus by *Luke* is presented as a historic fact. The logical investigation of a historic fact follows a two-valued logic. Faith-sentences follow a three-valued logic. The faith-sentence "I believe that Pilate was created by Go'd in the sense that he was a creature and I believe that all creatures were created by Go'd" and the faith-sentence "I believe in Jesus Christ" do not contradict each other either. On the contrary, both faith-sentences show that there is a belief in Go'd. The affirming answer of Jesus that he is king of Israel concerns the Go'd of Israel as Father of this king. It is true that Pilate does not waste a thought on Go'd. He tries to do justice, which is not trivial. He fails to do justice, which is human. He would need reconciliation with his wrong judgement; he is in need of forgiveness, mercy, peace and justice.

Jesus' trial is composed of four scenes. The first is Jesus before the Sanhedrin. The second is Jesus before Pilate, the third is Jesus before Herod and the fourth is again

1 Descriptions and pictures of central Christian faith terms

Jesus before Pilate after Pilate had discussed with the Jewish authorities (ibid.: 376). Pilate is the one in charge of the events, a man known for his violent character. Luke narrates according to the stages of a Roman process (ibid.): The accusers bring the accused before the judge and accuse, the judge interrogates the accused, the accused answers, the judge proclaims his verdict (ibid.). *Mark* does not know of Jewish accusers. Luke lists three accusations: Jesus was inciting the people to revolt against the Romans, he opposed payment of the tribute to Caesar and claimed, “to be Christ, a king” (*Luke* 23, 2). Pilate’s verdict of innocence rapidly follows the short response of Jesus affirming that he is “the king of the Jews” (*Luke* 23, 3). Pilate was familiar with the Christians. This is the first of three times that Jesus was acquitted from a crime (*Luke* 23, 4; 23, 14 and 23, 22).

Notes for the meditation on Luke 23, 6–12:

The encounter of Jesus and Herod does not advance the overall plot (Bovon 2009, 393). Herod Antipas, a son of Herod the Great, was ruling as a tetrarch over Galilee and Perea. Herod somewhat admired Jesus (*Luke* 23, 8). Jesus decides not to talk to Herod who reacts with his guards “treating him with contempt and making fun of him” (*Luke* 23, 11). There is a lesson: A ruler does not necessarily react with more maturity than a simple guard. By jeering and derision, persons often ward off “a person’s own feelings of shame” (Aichhorn and Kronberger 2012, 521). Often previously admired persons are now projected with contempt “for accommodation of shameful parts of one’s self-representation” (ibid.). Herod was ashamed of his feelings of sympathy for Jesus and his miracles of healing. A king should heal the wounds of his people. Jesus was healing and serving. Herod was exploiting and being served. Pilate recognized that Herod failed like him on the duties of their office. The scene of Jesus before Herod is not a historical scene, but there is a tradition before Luke that speaks of this encounter and there are testimonies of this scene in the early writings of the Church fathers that are not dependent on *Luke*’s narrative (Bovon 2009, 399–400).

Notes for the meditation on Luke 23, 13–25:

The people so far were on the side of Jesus. In *Luke* 23, 13 the people turn to the side of the enemies of Jesus. Jesus is now completely left alone. *Luke* 23, 27, *Luke* 23, 35 and *Luke* 23, 48 cannot neutralize that in *Luke* 23, 21 the group of the present Jews screaming shouted out their demand for crucifixion. In *Luke* 23, 14, Pilate had declared Jesus innocent, in *Luke* 23, 15, he assessed that Herod had declared Jesus innocent

1 Descriptions and pictures of central Christian faith terms

and in *Luke 23, 20* and *23, 22* he keeps repeating that Jesus is innocent. What perversion: The real criminal “who had been imprisoned because of rioting and murder” (*Luke 23, 25*) goes free and the innocent gets condemned to death on the cross (*ibid.*: 416). Jesus is not passive. He stays with his social choice to persevere his way to the Father and does not enter negotiations for pardon or release. It is important to assess that Pilate, too, makes a social choice, he is making a decision, he acts. He had the political power to resist the Jews, but he did not. Giving in to his weakness and his lack of self-esteem may be taken as mitigating circumstances for his terrible decision, but there is no doubt: he is acting on his responsibility. He is handing over Jesus to the will of those who are going on to kill him (*Luke 23, 25*). As biblical scholar Bovon identifies parallels to *Luke 23, 1–25* in *Acts 2, 23; 3, 13–15; 4, 10; 4, 27–28; 10, 39; and 13, 27–29* (*ibid.*: 419). As biblical theologian, Bovon sticks to a kind of divine determinism that makes Pilate and the group of Jews execute Go'd's will (*ibid.*: 429) and claims that they really lack the freedom and liberty for a different kind of choice (*ibid.*: 435). If Go'd wants life (*ibid.*), why let Jesus be killed by Pilate and a group of Jews? There is no biblical evidence that Pilate and the Sanhedrin and the group of Jews had no choice, there is no description of the terms “life”, “liberty”, “freedom” by Bovon. He simply repeats formulas he had been conditioned to and refers to Luther's exegesis of the Gospels (*ibid.*: 477). Bovon blindly sticks to an unquestioned theology of his tradition that claims Go'd's predetermination of atonement by the expiatory sacrifice of Jesus's life for the sin of the whole world; the term “grace” is not used in this context. I believe in Go'd's grace and mercy for the salvation and reconciliation of all women, men and queer at any moment of their lives. In my opinion, Pilate and the group of Jews that are going to kill Jesus were free to turn away from their path of violence until the very end. The narrative of the “good criminal” (*Luke 23, 40–43*) impressively affirms that repentance, reconciliation and the promise of salvation is granted until the end.

Notes for the meditation on Luke 23, 26–43:

We find many persons in this scene of Jesus going to the cross. There is Simon of Cyrene (*Luke 23, 26*). There are “large numbers of people” and “women” (*Luke 23, 27*). There are two criminals who also get crucified (*Luke 23, 33*). There are the leaders and the soldiers (*Luke 23, 35–37*). I omit *Luke 23, 34a* and “the Father” as a person in this scene, because “it had been incorporated by an unknown copyist relatively early in the transmission of the Third Gospel” (Metzger 1994, 154). Simon was not forced to

1 Descriptions and pictures of central Christian faith terms

carry the cross (Bovon 2009, 442). Jesus addresses the people of Israel, “daughter Jerusalem” and “daughter Sion” describe in the biblical tradition the collective of the people of Israel and the inhabitants of Jerusalem or the whole of Jerusalem (Bovon 2009, 455). The prophecy of Jesus sounds apocalyptic (*Luke 23, 29–30*) the following verse *Luke 23, 31* is described as a wisdom saying (ibid.: 457). The young and living Jesus compares himself to “green wood”; the old, dehydrated and sclerotic city of Jerusalem gets compared to “dry wood” (ibid.: 458). The announcement of *Luke 22, 37* comes true in *Luke 23, 32*, Jesus gets crucified between two criminals.

The leaders, the soldiers and the “bad criminal” all use the term “saving” (Greek: *sozein*). Jeering and derision often ward off “a person’s own feelings of shame” (Aichhorn and Kronberger 2012, 521). Often persons who once were admired, are now projected with contempt “for accommodation of shameful parts of one’s self-representation” (ibid.). Celebrating the Passover, a Jew remembers liberation from Egypt and prays for salvation at the end of times. The leaders, the soldiers and the “bad criminal” had lost their hope and faith in salvation. Are they ashamed of their desire to be safe and secure and project contempt on Jesus who is not ashamed of his hope and certainty of paradise?

There is also the inscription on the cross “This is the King of the Jews” (*Luke 23, 38*). This inscription proves that Pilate thought that Jesus had claimed kingly sovereignty over Israel (Bovon 2009, 466). The inscription is one of the most secure facts of history concerning the whole Passion narrative. All four Gospels know the inscription and agree on the content. Latin sources document the custom to indicate the accusation and cause of the penalty (ibid.).

So far the good criminal is the only person that recognizes that the rejection and death of Jesus is his way to kingly power at the right of God (*Luke 23, 42*). The disciples never could understand this way so far (*Luke 9, 22, 44-45; 18, 31-34*). The good criminal affirms the innocence of Jesus, recognizes his guilt and converting turns to Jesus. Luke sticks to his narrative that Jesus seeks the company of the suppressed, excluded and the outcasts. Luke does not give much attention to the mighty centurion; instead, the outcast that gets crucified with Jesus is at the center. Jesus accepts and acts like the liberator and savior even at the cross. This is very important for Luke (ibid.).

1 Descriptions and pictures of central Christian faith terms

Meditation on the inscription on the cross

I was meditating the inscription that indicates that the crucified effectively is a king that the “kingdom of hope” had not been extinguished and annihilated but got erected in a new way (Bultmann 1964, 518). I experienced one of these moments in meditation or prayer where an alarming shock made me recognize again that my faith needs an answer: Do I really believe that Go'd is my hope in the moment of my death or am I simply calm and in peace because I complied with the reality of my ending life? I am very thankful to Bultmann for the expression “kingdom of hope”. In the *Gospel of John* Pilate writes the inscription in Greek, Latin and Hebrew. The inscription makes clear that the cross concerns the whole world claiming that “the king of the Jews” is “the savior of the world” as the Samaritans had confessed after having assessed their faith listening to the words of Jesus (*John* 4, 42) (ibid.).

Post scriptum:

It is kind of sad that Bultmann speaks collectively of the Jews “who had lost their king” (ibid.) and at this crucial moment of the cross Bultmann does not describe the fact that a very small group of Jews was responsible for handing over Jesus to Pilate. Precisely because the inscription concerns the whole world, as Bultmann claims, the kingdom of hope is always open for the Jews as for anybody else. The Jews had been aware that they are included in the hope for liberation long before there were any Christians. Bultmann does not consider Paul's theology of hope for the Jews (ibid.).

Notes on the meditation on Luke 23, 44–56:

Again, we see persons: In *Luke* 23, 47 we find a centurion; in *Luke* 23, 48 “the crowds”, in *Luke* 23, 49 “friends” and the women from Galilee, in *Luke* 23, 50–54 we see Joseph of Arimathaea, and in *Luke* 23, 55–56 we find again the women from Galilee.

Comparing the four Gospels we see that in *John* there is no darkness of three hours and Jesus' cry of abandonment (*Mark* 15, 34–35 and the parallel in *Matthew* 27, 46–47) also misses (Bovon 2009, 484). *Luke* is very sensitive; already at the Mount of Olives we saw this. Jesus suffers but he also really believes and Go'd is neither cruel nor indifferent (ibid.: 488). *Luke* does not permit that Go'd would abandon Jesus, not at the Mount of Olives and not at the cross, and in *Luke* Jesus does not express a feeling of loneliness. In *Mark* Jesus' cry of abandonment and forlornness refers to

1 Descriptions and pictures of central Christian faith terms

Psalm 21, 2; in *Luke 23, 46* Jesus prays with *Psalm 30, 6*: “Father, into your hands I commit my spirit”. Jesus puts his spirit into the hands of Go’d. Luke underlines the special relation of Jesus and Go’d and Jesus addresses Go’d as “Father” as he had done in *Luke 10, 21; 22, 42; 23, 34* (ibid.: 491). The last words of Jesus in *John 19, 28* and *19, 30* are different. The synoptic Gospels do not know the pierced Christ (*John 19, 31–37*). All four Gospels have the same function for Joseph of Arimathaea, Jesus gets the unused grave of a king. Only with *John*, there is the help of Nicodeme and the weight of the “myrrh and aloes” (*John 19, 39*). There is no centurion with *John*; instead, there is Jesus’ mother and his beloved disciple (*John 19, 26–27*). *John, Matthew* and *Mark* tell the names of the women from Galilee (*John 19, 25*).

According to *Acts 13, 27–29*, the body of Jesus was buried by his enemies in a communal grave (ibid.: 499). This tradition of *Acts* is older and more likely historic than the narrative of the Gospel on Joseph of Arimathaea and his grave (ibid.: 503).

In *Luke 23, 55*, the women continue the movement they had begun when following Jesus from Galilee to Jerusalem and accompany the dead body of Jesus from the cross to the grave (ibid.: 501). Their names we will hear only from Luke in *Luke 24, 10*.

Meditation

First, I asked my body to give me my integrity. Considering the conscious experience of my integrity as the possibility condition for meditation or theologizing is part of my faith convictions.

I meditated on the death of Jesus Christ. Realizing that I have to meditate on death and resurrection of Jesus Christ together, meditating on the death of Jesus together with his resurrection brought me peace and calm. It is clear, my meditation is the meditation of my faith and I am meditating with my faith. A Christian’s meditation on the death of Jesus is a meditation of death and resurrection; I am mediating from the point of my faith-sentence that I believe in Jesus Christ.

Yes, I am granted the gift to experience Jesus Christ in meditation that is I am experiencing and assessing my faith in Jesus Christ as conscious and living presence. To meditate resurrection together with Jesus dying for a Christian is the only possible meditation of the death of Jesus because there is no resurrection without living and dying. From the faith in Jesus Christ, i.e. from the faith in Jesus Christ as the crucified and resurrected and the faith or confession sentence that I believe in Jesus Christ the

1 Descriptions and pictures of central Christian faith terms

crucified and the resurrected, I am allowed to hope for my own resurrection. From my faith in Jesus Christ as the crucified and resurrected I receive my faith in my hope for salvation.

Notes for meditation on Luke 24, 1–12:

Historically the order of the finding of faith in resurrection and the empty grave got inverted by the Church fathers. This development of the second and third century CE insisted more and more on the corporal proof of the resurrection (Bovon 2009, 586). The expression “flesh” (Greek: “*sarx*”) is used not only to ward off those who negated resurrection but also by those who refused the belief in resurrection as a spiritual resurrection (ibid.). Therefore there were discussions if the risen would have digested what he had eaten and how he would have digested the food (ibid.: 590).

Notes for meditation on Luke 24, 13–35:

Jesus Christ takes over at the table as the invited host. “... He took the bread and said the blessing; then he broke it and handed it to them” (*Luke 24, 30*). The expression “To break the bread” starts the series of meals that we will see in *Acts*, beginning with *Acts 2, 42* (Bovon 2009, 563). We are reminded of the last supper before the Passion where Luke uses the same words (*Luke 22, 19a*) and already in *Luke 9, 16* we find the same wording. Luke’s narrative emphasizes the rite that together with baptism characterizes the life of the first Christians (ibid.). The resurrection experience of the disciples of Emmaus is realized in a Eucharistic context (ibid.). After Jesus Christ had spoken the blessing, broken the bread and having handed it over to them “their eyes were opened and they recognized him but he had vanished from their sight” (*Luke 24, 31*). Amazingly, the Eucharistic context of the resurrection narrative of the disciples of Emmaus was not brought up either by the Greek or by the Latin Church Fathers (ibid.: 564). It was Saint Augustine who started a tradition of interpreting this narrative that was never forgotten since (ibid.: 567). A day after Easter Sunday, Augustine meditates on the experience of the disciples of Emmaus in his *Sermon 235* and claims that the risen Christ was at the same time visible and invisible (Bovon 2009, 566). The eyes of the disciples were to recognize Jesus, not to see him, interprets Augustine (ibid.). In his *Epistle 149*, Augustine affirms that the disciples of Emmaus recognized the risen Christ in the moment of breaking the bread, as we recognize the Lord when praying with the blessing words of Jesus and breaking the bread celebrating the sacrament (ibid.). Beda Venerabilis, Caesarius of Arles and Petrus Venerabilis insist on the

1 Descriptions and pictures of central Christian faith terms

importance of this moment for the narrative of Luke where Jesus was blessing, breaking and handing over the bread. They claimed that it was celebrating the Eucharist where the “eyes” of the Emmaus disciples “were opened and they recognized him” (*Luke* 24, 31), it was not while reading Moses and the prophets (Bovon 2009, 568).

The resurrection narrative of *Luke* as the resurrection narrative of John are faith and confession narratives, they insist on the conjunction of the cross and the resurrection, on the conjunction of the resurrection and the cross and the whole life of Jesus. I want to turn for a moment to the resurrection narrative of John and its interpretation by the Christian, exegete and theologian Rudolf Bultmann.

Notes for meditation on John 20, 16–17:

In *Mark* 16, 7 and *Matthew* 28, 7, the women get instructed by the angel to simply tell the disciples that Jesus is risen and will appear to them in Galilee (Bultmann 1964, 533.). Luke and John speak only of appearances in Jerusalem and the women simply tell the disciples that Jesus has risen (*ibid.*).

In *John* the resurrected Jesus does not instruct Mary of Magdala to announce to the disciples that he is risen and that he will appear to them too (*ibid.*). Instead she should say: “... go to my brothers, and tell them: I am ascending to my Father and your Father, to my God and your God” (*John* 20, 17).

At first glance, she should tell them what Jesus had already told his disciples himself. “I came from the Father and have come into the world and now I am leaving the world to go to the Father” (*John* 16, 28); “But now I am going to the one who sent me. No one of you asks, ‘Where are you going?’” (*John* 16, 5). “... about who was in the right: in that I am going to the Father and you will see me no more;” (*John* 16, 10). “... where I am going you cannot come” (*John* 13, 33). “You know the way to the place where I am going” (*John* 14, 4). “In all truth I tell you, whoever believes in me will perform the same works as I do myself, and will perform even greater works, because I am going to the Father” (*John* 14, 12). “You heard me say: I am going away and shall return. If you loved me you would be glad that I am going to the Father, for the Father is greater than I” (*John* 14, 28).

At second glance, we realize that Jesus speaks in *John* 20, 17 of “my Father” and “your Father” that is the Father of Jesus now had become the Father of his disciples and he

1 Descriptions and pictures of central Christian faith terms

calls his disciples “my brothers” (ibid.). The announcements of Jesus in *John* 16, 27, in *John* 14, 21 and 23 have come true, the love of Go’d for Jesus turns also to the disciples (ibid.).

With these citations from *John*, Bultmann demonstrates that the faith of Easter joins the going to the Father with the cross, or joins the cross with the going to the Father (ibid.). Cross and resurrection are the bedrock of the Christian faith. The terms “cross” and “resurrection” for the Christian are seen as one term “cross and resurrection” or “crucifixion and resurrection”, or the terms “cross” and “resurrection” may be used by the Christians exclusively in the form of adjunction connected by the logical operator “and”.

We have to read *Luke* 24, 26, where Luke makes Jesus say the sentence “Was it not necessary that the Christ should suffer before entering into his glory?” exclusively according to the above rule of the adjunction operator. Theologians and biblical scholars engage in illogical speculations and use the expression “necessary” as an operator of logical implication claiming “if there is crucifixion then there is resurrection”. Luke explains with the words of Jesus to the two Emmaus disciples that the term “glory” has to be seen in connection with the suffering and the death of Jesus Christ at the cross and not separated from the crucifixion. Luke did not claim that Go’d made Jesus Christ suffer for his glory and only if Go’d makes Jesus suffer was there resurrection and salvation. The term “Jesus Christ” is a term of faith and this faith believes that Jesus Christ was crucified and resurrected. A Christian scholar or theologian writes as a Christian i.e. he believes in Jesus Christ. The faith-sentence claims faith in “crucifixion and resurrection”, and does not claim faith in “resurrection because of crucifixion”. It is Go’d who operates resurrection and the use of the word Go’d does not tell who She is, but what you mean. The bedrock of Christian faith, the faith in Jesus Christ crucified and resurrected helps understand the Hebrew Bible in a new way, in the way of Jesus Christ. The Hebrew Bible does not announce the faith in Jesus as the Christ that is the Messiah.

Notes for the meditation on Luke 1, 4 and Luke 24, 31:

Luke wishes in *Luke* 1, 4 that Theophilus recognizes with certainty Jesus as the Christ, as the Messiah, the crucified and resurrected Son of man. Theophilus had been instructed and had been taught the Christian faith, but apparently he was not convinced of what he had heard. He did not believe in Jesus Christ and was not confessing the

1 Descriptions and pictures of central Christian faith terms

crucified and resurrected Messiah. Luke wants him to “recognize with certainty”. We will find the same predicate “recognize” (Greek: *epiginóskein*) with the disciples of Emmaus in *Luke 24, 31*. There the disciples “recognized” Jesus, they “came to know” him as the one who has risen, they “had learned or found out”, they “acknowledged, understood and perceived” the crucified and dead as resurrected. We have to pay attention to this special use of the predicate “recognized” in the *Gospel of Luke*. There is no reason to translate in *Luke 1, 4* differently than in *Luke 24, 31* or *24, 16*. It is clear from the context of the narrative in both cases that Luke is speaking of the same experience that is the faith experience of the resurrected Jesus Christ. Luke wants Theophilus to become a believer and not a secular biblical scholar. Luke writes his Gospel as a believer and he puts his narrative at the service of his faith in Jesus Christ hoping that Theophilus and others and we start believing.

Gregory the Great had already spoken of “the eyes of the heart” when he preached about the narrative of the disciples of Emmaus (Bovon 2009, 567). Believing and having faith are described as something that has to do with certainty, with a secure and safe conviction that one holds for true (*Luke 1, 4*). The whole Gospel serves this conviction and faith. Life, cross and resurrection of Jesus Christ are the bedrock of the Christian faith. Throughout his Gospel Luke narrates from the perspective of his belief in Jesus Christ as the Messiah, the anointed Son of man and at the same time narrates pictures from the life of Jesus Christ. Luke describes the words and deeds of the Jesus Christ of his faith. Luke narrates that Jesus Christ was baptized and after baptism was praying (*Luke 3, 21 – 22*). Baptism with water as a symbol for purification is a very bodily aspect of a life. The “eyes of the heart” of Luke that is his faith in Jesus Christ makes him legitimate Jesus Christ as the Messiah in his Gospel narrative. The possibility condition of narrating Jesus’ prayer and faith experience of Go’d speaking to him and receiving the Holy Spirit is the faith of Luke. He counts as one of the “apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing” (*Dei Verbum 7*).

It is interesting that the so-called Western text makes “the voice of heaven” cite verse 7 from *Psalms 2* in order to legitimate Jesus as Son of Go’d: “You are my Son; today have I fathered you” (*Psalms 2, 7*) (Metzger 1994, 112). Most translations follow the shorter Alexandrine text that looks like *Matthew 4, 17* “You are my beloved Son, in you I am well-pleased” which refers to *Isaiah 43, 1* where Yahweh “puts his Spirit upon” his

1 Descriptions and pictures of central Christian faith terms

chosen servant whom He supports and who will bring just arbitration to the case (Hebrew: *mischpat*) (ibid.: 113). Concerning the correct translation of *Psalms 2, 7* it will take almost two thousand years that again Christians in the West will fight for gender equality and against the discrimination of the name of Go'd and women using the masculine concept "fathering". They now translate correctly *Psalms 2, 7* of the Hebrew Bible: "You are my Son; today I have given birth to you".

Luke narrates a public experience of Jesus Christ and at the same time confesses his faith in Jesus Christ as the Son of man, the Messiah who is anointed with the Holy Spirit. With the eyes of faith, the eyes of the heart, Luke narrates that Jesus withstands the attraction of worldly power and presents himself as a believer confessing "You must do homage to the Lord your God, him alone you must serve" (*Luke 4, 5 – 8*). Luke presents Jesus as Christ, as the anointed of Go'd, as the Son of man who serves Go'd throughout his Gospel. Luke narrates the words and deeds of Jesus as the words and deeds of the Christ, the crucified and risen, as the one Luke believes in as the Messiah. Luke narrates that Jesus was teaching and had authority, that he was challenged and maintained his authority, that he served his words, healed and had power, forgave and had authority to do so. In Capernaum "his teaching made a deep impression on them because his word carried authority" (*Luke 4, 31–32*). Notwithstanding the question on his authority, Jesus stands straight (*Luke 20, 1–8*) and as the one who serves the Passover meal he serves and teaches to serve (*Luke 22, 27*). He heals and exercises the power of healing (*Luke 4, 39*). He forgives and forgives sins (*Luke 5, 20–26*). Finally, Luke confesses his faith in Jesus Christ and narrates that Jesus accepts the challenge of being mocked for not disposing any more over his life: "He saved others, let him save himself if he is the Christ of God, the Chosen one" (*Luke 23, 35*). Luke confesses his faith that Jesus had transversed death and the reference to the Hebrew Bible help him legitimate his faith: "So it is written that the Christ would suffer and on the third day rise from the dead" (*Luke 24, 46*). In *Acts* Luke will continue confessing his faith and will speak of the suffering Christ that is the Messiah (*Acts 26, 23*). We are allowed to say that Luke wishes Theophilus the certainty of recognizing Jesus Christ as the Messiah (*Luke 1, 4*) just in the way that the disciples of Emmaus experienced that the eyes of their heart "were opened and they recognized" Jesus Christ risen from the dead (*Luke 24, 31*).

1 Descriptions and pictures of central Christian faith terms

Notes for the meditation on Luke 24, 49:

The apostles are called by Jesus to be witnesses to Jesus Christ, his suffering and resurrection and to his proclamation of the forgiveness of sins for turning to a new way of life (*Luke 24, 47–48*).

Luke does not speak very often of the Holy Spirit in his Gospel. In *Luke 1, 15-17* the angel of the Lord tells Zechariah that his son, John the Baptist “from his mother’s womb will be filled with the Holy Spirit for the reconciliation of the fathers with their children and the people with Go’d”. The Holy Spirit will also come upon Mary (*Luke 1, 35*). In *Luke 4, 18–21*, Jesus claims that the Holy Spirit is with him and that the promise of Yahweh to Isaiah (*Isaiah 61, 1-2*) is fulfilled. In *Luke 3, 16*, John the Baptist claims that Jesus will baptize with the Holy Spirit. The disciples of Jesus will have to wait to be baptized with the Holy Spirit, they have to find and be given the faith in Jesus Christ and only then, that is in *Luke 24, 49*, Jesus Christ will proclaim the fulfillment of this promise to his disciples that he has made in *Luke 11, 13*. Very interestingly, Luke makes Jesus proclaim in *Luke 24, 49* the coming of “the power from on high” and does not use the expression “Spirit” or “Holy Spirit”. In *Luke 12, 11–12* Jesus assures his persecuted disciples of the assistance of the Holy Spirit. It is apparent that *Luke* reserves the Holy Spirit for the believers. The Holy Spirit for *Luke* is the accompanying presence of Jesus Christ for the time of the church. The promise of the Holy Spirit comes from the Father; Jesus Christ will not send the Holy Spirit to the believers.

Notes for the meditation on Luke 24, 50–53:

At the beginning of the *Gospel of Luke*, the angel of the Lord announces to Zechariah that the son his wife Elisabeth will bear “will be your joy and delight and many will rejoice at his birth” (*Luke 1, 13–14*). The angel of the Lord announces to the shepherds the “great joy” that the savior was born (*Luke 2, 10–11*). In *Luke 24, 52* we find again the same expression “joy” (Greek: *chará*), “great joy” filled the disciples” (Bovon 2009, 620). The narrative of the *Gospel of Luke* is constructed with an inclusion of joy and delight. The story of Zechariah began in the temple and now at the end of the *Gospel of Luke* the disciples again are in the temple (*Luke 24, 53*). The temple is the place for prayer (*Acts 3, 1*) not any more of sacrifice. In the temple, Peter starts proclaiming Jesus Christ, the crucified and risen Messiah (*Acts 3, 12–26*). With the missionaries, Go’d’s Gospel will pass from Jerusalem to the whole world (*ibid.*). For this time, it is

1 Descriptions and pictures of central Christian faith terms

clear that Jesus Christ stays with the Father in the glory of Go'd and that Go'd's Holy Spirit will stay with those believing in Jesus Christ.

The disciples "went back to Jerusalem full of joy" (*Luke 24, 52*). In psychology happiness counts as one of the seven basic emotions that are fear, anger, happiness, disgust, contempt, sadness, and surprise (Aichhorn and Kronberger 2012 516). I want to use joy in the sense of happiness, knowing that it is more pleasant to experience joy and happiness than having to describe the feeling. "Emotions regulate interactions between individuals", and are of basic importance for developing the child's personality, create personal and sustain social relationships (*ibid.*: 515). Emotions induce affects, that is physical responses without any conscious cognitive representation, which is also without speaking (*ibid.*: 516). Emotions are therefore part of the whole empire of the subconscious that constitutes most of our body's constant biological activities. Others recognize affect, the response to an emotion. The mother smiles when she looks at her quietly sleeping baby. The baby that observes the mother's smile starts smiling herself or himself and the corresponding emotion of joy or happiness is induced within the baby. This mirroring provides the basis of empathy but also tells us that if I am not happy and joyful, my affects will not induce happiness with others (*ibid.*).

The psychologists claim that "comparable emotional functions are also activated in reading a novel or a poem" (*ibid.*). I do not doubt this description; it rather indicates that contemporary globalizing culture is working with the production of all sorts of pictures; I speak of the new social media, which induce many emotions and activate all sorts of affects. Emotions are consumed and we respond in order to induce emotions again. It is clear that we must be able to meet our bio-psychological, social, economic, cultural and spiritual needs in order to be happy. We cannot feel satisfied and be happy without satisfying our basic needs for food, clothes, shelter, security, peers, in short without enjoying our personal integrity (Aaker, Leslie and Robin 2010, 3). In order to sustain our integrity we need to make social choices. It is hard to be happy if we do not dispose over free choices in our life (*ibid.*: 4). There is happiness that is short living, like immediate pleasure. There is more durable and lasting happiness and there is happiness of different qualities. There is for example the feeling of satisfaction after having enjoyed good food. There is also the pleasure of happiness after experiencing meaning, looking at works of art or listening to music (*ibid.*: 6). Connectedness to

1 Descriptions and pictures of central Christian faith terms

others and to the present moment increase with age (ibid.). We can help feeling happy and finding meaningfulness in our day-to-day enjoyment of life by practicing moments of silent awareness of joyful experiences and by cultivating mindfulness for gratitude (ibid.: 12). Different cultures identify different meanings of happiness. American youths would chose an excited smiley face to indicate happiness; Taiwanese youths chose the calm looking smiley face (ibid.: 7). European American college students would prefer holidays for exploring and doing exciting things while Hong Kong Chinese prefer relaxing (ibid.). The understanding of happiness varies by culture (ibid.). At the same time, primary affects like happiness are present in all cultures “and even in higher animals such as other primates (beside human beings)” (Aichhorn and Kronberger 2012, 516).

I am reading a novel or a poem because I expect the reading will give me some satisfaction learning about emotions and virtually assisting experiences of women, men and queer. Apparently, I am able to read and spontaneously mirror the emotions that are described in the novel or the poem (Aichhorn and Kronberger 2012, 516). For decades, I thought and hoped that the narratives of the Gospels operate comparable emotional functions. Well, they do and they do not. The Gospel as a narrative of an author mirrors the emotions and motivations, the thoughts and hopes and beliefs of the author. The psychologists tell us of mirroring emotions, not of mirroring beliefs, hopes and thoughts. On the other hand, it is true that while speaking of my beliefs, hopes and thoughts I am showing emotions and emotions will show up on my face and will be communicated by my body language. I have an interest to communicate with positive emotions and I hope that the mirroring of these emotions on the side of my listeners will convince them of the validity of my claims to my beliefs, hopes and thoughts. Reading in *Luke* 24, 51-52, the narrative that the disciples were prostrating before the withdrawing Jesus and “then went back to Jerusalem full of joy” does not spontaneously activate joy and happiness in my consciousness. Coping with the loss of the departing Jesus would make one cry. *Luke* evidently does not narrate the experience of loss and pain but the experience of joy, happiness and consolation. He does not narrate that the disciples cry; at the departure of Jesus, pain does not become overtly present but joy. *Luke* communicates that the disciples evidently accepted the loss of Jesus as a loss and joy somewhat safeguards the loss and not crying. They even “welcomed with respect” (Greek: “*proskunein*”)—the translations of the Greek expression for “prostrating before” usually speak of “worship”—, the loss of Jesus.

1 Descriptions and pictures of central Christian faith terms

There is no narration of crying of anger, there is no more pain for the loss and no panic any more. The disciples were full of joy as Jesus “was carried up to heaven”. Reading of the joy of the disciples does not help my emotional state of feeling estranged from this joy narrative. Thanks to Go’d I did not respond with grief to my disappointment of my reading expectations. It is not the Gospel that abandons me, it is my way of reading and understanding that some kind of spontaneous mirroring of the narrative would activate my joy and give me attachment to Go’d. Abandonment and loss, joy and happiness are emotions and experiences that challenge and empower our bio-psychic-social integrity. The spiritual aspect is one aspect of my integrity as a person. I speak of a bio-psychic-social-spiritual integrity. Reading a novel, a poem or the Gospel cannot substitute for the interactions with women, men and queer in life. Happiness is an emotion that gives testimony to my integrity as a person, to my well-being and that of others. A woman, man or queer who cannot smile and cannot experience well-being, joy and happiness is in trouble. Not being capable of disposing of one’s integrity calls for identification of the dysfunctional elements of the person’s integrity. If a physical element of the person is sick, the physical element needs healing; if a psychic element is dysfunctional, the psychic element needs professional cure. The social, economic, cultural and spiritual elements have to be seen too within the healing logic of diagnosis and treatment according to the dysfunctional element of the integrity of the person. It is only possible to heal a dysfunction of an element by concentrating on the dysfunctional element. If there is a psychological problem, there is need for a professional psychological treatment. If a person is in need of a job-training we cannot substitute the education with prayer. Healing consists in healing the wound and not in substituting for a basic need.

The practice of the exercise of sitting down, listening to one’s emotions, to the pictures of the consciousness, the precious products of the processes of self-awareness and becoming calm by breathing deep and stopping to look at the surrounding noise the old called doing wisdom that is searching peace and justice. I was reading a German translation of the *Tao Te Ching* (Laotse 1996) and the following sentences mirror some insights from my reading. The wisdom of the *Tao Te Ching* looked for the soft and weak, because it was able to smile and live. The strong and hard as steel are fellows of death. The baby is for life, soft, and weak (*Tao Te Ching*, number 76). Lao Tzu knew well that the baby needs the protection of the parents and empowering love for living and growth. Yet meditating on wisdom and sense and meaning, he speaks of peace

1 Descriptions and pictures of central Christian faith terms

as a victory and of war leading into defeat (*Tao Te Ching*, number 68). Lao Tzu speaks of asking for forgiveness and receiving forgiveness for one's sins and speaks of the great ultimate by saying what he means (*Tao Te Ching*, number 62). He speaks of himself as a baby who has not yet learned to smile and confesses persevering to seek food from the mother (*Tao Te Ching*, number 20). There is no use for despair over abandonment that drives you to death (*Tao Te Ching* 16). It is clear, Lao Tze or the authors of the *Tao Te Ching* speak of life, of health and sickness, of peace and injustice.

The *Tao Te Ching* helped me on my way as a Christian. It is true that the Catholic Church affirmed "regarding with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men" (*Nostra Aetate*, 4). The smile that I received in meditation and that warmed my heart and hopes came from Christian testimonies in my life. After having healed my integrity, meditating on the Hebrew Bible and the Greek New Testament were the faith testimony giving me peace and faith.

The whole Gospel narrative is about the belief of the unity of life, death and resurrection of Jesus Christ as the basic belief of my faith. I had to understand that reading of the joy of Jesus Christ or of the joy of his disciples does not make me happy. Meditating on the belief-narrative of Luke that mirrors Jesus Christ's experience of Go'd as his beloved Father, empowers me to silently sit down to experience Go'd's life sustaining love in meditation and prayers of thanksgiving. Given the faith believing in Jesus Christ, crucified and resurrected, empowers my faith hoping for my life, death and resurrection and for the life, death and resurrection of all women, men and queer on this earth. My hope is based on the faith in the mercy of Go'd. *Luke* ends his Gospel narrative with the eulogy of Go'd. The disciples of Jesus that had experienced his crucifixion and resurrection were confessing their faith that Jesus Christ was taken up to heaven, and they give thanks and praise to the power and grace of Go'd the Only.

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Notes

- ⁱ www.austria.org/overview/ (accessed August 6, 2018).
- ⁱⁱ <https://www.integrationsfonds.at/publikationen/zahlen-fakten/statistisches-jahrbuch-2017/> (accessed August 5, 2018).
- ⁱⁱⁱ The name of the 28-year-old woman is Svenja Keuwel. She read my sentences that I wrote from the notes during the interview and consented to this publication.
- ^{iv} https://www.sefaria.org/Pirkei_Avot.6?lang=bi (accessed October 13, 2018).
- ^v https://www.sefaria.org/Mishnah_Pesachim.10.5?lang=bi (accessed October 14, 2018).
- ^{vi} https://www.sefaria.org/Mishnah_Rosh_Hashanah.3?lang=bi (accessed October 14, 2018).
- ^{vii} <http://www.pseudepigrapha.com/pseudepigrapha/2Baruch.html> (accessed October 22, 2018).
- ^{viii} https://en.wikisource.org/wiki/Canons_and DECREES_of_the_Council_of_Trent/Session_V/Original_Sin (accessed October 22, 2018).
- ^{ix} <http://catholic-resources.org/ChurchDocs/RM3-EP1-4.htm> (accessed October 25, 2018).
- ^x <http://www.societyofthehelpersofmary.org/> (accessed October 26, 2018).
- ^{xi} "Human body," *Encyclopedia Britannica*, <https://www.britannica.com/science/human-body> (accessed January 10, 2018).

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

As in the whole Gospel, *Luke* speaks in *Luke 23, 44–46* from the point of view of his belief system that is his faith that Jesus lived, died at the cross, was risen by Go'd and "carried up to heaven" (*Luke 24, 53*).

Luke 23, 44–46:

"It was about the sixth hour and the sun's light failed, so that darkness came over the whole land until the ninth hour. The veil of the Sanctuary was torn right down the middle. Jesus cried out in a loud voice saying, 'Father into your hands I commit my spirit.' With these words he breathed his last."

Luke expresses his belief of the cosmic dimension of the death of Jesus, of the end of the significance of the Temple in Jerusalem for his belief system and narrates the dying of Jesus Christ as a man, who lays his faith, hope, and love at the cross into the hands of the Father praying *Psalms 31, 5*. *Psalms 31* is the prayer of a believer in deep distress and terrifying danger, who confesses his confidence and certainty about being rescued by Go'd's saving justice and faithful love, about overcoming grief and overwhelming anxiety.

The Gospel according to *Luke* is a series of belief-sentences or faith-sentences expressing Luke's faith that Jesus Christ is the Messiah, the crucified and resurrected Son of man. The perspective of *Luke* is clear from the beginning, he gives "an ordered account" so that Theophilus may become a believer (*Luke 1, 1–4*). *Luke* writes as a Christian believer, he writes from the Christian faith perspective, or faith world-view. He is a testimony to that faith, he confesses Jesus Christ. We cannot say that the narrative of *Luke* is a series of speech-acts between *Luke* and Theophilus because we do not know about the reaction of Theophilus to his reading, studying and meditating *Luke's* Gospel. For *Luke* we may suppose that the general condition of free speech was given to write his Gospel. Practically, freedom for an individual speech-act of at least two persons is necessary to realize the dignity of the performing persons. We do not know much about the social situation of Theophilus concerning his liberty of speech. *Luke* at least presupposes that Theophilus is free to make up his mind about the Gospel. Luke wishes in *Luke 1, 4* that Theophilus recognizes with certainty Jesus

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

as the Christ, as the Messiah, the crucified and resurrected Son of man. The institutional situation that helps the social realization of dignity in speech-acts seemed to be given for *Luke* and Theophilus, but there is no speech-act documented that was performed by *Luke* and Theophilus. Apparently, he did not believe in Jesus Christ and was not confessing the crucified and resurrected Messiah. *Luke* wants him to “recognize with certainty” just as the disciples of Emmaus in *Luke* 24, 31 “recognized” Jesus. *Luke* uses the same verb for what he wants Theophilus to do and for what the disciples of Emmaus did. They “came to know” Jesus Christ as the one who was risen, they “had learned or found out”, they “acknowledged, understood and perceived” the crucified and dead as resurrected. In *Acts* *Luke* will continue confessing his faith and will speak of the suffering Christ that is the Messiah (*Acts* 26, 23).

To confirm the validity of a faith claim, the person confessing her or his faith has to validate her or his faith-sentences in speech-acts under the general condition of language. Ideally, we have a condition of free speech for an individual speech-act of at least two persons to assure the realization of the dignity of the performing persons. The beginning of a step in the triad of the discourse theory is a speech-act and the result of a step again is a speech-act. Concerning my faith-sentences, I am not able to present an investigation into a discourse on the validity of my claims. A discourse needs at least two persons, a speaker and a listener. I had been listening to the Gospel but there is no other listening person to give me feed-back and enter into discussion in order to complete a speech-act.

I studied and study, meditate and pray the *Gospel of Luke* and confess Jesus Christ as the Messiah, the anointed of Go'd with the Holy Spirit, the Son of man who lived, was crucified by men and died at the cross and was risen to heaven by Go'd. I am claiming my faith by expressing faith-sentences and confession-sentences. By meditating and praying *Luke's* faith narrative with the eyes of faith and openness of the heart, I receive empowerment for my life, the integrity of my person and the strength for social interaction. Looking at the narrative of Jesus withstanding the attraction of worldly power and presenting himself as a believer confessing, “You must do homage to the Lord your God, him alone you must serve” (*Luke* 4, 5–8), empowers my world-view and inspires my policies. The narration of the words and deeds of Jesus, of his teaching and having authority, of his resilience to challenges and of his maintaining his authority, his serving his words, his healings and powerful forgiving nurture my studies,

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

meditation and prayer. Jesus Christ, who serves the Passover meal, who serves and teaches to serve (*Luke 22, 27*), who heals and exercises the power of healing (*Luke 4, 39*) and who forgives sins (*Luke 5, 20–26*) serves as my model for realizing my life. My faith in Jesus Christ procures a constant source of encouragement to try again and again after having fallen short again and again of realizing dignity and love. It is up for my reader to judge if I had presented my faith-claims with clarity and understandability. It is clear, I am not able to document a discourse according to discourse theory concerning my faith-sentences.

A first step of discourse theory consists in the process of getting clarity about what is claimed by the sentence or sentences of a speaker A. The listening person B in this speech-act in a second step agrees with person A to a series of further speech-acts that try to explicate the claim to validity that A has brought forward. A and B have to make sure that the claim to validity is clear. I am not able to present the speech-acts that would explicate and make clear my faith-claims. I am able to prepare for such a discourse with contemporary women, men and queer. Presenting my faith-sentences according to the criteria of understandability of ordinary language within the social institution of language was a first step in preparing for the discourse of my faith-claims with women, men and queer. I hope that this discourse starts with the publication of this text. Discourse theory spells out the rules for argumentation in the constitutional setting of language and culture. Discourse theory is a suggestion to deal with each other in language on the basis of freedom, respect, tolerance and the constitution of rational arguments.

In order to assess the understanding of arguments and the dignity of the persons who realize speech-acts, we have to spell out the rules for argumentation in the constitutional setting of language and contemporary culture. The second step in the triad of discourse theory consists in the examination of the speech-act or speech-acts that are concerned with the arguments and reasons for the validation of the claim to validity of the claims. I have to describe the validity condition that proves my faith-claims of my faith-sentences and confession-sentences and the sentences describing my world-view as valid claims. The claim of validity of a claim equals the proof that the validity condition for the claim is realized. I have to show in a discourse that the claim of validity is met that the validity condition is realized. Again, I have to limit myself to the preparation of the discourse. Nevertheless, I have to describe the validity condition

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

for my belief and faith claims. The validity condition of the faith-claims of my faith-sentences consists in the claim that there are no privileged sentences, that the discourse partners are respected, that their dignity is realized in the discourse and not violated by restricting the freedom or liberty of a discourse participant. The faith-claims of my faith-sentences have to get validated by the assessment of the realization and of equal rights of all persons, the freedom and liberty of speech and prohibition of any discrimination of arguments or persons. If the claims in the discourse respect and realize the equal dignity, liberty, freedom and rights of the discourse partners the validity condition of the claims is met and the discourse partners may rightfully claim that the claims are assessed as valid.

In his faith narrative, *Luke* describes Jesus Christ as a person who does not discriminate other persons. Jesus was addressing his message of deeds and words to the whole people, not to some exclusive group of women and men. Luke repeatedly insists in his faith narrative that Jesus was coming for all. Already in the beginning of his Gospel he insists that the “angel of the Lord” announces to shepherds out in the fields a “joy to be shared by the whole people” saying: “Do not be afraid. Look, I bring you news of great joy, a joy to be shared by the whole people. Today in the town of David a Savior has been born to you; he is Christ the Lord” (*Luke 2, 10-11*). A choir of angels praising God for Jesus Christ who brings peace to earth (*Luke 2, 13-14*) follows the announcement of the birth of the baby Jesus (*Luke 2, 12*). Luke describes the scope of Jesus’ message at his entry into Jerusalem at the end of his life (*Luke 19, 28–40*) with the pictures of the prophet *Zechariah* (Bovon 2009, 27–38), who characterizes the royal savior riding on a colt as the one who will proclaim peace to the nations (*Zechariah 9, 9-10*). Repeatedly Luke makes the enemies of Jesus assess that the people were listening and approving of Jesus. The chief priests and the scribes “were looking for some way of doing away with” Jesus, “because they were afraid of the people” (*Luke 22, 2*). Already earlier they had wanted to kill Jesus but since “the whole people hung on his words” they “could not find a way to carry this out” (*Luke 19, 48*). The people are on the side of Jesus until *Luke 23, 13*, where they turn to the side of the enemies of Jesus.

For *Luke* it is of great importance to assess the innocence of Jesus according to the Law of the Jews and also according to Roman Law. *Luke* narrates Jesus’ trial according to the stages of a Roman process (Bovon 2009, 376): The accusers bring

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

the accused before the judge and accuse, the judge interrogates the accused, the accused answers, the judge proclaims his verdict (*ibid.*). *Luke* lists three accusations: Jesus was inciting the people to revolt against the Romans, he opposed payment of the tribute to Caesar and claimed, “to be Christ, a king” (*Luke* 23, 2). Pilate’s verdict of innocence rapidly follows the short response of Jesus affirming that he is “the king of the Jews” (*Luke* 23, 3). In *Luke* 23, 4, it is the first of three times that Pilate acquits Jesus from a crime. In *Luke* 23, 14, Pilate declares Jesus innocent again. In *Luke* 23, 15, Luke assesses with Pilate that Herod had not found Jesus guilty of the accusations and in *Luke* 23, 20 and 23, 22 *Luke* makes Pilate confirm again that Jesus is innocent and that he “desires to set Jesus free” (*Luke* 23, 20).

Already on his way to the cross, Jesus was no longer left alone by the people, “large numbers of people followed him” and “women” (*Luke* 23, 27). Again, Jesus addresses the whole people of Israel, “daughters of Jerusalem” (*Luke* 23, 28) and “daughter Sion” describe in the biblical tradition the collective of the people of Israel and the inhabitants of Jerusalem or the whole of Jerusalem (Bovon 2009, 455).

Luke insists that the Gospel concerns all people and nations by making a Roman pagan centurion the first testimony under the cross (*ibid.*: 492): “When the centurion said what had taken place, he gave praise to God and said, ‘Truly, this was an upright man’.” (*Luke* 23, 47). *Luke* does not hesitate to describe the centurion praising God. The Roman pagan officer confirms the exceptional human quality of this man who died at the cross as “an upright man” (*ibid.*). Why does the centurion praise Go’d? I think Bovon is right in supposing that the centurion does not have the juridical innocence of Jesus in mind (*ibid.*: 493). It is in the line of *Luke*’s theology throughout his Gospel to interpret the centurion’s confession that Jesus “was an upright man” with the Psalms and Deutero-Isaiah as the righteous suffering, as the suffering servant of Go’d and the Prince of Peace. The predicate “righteous” (in Greek: *dikaiós*) in the Hebrew Bible affirms the fact being party in Go’d’s covenant with his people—that is the case of justice (in Hebrew: *zedakah*)—and includes the predication of “innocent” (*ibid.*). At the institution of the Eucharist the disciples asked who is greatest and Jesus tells them “Yet here am I among you as one who serves” (*Luke* 22, 27). At his arrest, Jesus refuses to fight with arms for his freedom and heals “the man’s ear” that was cut off by one of his disciples (*Luke* 22, 51). In the moment of Peter’s denial of knowing Jesus, Jesus turns towards Peter to relate again (*Luke* 22, 61); in *Luke* 23, 28, Jesus turns to

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

the “daughters of Jerusalem”, the good thief crucified with Jesus confirms “this man has done nothing wrong” and Jesus answers him announcing he will find peace in paradise (*Luke 23, 41-43*) (*ibid.*: 493). All of a sudden, the people who watched the crucifixion are decisively on the side of Jesus again. Luke speaks of the “crowds” “beating their breasts” that is a sign of awareness of guilt and repentance and active atonement (*ibid.*: 494).

At the end of his Gospel *Luke* makes Jesus Christ resurrected give the last instructions to his apostles: “... in his name, repentance for the forgiveness of sins would be preached to all nations, beginning from Jerusalem” (*Luke 24, 47*). The message of Jesus Christ is for the whole world without any discrimination. *Luke* wants to make his readers believe in Jesus Christ, the Messiah of Go'd for women, men and queer on this earth, as the queen of Sheba believed in the wisdom of Solomon and praised Yahweh for Her love, giving Israel a king who administers law and justice. Jesus Christ again is a king who administers law and justice and again there is the connection with the Day of Judgement and Go'd's love and mercy. Just as the queen of Sheba has no difficulty relating to Solomon, and as *Jonah* finally relates to the people of Nineveh, the Samaritan relates to the wounded and robbed man, and *Luke* shows that Jesus, too, had succeeded in relating to the lawyer (*Luke 10, 29–37*). The lawyer had been asking Jesus for eternal life, “Master, what must I do to inherit eternal life?” (*Luke 10, 25*). *Luke* makes Jesus join the justice function of the Law with life just as the Rabbis claim that Go'd does not forget his creation and will do mercy in the final judgement and bring peace and justice for all times.

Luke makes Jesus challenge the women, men and queer of the crowds who are listening “Why not judge yourselves what is upright?” (*Luke 12, 57*). Jesus Christ empowers his believers to claim their equal dignity, liberty, freedom and rights. For the moment being, I judge and interpret the contemporary state of affairs of the world claiming with the beginning of the Preamble of the Universal Declaration of Human Rights of 1948:

“Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world... Now, therefore, the General Assembly, proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction".ⁱ

Claiming Human Rights as validity condition for my Christian faith claims, that Human Rights as the response to the particular situation of the contemporary world, as the response to the state of affairs of "these times" (*Luke* 12, 56), in the light of the mission and Gospel of Jesus Christ can be described as the social realization of Christian love, peace and justice.

The third step of the triad in discourse theory consists in the discussion that the validity condition of the claim has been realized. This discussion concerns the scope of the validity condition but also the investigation whether the claim effectively realizes the condition of validity.

As a Christian of the Roman Catholic Church, the scope of the validity condition has to concern the whole life of the Church and not only my personal faith-sentences. Therefore, I turn to the *Code of Canon Law* to describe the scope of the validity condition for my faith-claims as a Christian of the Roman Catholic Church. On January 25, 1983, John Paul II promulgated with the *Apostolic Constitution Sacrae Disciplinae Leges* the *Code of Canon Law* for the Roman Catholic Church (John Paul II, 1983). He writes that the *Code* is an instrument "to create such an order in the ecclesial society that, while assigning the primacy to love, grace and charisms, it at the same time renders their organic development easier in the life of both the ecclesial society and the individual persons who belong to it" (*ibid.*). In short, the *Code* sets out the rules and laws for the social and individual life of the Church that is her activities "for faith, grace, charisms, and especially charity in the life of the Church and of the faithful" (*ibid.*). *Canon Law* constitutes the scope of the validity condition of the validity of my Christian faith-claims, faith- and confession-sentences. The validity condition of my faith-sentences as a Roman Catholic Christian constitutes the Universal Declaration of Human Rights (UDHR).

The claim of validity of a claim equals the proof that the validity condition for the claim is realized. This discussion will involve many speech-acts. The compliance of the claim

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

with the condition to validity is used as a regulative principle. The validity condition of my faith-sentences and of the faith-sentences of the Christian faith is the realization of the Human Right of the equal dignity, liberty, freedom and rights of all women, men and queer. Discourse has to show that the claim to validity is realized. It is clear again that I am not able to present that discourse of speech-acts that is demanded in this third step of the triad in discourse theory. My investigation of the validity of the claim that my faith-sentences realize the validity condition of the claim that is the effective rule of Human Rights law within the Roman Catholic Church, serves as a necessary preparation for this discourse. I will describe where the *Code of Canon Law* of the Roman Catholic Church does not realize the rule of Human Rights law according to the UDHR. Then, I will have to investigate the contradictions between UDHR and the *Code of Canon Law* and comment on the consequences for the validity of my Christian faith-claims to validity.

The UDHR is generally agreed to be “the foundation of international human rights law.”ⁱⁱ The UDHR proclaims the individual to be subject of international law and every individual, not only single states, was invited and empowered to make claims of human dignity (Leher 2018, 18). The Human Rights of the UDHR on the universal level are legally protected by the United Nations International Covenant on Civil and Political Rights and the United Nations International Covenant on Economic, Social and Cultural Rights, both of 1966 (Köck 2018, 101). Some take the United Nation Vienna Declaration on Human Rights in 1993 as the beginning of the rule of Human Rights law for a world order (Leher 2018, 32).

For a correct interpretation of the UDHR, we have to bear in mind and assess that Article 30 of the UDHR proclaims that no interpretation of the Declaration must lead to a “destruction of any of the rights or freedoms” of the UDHR.ⁱⁱⁱ Other important hermeneutic principles for interpreting are spelled out in the 1993 Vienna Declaration: “All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural system, to promote and protect all human rights and fundamental freedoms.”^{iv}

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

Pope John XXIII acknowledged in his encyclical letter *Pacem in terris* of 1963 that Human Rights are important for the integral development of man and society and the Second Vatican Council's Constitution *Gaudium et Spes* of 1965 finally pointed "out to the world the importance of the respect for, and the protection of, human rights" (Köck 2018, 110). By admonishing the States with regard to their human rights performance, the Roman Catholic Church got confronted with the contradiction that in her own sphere the Church is dispensing herself from compliance with Human Rights (ibid.: 112–113). Article 2 of the UDHR proclaims that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status".^v The right not to be discriminated "goes beyond what the Church would consider acceptable freedoms" (Köck 2018, 111). Lesbian, gay, bisexual, and transgender (LGBT) rights based on the prohibition of discrimination for reasons of sexual orientation are rejected by the Roman Catholic Church's hierarchy (ibid.). The Vatican opposed together with member states of the Organization of Islamic Cooperation, with Russia and China a draft Declaration of LGBT rights that was being discussed in the United Nations General Assembly (ibid.). The Roman Catholic Church meets criticism in- and outside the Church for continuing in the twenty-first century her opposition of LGBT rights and for not having learned her lesson from her opposition to freedom and democracy in the nineteenth and the first half of the twentieth century (ibid.: 112).

The Roman Catholic Church does not deny that everyone has the right freely to choose his or her profession and the right freely to choose his or her personal status (ibid.: 116). Yet, "the Church denies persons who are married the right to choose the profession of an ordained minister; and the Church denies ordained ministers the right to marry and to found a family" (ibid.). The Church claims the right to determine the rules for admission to the ordained ministry (ibid.). Köck argues from the Christian perspective that any profession, be it sacred or profane, is based on a vocation by God; and everyone has to follow her or his vocation and her or his vocation has to be respected by the State and the Church (ibid.). The Church cannot regard the vocation to the ordained ministry as a special vocation and therefore the Church cannot restrict the right to free choice of a profession with discriminating regulations. Since the vocation to the ordained ministry—as any vocation—comes from God, the Church may regulate with competence the exercise of the ordained ministry but must not reject

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

the legitimate interest of the individual to follow her or his vocation to the ordained ministry (ibid.: 117). Being married and living a family life is a Human Right (Article 16 UDHR) and cannot therefore be denied to ordained ministers. Human rights must not “be limited by regulations either of the State or of the Church” (Article 30 UDHR) (ibid.: 118). Not to exercise the right to marry is a legitimate way of life for ordained ministers “but the mandatory celibacy for ordained ministers is a violation of the human right to marry” (ibid.). Celibacy is a discipline of the Catholic Church, it is not a doctrine. The clergy of the Eastern Catholic Churches, such as the Byzantine, always had and still has the option of marrying. The Eastern Catholic and Orthodox Churches always had an optional celibacy for clergy, both have a celibate episcopacy, meaning that only celibate priests can become bishops that is the upper hierarchy remains celibate.^{vi} Rome always cultured a high sense for maintaining power. Rather than letting the Greek-Catholics of the Ukraine go away in the eighteenth century to the Orthodox Churches, the pope granted the clergy of the Ukrainian Greek-Catholic Church optional celibacy and restrained from mandatory celibacy for the priests.

Excluding women from the ordained ministry is also discrimination (ibid.). According to the first Article of the UDHR all human beings are endowed with the same dignity, freedom and rights. The principle of equal treatment demands that equals are treated equally and unequals unequally. The Churches of the Reformation and the Old Catholic Church demonstrate this equal treatment of women and men concerning the ordained ministry (ibid.: 119). The fact that Jesus Christ was a man does not exclude women from representing him, salvation does not depend on the sex of the Savior. For acting “in persona Christi” it is required to be a human being (ibid.). From the fact that Jesus has chosen only men for the twelve Apostles does not follow that “he wanted this tradition continued at different times, under different circumstances and in different cultural environments (ibid.: 119–120). Paul had affirmed in *Galatians* 3, 26–28: “For all of you are the children of God, through faith, in Christ Jesus, since every one of you that has been baptized has been clothed in Christ. There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female—for you are all one in Christ Jesus.” Holy Scripture, divine revelation asserts the equal dignity, freedom and rights of the Christians. It is the understanding of the Roman Catholic Church that positive divine law that is founded and found in revelation, does not and cannot contradict natural divine law that is embodied according to the Roman Catholic Church in creation and corresponds to the nature of human reason and free will (ibid.:

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

108). The Roman Catholic Church is not yet ready to accept Human Rights as the valid expression of natural divine law. The Roman Catholic Church for the moment being does not stop the discrimination of women by excluding them from the ordained ministry although in recent history she has shown flexibility on the matter. When the bare existence of the Church is threatened, as it was under the Communist dictatorships of the puppet regimes of the former Soviet Union in Eastern Europe after World War II, the Roman Catholic Church was very well capable of adapting to that situation of suppression and persecution. With the consent of the Roman authorities, Catholic bishops had ordained to the ministry not only married men but also a few women.

Felix Maria Davidek (1921–1988) was ordained priest on July 29, 1948, in Brno, former Czechoslovakia. In 1952, he was arrested and sentenced to fourteen years in prison for high treason for his resistance to the restrictions of the Communist regime on the Church. Davidek had organized underground theological studies because he recognized the importance of empowering the future underground priests spiritually and intellectually. On October 29, 1967, he was consecrated a bishop with Vatican approval and started ordaining priests, including married men. Davidek was blessed with intelligence, inner freedom and the free spirit living according to his convictions. He is one of these rare and precious persons with an inquiring mind who dare to live the Christian experience and trust the Holy Spirit. In 1970, he called a synod that was attended by about sixty people, "including various clergy, among them a few bishops and order sisters, and lay people" (Eliasova 1999, 7). Davidek was convinced of the necessity of ordaining women and argued with the letters of Saint Paul and the need of the underground Church. He was further convinced that the service of women for sanctification of the world was needed by mankind as a whole (ibid.: 8). His vision of equal rights for women in the Church is a vision of justice (ibid.). The issue was discussed with considerable controversy at the synod and a vote showed that only half of the people present thought the ordination of women to be the right thing to do (ibid.). Davidek's underground Christian community split over the dispute. A few years later, some women received the diaconate and at least one woman was ordained to the priesthood (ibid.). The Vatican never denied that the ordination had taken place, but after 1989 denied any women ordained the right to perform priestly duties (ibid.).

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

On October 13, 1995, Ludmila Javorová told Georg Motylewicz and Werner Ertel that she had been ordained to priesthood by Davidek (Ertel and Motylewicz 1995). This was the first published account of her ordination to priesthood. Ludmila Javorová served as Davidk's Vicar General being responsible for keeping the diocesan records for posterity. She said that one of the principal reasons for the ordination of women to the ministry was that in women's prisons nuns and other inmates had to die without priestly support or the sacraments. It was also clear to Davidek that women understand women much better than celibate male priests are able to. For the sacrament of reconciliation confidence is essential and women would confide problems to a woman they would not confide to a male pastor (ibid.). Javorová tells her visitors that her male colleagues in office met her with mistrust and never invited her to preside a celebration of the Eucharist. She cannot count on solidarity from her male colleagues, she does not get payment of any kind for her work in the underground Church. Pope John Paul II never answered the letter Ludmila sent him together with the documentation of the life of the underground Church (ibid.). Nevertheless, she is sure of herself and of her vocation to priesthood but she also assesses the fact that her male colleagues internally cannot cope with women priests: The two thousand year old tradition of a male church cannot be changed overnight (ibid.). Ludmila Javorová had found inner peace. After everything she has gone through there was no bitterness in her (Johnson 1998).

There are parallels between Javorová and Florence Tim Oi Li, the first woman Anglican priest who was ordained in Macao during the Second World War (Pongratz-Lippitt 2001). Both grew up in committed Christian families and from a very early age felt their vocation to dedicate their entire lives to God and the Church. "Both were ordained priests in exceptional circumstances, expressly to administer the full sacraments to people who would not otherwise have been able to receive them. And both were ordained by bishops who foresaw the need to ordain women in special circumstances" (ibid.). There are also differences between the cases and lives of Javorová and Florence Tim Oi Li. Since 1968, the Lambeth Conference, the worldwide gathering of Anglican bishops, has been discussing women's ordination in a non-exclusive way and in 1975, Church of England's General Synod took first steps to ordaining women with a vote that there is "no fundamental objection" (Bingham 2015). In 1994, first women priests were ordained and in 2005 Synod begins the process of considering women bishops and on January 26, 2015, the Rev. Libby Lane was consecrated as Bishop of

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

Stockport (ibid.). After almost a century of campaigning for women to hold leading positions in the Church of England, the love and respect of women and the liberating message of Jesus Christ finally succeeded.

Ludmila Javorová's claim that the position of women in the Catholic Church's office depends on her position in a given culture is still valid (Ertel and Motylewicz 1995). We have to bear in mind that there are very differing cultures concerning the equal dignity, freedom and rights of women, men and queer. We find for example the extreme decision of the Latvian Lutheran Church of 2016, where two-thirds of the 337 synod members voted in favor of changing the church constitution and only allowing men to be ordained from now on (Pongratz-Lippitt 2016). This decision sharply contrasts the practice of the Lutheran World Federation (LWF) of a culture of free discussion and institutionalized exchange on the participation of women in the ordained ministry and leadership of the Churches. An example of this reflection process is the gender baseline assessment on the participation of women in the ordained ministry and in leadership functions and decision-making processes in the LWF member churches (Neuenfeldt and Rendon 2016). Information on the situation of women is assessed, theological arguments are exchanged and decisions prepared (ibid.). The Roman Catholic Church evidently lags behind their sisters and brothers of the Reform and still blocks any effort for change in the direction of women participation in the ordained ministry and leadership of the Church. Neuenfeldt and Rendon introduce theological arguments of the Christian faith citing from the LWF Document *Episcopal Ministry within the Apostolicity of the Church—The Lund Declaration 2007*, what constitutes the LWF's communion view on the ordained ministry:

“(36.) Through baptism persons are initiated into the priesthood of Christ and thus into the mission of the church. All the baptized are called to participate in, and share responsibility for, worship (*leitourgia*), witness (*martyria*) and service (*diakonia*). Baptism by itself, however, does not confer an office of ordained ministry in the church. (37.) The ordained public ministry of word and sacrament belongs to God's gift to the church, essential for the church to fulfill its mission. Ordination confers the mandate and authorization to proclaim the word of God publicly and to administer the holy sacraments” (Neuenfeldt and Rendon 2016, 4).

Canon 204 §1 of Canon Law of the Roman Catholic Church assesses that the Christians constitute “the people of God”, yet concerning participation and

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

responsibility for “the mission which God has entrusted to the Church” *Canon Law* of the Roman Catholic Church insists on institutionally discriminating the lay people:

“The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God. For this reason, made sharers in their own way in Christ’s priestly, prophetic, and royal function, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each”^{vii}.

The legal wording of this discrimination says “in accord with the condition proper to each” and Canon 204 §2 says how this discrimination works. The institutional discrimination of the Christian lay faithful from the mission of the Church is based on the exclusion of the lay people from the government of the Church:

“This Church, constituted and organized in this world as a society, subsists in the Catholic Church governed by the successor of Peter and the bishops in communion with him”^{viii}.

The bases of all discrimination follows from Can. 207 §1:

“By divine institution, there are among the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons”^{ix}.

The Lund Declaration of 2007 of the LWF makes it very clear that the ordained public ministry of word and sacrament is a gift of God to the whole church:

“The ordained public ministry of word and sacrament belongs to God’s gift to the church, essential for the church to fulfill its mission” (Neuenfeldt and Rendon 2016, 4).

The Church is made up of all baptized faithful and therefore the ordained public ministry is open for all Christian women, men and queer. All baptized Christians participate and take responsibility for the mission of the Church. The exclusion of lay Christians from the ordained ministry of the Church constitutes the discrimination of the equal dignity of the faithful. Basing the exclusion of lay Christians from the government of the Church on the discrimination of the principle of equality violates a second time the dignity, freedom and equal rights of all faithful women, men and queer.

From the point of view of Christian faith, women, men and queer are not only equal on the basis of their baptism in Christ. The Holy Scripture, the divine institution of the Word

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

of Go'd, clearly shows the equal dignity, freedom and rights of all women, men and queer before they embrace faith in Jesus Christ and are baptized receiving the Holy Spirit. We can see descriptions of the conversion processes leading to confessing the faith in Jesus Christ as the Messiah and Lord repeatedly in the Gospel.

It was a social choice of Paul to accept baptism from Ananias (*Acts 9, 19*). Peter had to learn "that the gift of the Holy Spirit should be poured out on gentiles too" and he baptized the Roman centurion Cornelius and his entire house (*Acts 11, 45-48*). The Ethiopian eunuch asks Philip to receive baptism (*Acts 8, 36*). There is no social choice without freedom and if there is no freedom then there is no dignity. We confess Jesus Christ as the Lord who lived, was crucified and raised to heaven on the basis of the social choice of speech-acts, our faith-sentences and confession-sentences are expressed with dignity and freedom and Christians respect this right to freedom and dignity concerning faith convictions and world-views.

All women, men and queer who turn to the faith in Jesus Christ confess Jesus Christ as a social choice, as a realization of their dignity, freedom and right to believe. Since Go'd calls all women, men and queer to believe in Jesus Christ as the Lord, all women, men and queer are equal in dignity, freedom and rights to make their social choices. Call this equality of dignity, freedom and rights divine natural law and call the Scriptures divine positive law you will not find in the Holy Scriptures a violation of Go'd's justice and mercy.

Who is man to discriminate who is called by Go'd to justice and given Her mercy?

Emmy Silvius, an Australian Catholic woman, documents the claims for justice in the institutions of the Roman Catholic Church:

"In Germany 1.8 million Catholics signed a petition in December 1995 asking that ordination be open to married people and women, that sexuality is celebrated as a gift, that the laity participate in the selection of bishops and that married people be consulted and included in teachings about sexual morality. Shortly after, five hundred thousand Austrian Catholics added their signatures to the petition. In that same period Archbishop Maurice Couture of Quebec promised to take the results of a clergy-laity synod asking to reopen the question of women's ordination to Rome" (Silvius 2011). In the USA, there is a growing group of Catholics calling for the full participation of all baptized Catholics in the life of the Church. They seek women's full inclusion at

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

every level of decision making in the church from Rome to the local parish (ibid.). These Catholics keep the discussion open and realize their duty to express what they believe as Jesus has taught; they take up the challenge to create an environment for honest exchange “where the truth can be spoken in love” and establish “a Catholic culture where questions about the participation of women are acceptable and even welcomed” (ibid.).

It is true; there are numerous Catholic reform movements at national and international level. These movements lack the support of the vast majority of the priests, the bishops and of the pope that is of the men who exercise the power in the Church. Lay women, men and queer “want their experience to be heard, honored, integrated and absorbed; they want their church to be affirming to all and welcoming to all those currently excluded” (ibid.). Looking at the Roman Catholic Church in this world, we have to say that we find reform movements calling for equal dignity, freedom and rights of women, men and queer in the Roman Catholic Church predominantly in the rich countries of the Western liberal democracies and not in the poor countries of Latin and Central America, Africa and Asia. There are few Indian Catholic women who claim from their priests and bishops a process of listening that is not condemnatory or dictatorial. The gender gap on justice is global and we have to take into consideration the situation of Catholic women, men and queer from a global perspective. The question of justice in the Roman Catholic Church is linked to the question of justice in the whole world. In poor countries, where women rarely have access to a college or university education and are not intellectually prepared, empowered and motivated to claim their equal dignity, freedom and rights there will hardly be awareness of personal integrity, dignity, freedom and rights. Theologically educated women, men and queer we find increasingly in the rich countries. They are empowered to claim “a development of more adequate theology that speaks to matters of sex and sexuality, open and honest dialogue, wherein disagreement should not be feared. They want a church that looks for genuine healing and not just sustenance, a church that will look for remedies. And they want a spirituality that is reflected in rituals and celebrations that encourage and celebrate life while specifically addressing the stresses and strains of modern living” (ibid.). What about women, men and queer living in poor countries?

The Catholic Church is called to institute a culture of openness and love and respect for the equal dignity, liberty and rights of all members, poor and rich. She not only has

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

the obligation to stop excluding women from the ordained ministry, it is the obligation of the Catholic Church to incessantly and tirelessly work for stopping any discrimination of women in society and in the Church all over the world (Köck 2018, 120).

The Code of Canon Law of 1983 presents an order that is “far from the legal values characteristic for modern society” (ibid.: 126). We remember that the modern state under the rule of law—as designed for example by Rousseau in the eighteenth century—gradually was developed in the nineteenth century and that the State under the rule of Human Rights law is a very young practice of humanity (Leher 2018, 91–97). This is no excuse that the Roman Catholic Church does not accept the Human Rights of the UDHR and does not abide by the rule of Human Rights law (Köck 2018, 120). Concerning Church government, the Roman Catholic Church thus violates the right to freely take part in the decision-shaping and decision-making in the Church. This concerns a process that would respect the equal dignity, freedom and rights of all Catholics choosing office-holders, and the participation in legislative and administrative responsibilities and offices (ibid.). The Roman Catholic Church is very much obsessed by the power question and misses the growing frustration and resignation of millions of Catholics who turn away from the institution of the Roman Catholic Church as an absolute monarchy that does not care to respect the Human Rights of their women, men and queer. Her autocratic structures of absolutist government are incapable of preserving the common good of her members who consequently challenge the legitimacy of this monarchic government and in growing numbers turn away from the Church as institution.

The Roman Catholic hierarchy and the Pope claim the exclusive right to govern the Church to the exclusion of all others and refusing accountability to anybody (ibid.: 121).

The Code of Canon Law speaks on the supreme authority of the Church in Canon 331 (John Paul II 1983):

“The bishop of the Roman Church, in whom continues the office given by the Lord uniquely to Peter, the first of the Apostles, and to be transmitted to his successors, is the head of the college of bishops, the Vicar of Christ, and the pastor of the universal Church on earth. By virtue of his office he possesses supreme, full, immediate, and universal ordinary power in the Church, which he is always able to exercise freely”.

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

When a Jewish lawyer questions Jesus about the law of the Spirit, about justice and the hope for eternal life and cosmic salvation (*Luke* 10, 25) Jesus asks the lawyer: "What is written in the Law" and what is your interpretation of it? (*Luke* 10, 26). The lawyer answers with *Deuteronomy* 6, 5 and *Leviticus* 19, 18: "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself" (*Luke* 10, 27). Jesus assesses the answer of the lawyer: "You have answered right, do this and life is yours" (*Luke* 10, 26). *Luke* makes Jesus narrate to the lawyer the parable of the Good Samaritan to make him understand that God wants mercy and not a legal definition of "the neighbor" (*Luke* 10, 29–37). Jesus Christ's Great commandment is love and not discrimination of women, men and queer. The pope and the bishops are bound to observe the commandment of love realizing a good governance and not discrimination by absolutist power. Facing this absolutist conception of power in the Roman Church, we have to ask how the power in the Church should be adequately exercised (Köck 2018, 122). Acknowledged principles of the social doctrine of the Church like solidarity in reality do not delegate and respect the decision-making processes at the local diocesan level of the Church. There are no independent courts in the Church that would resolve disputes between the lower and the higher level of Church and the centralist regime has the last word in any case (*ibid.*). In the Roman Catholic Church all legislative, administrative and judicial powers are concentrated in one person, namely the pope and it is the pope who delegates some of his powers to the bishops (*ibid.*: 123). In order to ensure that Human Rights are not violated in the internal affairs of the Church and possible violations or infringements are investigated, the Roman Catholic Church would need independent courts. They would have to be empowered to review all legislative and administrative acts of Church authorities but it is clear for the moment that the Church is far from recognizing all Human Rights (*ibid.*).

This lack of recognition of the rule of Human Rights law also violates the rights of the Catholic women, men and queer to juridical rights within the Church as the right to fair proceedings and to a fair process (*ibid.*). No Catholic is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established within the Church. "Proceedings within the Church do not fulfil any of the criteria for a fair trial" (*ibid.*: 124). The courts set up by canon law at the diocesan and the universal level do not assure the rule of law because "the pope may change or replace them at any time at his will with special tribunals and with special rules" (*ibid.*).

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

The parties in a Church trial are not permitted the principle of orality, they are not permitted “to submit their position in an unconstrained manner, to examine witnesses, to instantly react to any new aspect that might be brought into play and to remove any misunderstandings that may arise” (ibid.). The principle of directness is not granted that is the very judges who hold the hearings are not the judges who decide the case and therefore the principle of the free appraisal of evidence is also violated because only those judges who have held the hearings are able to obtain a comprehensive view of the case (ibid.: 125).

The reaction of the official Church to the numerous Catholic reform movements, national and international that have been encouraged by the Second Vatican Council has been altogether negative (ibid.). I agree very much with Heribert Franz Köck’s wise judgment: “We must not be deceived or, worse, deceive ourselves” that the Codex of Canon law will be revised in the near future. There is no pope who would promote with the help of his Roman Curia the rule of Human Rights law “covering the basic institutional and procedural aspects of the Church” (ibid.: 126–127). For the moment, the hierarchical power players of the Catholic Church, that is the priests, bishops and the pope, have ensured to be able to reproduce their discriminating system of government by appointing office holders that consent and willingly continue to maintain the unjust system. One day, we shall overcome and the priests and bishops will convert to a faith in Jesus Christ who loves all women, men and queer on the basis of their equal dignity, freedom and rights. How long this conversion process to this social choice for realizing equal dignity for all will take and if we shall see the realization of this process at all we do not know.

The faith in Jesus Christ, that is the faith in the message and deeds of Jesus who died at the cross and was risen by Go’d, is a free social choice of the individual that is confronted with the Gospel that calls for effective participation of the whole of Go’d’s people in the construction of the Reign of Go’d. The rule of Human Rights law is legitimate and practicable within the Roman Catholic Church and constitutes the best way of ensuring the effective participation of the whole of Go’d’s people in the realization of the Reign of Go’d on this earth (ibid.: 123).

If there are no individual women, men and queer confessing their faith in the life, death and resurrection of Jesus Christ, then there is no community of Christians. If no woman, man and queer talks of her or his Christian faith and if there are no confession-

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

sentences, faith-sentences and speech-acts assessing this faith, then there will be no groups of Christian women, men and queer who will start organizing their Christian way of life. If there are no celebrations of the Christian faith of groups of women, men and queer, then there is no community of Christians.

There have been speech-acts of faith-sentences on Jesus Christ over the last two thousand years. There are still faith-sentences on Jesus Christ performed around the world today. Faith-sentences and sentences on world-views in general follow the same rules concerning the frequency of their use as any sentences. Two thousand years ago, the use of faith-sentences with the expressions Jesus Christ was relatively new. Dignity, freedom, equality and rights are relatively new words in the contemporary use of human languages. It does make sense to encourage women, men and queer to use these new words in their speech-acts, because the frequent use of these words is responsible for a lasting realization over a long period. A high frequency of use guarantees sustainability of the words and concepts (Pagel et al. 2013). Scientists consider the words “Thou, I, Not, That, We, To give, Who, This, What, Man or Male, Ye, Old, Mother, To hear, Hand, Fire, To pull, Black, To flow, Bark, Ashes, To spit, Worm” (*ibid.*: 8474) as “ultraconserved” words that evolved from a common ancestor, an ancient Eurasiatic “linguistic superfamily 15,000 y ago” (*ibid.*: 8471). Most lexical items have short linguistic half-lives of just a few thousand years (*ibid.*). We are allowed to consider the words “Go’d” and “Jesus Christ” as lexical items and they have been used for a few thousand years and, if we want them to continue to be used, we have to use them and encourage the use of these words.

No sentence, no word, no state of affairs has in itself the coercive power of being used. The social realization of speech-acts, just as for example the social realization of living conditions that are worth being called human, is the result of the social choice of women, men and queer to take the word. Amartya Sen is right insisting, that we have to assess issues of justice and equality of freedom on the basis of “assessments of social realizations, that is, on what actually happens” (Sen 2009, 410) and the same is true concerning speech-acts with faith-sentences and world-views in general.

The speech-act is a social realization of an interaction of a speaker and at least one listener. The performance of a speech-act needs at least two persons, one who speaks and at least one other person who listens. It is a social choice to take the word and start speaking. However, it is also a social choice to decide to listen to the speaker.

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

The performance of a speech-act needs at least two social choices from at least two persons.

It is my interest to speak of my Christian faith, it is my interest to use Christian faith-sentences and confession-sentences and prepare for speech-acts. Speech-acts involve at least two persons and I have the interest to investigate speech-acts as a social realization of dignity. If I claim the social realization of dignity by speech-acts, I have to show how this claim to validity of a speech-act as a social realization of dignity fulfills the validity condition of this claim. The validity condition to a claim to validity of a social realization of dignity consists in the social realization of the rules that describe the use of the concept dignity. These rules I want to take from the UDHR: Dignity is the equality of freedom, liberty and rights of all women, men and queer. If I want to discuss the social realization of dignity, I have to look at the social realization of this rule and at the social realization of the rights that are inseparably linked to dignity by the UDHR. The social realization of dignity is an ongoing process and struggle that requires tireless work and the realizing energies of all women, men and queer. It is also my interest that the Roman Catholic Church joins the struggle for realizing the social choices of dignity by her millions of women, men and queer Christians. We must not forget that the social realization of dignity with speech-acts not only realizes the psycho-social integrity and dignity of the persons participating in the speech-acts, but also contributes to the maintenance, that is to say to the integrity, of the social setting, the polity of Human Rights. Being able to assess in the speech-acts that investigate faith-sentences and worldviews the fulfillment of the validity condition "dignity of the participating persons" is a necessary element of the social realization of dignity. Therefore, the social realization of the way of life of a Christian is inseparably linked to the social realization of dignity.

I am not claiming that dignity is realized on earth when all these Human Rights are implemented into national legislations. I am not claiming that the speech-act of at least two persons aims at realizing this rule of Human Rights law on earth. I only claim that the social realization of dignity with a speech-act of at least two persons primarily concerns the two or more persons performing the speech-act. Yes, I am convinced that the social realization of dignity by two persons speaking to each other is an elementary fulfillment of life.

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

We have to be clear about the fact that the realization of human dignity and Human Rights in the Roman Catholic Church was not on the official agenda of the Second Vatican Council and is still not part of the official agenda of the Roman Catholic Church and of the general culture within the Church. It is true, elements of liberty and freedom entered the texts of the Council and were approved and proclaimed by Pope Paul VI. Nevertheless, the Roman Catholic Church remained a monarchic institution without a constitution of basic rights. She is not ruled under the law of a Constitution of Human Rights with equal liberties, rights and dignity for all Catholic women, men and queer. The realization of Human Rights as the validity condition to the claim to validity of working for peace, justice and unity cannot yet be assessed for the Roman Catholic Church. The Church's hierarchy of priests, bishops and the pope but also a large part of her official teachers and therefore to many women, men and queer Catholic Christians who confess the faith in the teachings and deeds, the death and resurrection of Jesus Christ stick to the dualistic worldview of worldly affairs and the affairs of the Roman Catholic Church.

I want to make Human Rights a validity condition of claiming policies in my civil, my religious community in my state and in the international community. I claim Human Rights as a validity condition for my policy claims as a matter of my liberty and dignity and I want other women, men or queer to want to claim Human Rights a validity condition of their personal policies. In a liberal Western democracy under the rule of Human Rights law, I have to convince these men, women and queer to claim Human Rights and to claim Human Rights as the validity condition to their claims. A convincing argument may run as follows: It is in your very interest, if you claim Human Rights as the validity condition to claims in your social surroundings. It is very important to demonstrate empirically that men and women with this kind of validity condition are better off in their communities, societies and states than men and women who do not enjoy the rule of Human Rights law (Leher 2018, 110). Amartya Sen and others were, for example, able to demonstrate the fact that democracy is an effective remedy to prevent the crisis of hunger (ibid.: 110).

If women, men and queer are concerned about their liberty and dignity, if they are concerned about a life within conditions of the rule of Human Rights law, they are called to claim health and dignity for their lives and enter a discourse with the validity conditions of their claim that is the rule of Human Rights law. These validity conditions

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

are discussed within the bio-psychical, social, economic, cultural and spiritual elements, facts and circumstances that make up and describe the claim (ibid.: 109). What about the agency to turn from a standpoint of relative well-being to the needs of others and start to help? The engagement of theories of justice with social choice certainly is able to improve the social conditions of women, men and queer. Amartya Sen wants to continue to believe in the general pursuit of justice by women, men and queer. He wants to base his theory of justice and the whole family of theories of justice on common human nature on our feelings, concerns and mental abilities (Sen 2009, 414). He is right, “we could have been creatures incapable of sympathy, unmoved by the pain and humiliation of others, uncaring of freedom, and—no less significant—unable to reason, argue, disagree and concur” (ibid.: 414–415).

Since the nineteenth century, theories of justice are inseparably involved with the concepts of freedom, reason, self-consciousness and the recognition of the dignity of other persons. Hegel's *Philosophy of Right* is the most systematic effort of connecting these ideas and their application to social and political reality of Western philosophy (Duquette 2010). The person is the bearer or holder of individual rights; but Hegel did not only treat the recognition of the objective laws and institutions of the state by the individual personal self-consciousness, freedom and will. In the *Phenomenology of the Spirit*, the first part of his system of science from 1807, he works out his philosophical system reflecting on the absolute spirit of absolute self-consciousness as the absolute freedom that recognizes itself in the dialectical movement of the mind that negates the cultural forms of the Christian faith as constructions of its self-consciousness.

Hegel's critique of the Christian religion and faith as a valid but imperfect expression of the self-conscious spirit that would be capable of recognizing and identifying itself as the absolute spirit of absolute freedom, needs an answer from the Christian theologians. To my knowledge, the only theologian who collaborated in the commissions of the Second Vatican Council and who had studied Hegel was Karl Rahner. In the academic year running from the fall of 1934 to the summer of 1935, Rahner attended Martin Heidegger's seminars on the *Phenomenology of the Spirit* of Hegel, on the *Monadology* by Leibniz and on Kant's *Critique of Pure Reason* at the University of Freiburg (Lotz 1985, 26–27). In January of 1987, I asked the director of the Karl Rahner Archive in Innsbruck, Walter Kern, if there were any notes in the archive that Rahner had taken in his seminars with Heidegger. I was convinced that

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

Rahner's *Foundations of Christian Faith* (Rahner 1984) could not hide their inspiration by the *Phenomenology of the Spirit* of Georg Wilhelm Friedrich Hegel and I wanted to find some evidence of Rahner's study of Hegel. On January 9, 1987, Walter Kern handed me the photocopies from an autograph of twenty-five pages from Rahner, asking me not to copy, not to pass on and not to publish the text. I do not know why this autograph was not included in the complete edition of Rahner's works that was finished in 2018. The autograph is titled "Hegel Phänomenologie" and Rahner's notes follow the table of contents of the *Phenomenology of the Spirit* (Hegel 1952). Rahner starts his notes with the *Preface* on the epistemology of science, he continues with the parts *Introduction*, *Consciousness*, *Self-consciousness* and *Reason*. He takes notes on *Observing Reason* but does not any more treat the *Realization of the reasonable Self-consciousness by itself* and the following parts. The important chapters on *The Spirit* and on *The Religion* are not treated any more in the Rahner's notes. I do not think that Walter Kern was handing me over the incomplete autograph of Rahner. I rather suppose that Heidegger ended the study of the *Phenomenology of the Spirit* in his seminary at this point for some reason. Did Rahner go on studying the text by himself until the end of the *Phenomenology of the Spirit*? I do not know.

For Hegel, the problem of religion consists in the fact that religion represents the spirit for the subject but does not yet recognize the spirit as spirit that is conscious of itself as spirit that is as a concept of the self-consciousness of the subject (Hegel 1952, 489). According to Hegel, self-consciousness is a function of reason and the spirit is a function of reason too, so to say the self-consciousness of reason as reason and spirit. There are many forms in history of the consciousness of the spirit as spirit and their representations make up the universe of religions (ibid.: 481). Hegel identifies the self-consciousness of reason as spirit as "faith of the world" that is as the general self-consciousness of the faith-community (ibid.: 532). The self-consciousness of the faith-community is capable of some reasoning but not capable of recognizing one's faith as a concept of the self-consciousness of reason. According to Hegel's reconstruction of the philosophy of religion, the self-conscious Christian subject is not capable of recognizing the spirit as a concept of the self-conscious conceptualizing mind. According to Hegel the Christian subject does not talk to the Christian community with the agency of the spirit that is conscious of itself as self-consciousness of reason as conceptualizing reasoning that is spirit. In 1979, that is three years after the publication of the "Foundations of Christian Faith", Hans Georg Gadamer (Gadamer 1979) frees

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

the Hegelian dialectics of questions and answers form the self-isolation of the self-consciousness of the individual and develops the unity of dialogue and dialectics (ibid.: 52). The dialogue of individuals constructs, with the help of a hermeneutics of questions and answers, a community of communicative agencies that gives the individuals a chance to become subjects of history (ibid.).

Hegel's concepts like consciousness, self-consciousness, freedom, spirit, etc. are expressions of language and elements of sentences written by Hegel. Today we understand the explicit self-awareness of speaking or the simply the agency to speak what the case is and actually realizing this agency and doing together things with words as speech-acts. Today we speak of dialogue and discourse constructed by speech-acts. Discourse, the social realization of a speech-act, is based on the agency of free speech that is realized as a social choice that is on a free decision to take the word. Yes, concepts or ideas like consciousness, self-consciousness, self-consciousness as freedom, self-consciousness of the subject as spirit, are concepts of thinking. We learned in the twentieth century to understand that the sentences and significant propositions are the logical pictures of thoughts and thinking. It is true, the picture is a fact (*Tractatus* 2.141). This proposition follows Wittgenstein's insight that "We make to ourselves pictures of facts" (*Tractatus* 2.1). Our picture making uses language. In order to think we need to use language. Thinking about thinking and doing philosophy is philosophy of language. A speech-act needs at least two persons, a speaker and a listener. The equal dignity, freedom and rights of the speaker and the listener are rules that speakers and listeners are invited to comply with their validity conditions in their discourse in order to realize their dignity. The investigation of the social realization of dignity in a discourse is part of the discourse that identifies the claims, the claims to validity, the validity condition, the social range of the validity condition and the fulfilment of the validity condition. I consider speech-acts therefore as social realizations of dignity with the help of sentences. There are no privileged sentences, the participants of a discourse investigate the claims of the sentences, the claims to validity, the validity condition its social range and the fulfilment of the validity condition. Sentences speak of what is the case; they show what the case is and say and claim that what the case is, is the case. Sentences speak of worldviews, of faiths, beliefs, convictions, feelings, concepts, theories or simply of what is the case. Wittgenstein says in *Tractatus* 1: "The world is all that is the case" (Wittgenstein 1922). I agree with all my heart and spirit with Wittgenstein *Tractatus* 6. 44: "Not how the world is, is the mystical, but that it is"

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

(ibid.). Not how women, men and queer believe secures their dignity, but that they express their beliefs is part of the social realization of their dignity. After having assessed my integrity, I take delight in meditating with my heart and spirit on the fact that the world is.

2. A Sign of our times: Human Rights as validity condition of Christian faith claims

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2. A Sign of our times: Human Rights as validity condition of Christian faith claims

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Notes

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3. Speech-acts and social choices of realizing dignity

I call speech-acts interactions between speakers and listeners. Sometimes speech-acts can also be described as a performance of language games. Usually we learn language games by learning how to use words and expressions in order to make ourselves understood and to understand others. Austin analyzed how we do things with words and spoke of speech-acts. The social realization of dignity can be understood as a certain kind of language game. It is a game about claims, about identifying claims, and about assessing the validity condition of the dignity of the players. The speakers and listeners who perform the speech-acts are themselves called to assess their dignity in the game.

The social realization of the dignity of the players, that is of the speakers and listeners with their alternating turns of speaking and listening, has to do with the realization of the equal liberty, freedom and rights of the performing players. The players are called to play by the rule that there are no privileged players, and that there are no privileged sentences. After having listened to the speaker, the listener usually takes the word and the speaker turns to listening. The speaker enjoys her dignity of free speech and being listened to, and the listener realizes her dignity by freely and consciously restraining from speaking and listens until she takes the word herself and enjoys the social choice of the other person who now takes the listening part in the speech-act. Jean-Jacques Rousseau (1712–1778) had already paid attention to the importance of the conjunction of the terms “dignity”, “equal freedom and rights” for a functioning democracy. Obeying oneself Rousseau considers to be the ultimate description of freedom (Leher 2018, 146). Giving me the law to listen, or giving me the law to enter a discourse accepting the rules of a speech-act that realizes the dignity of the discourse partners also constitutes the realization of my freedom. My social choice to realize the freedom of speech of my discourse partner is a realization of my dignity and the contrary of refusing to realize my autonomy. Autonomy is not the negative liberty not to intervene with the freedom of another person. Autonomy is the social choice of obeying oneself that is the self-legislating citizen who wants the happiness of all and only the free voices of all are capable of realizing democracy as the law giving authority for the common good of the community, society or a state under the rule of law (ibid.: 148).

3. Speech-acts and social choices of realizing dignity

3.1 Listening is a possibility condition of speech-acts

The persons participating in the speech-act perform their social choices of alternatively listening and speaking. This social practice usually does not present much of a difficulty in the language games of speech-acts. It is a more ambitious exercise playing the game of speech-acts following the rules of the equal dignity, freedom and rights of the participants and thus realizing their dignity. The social realization of the dignity of the participants in the speech-acts cannot be taken for granted at all. To grant each other our dignity when we are realizing the series of speech-acts of our daily routines is not a self-evident fact. In our day to day, to perform speech-acts intentionally and deliberately and language games as realizations of our dignity is a rather new game in the history of women, men and queer and their interactions and dealing with each other. It is obvious that the performance of language games that constitute social choices of realizing our dignity are not self-evident, they do not go without saying. This is true on the personal level and concerns everybody. With the sentences I am writing I am preparing to play the language game of realizing equal dignity, freedom and rights. I am not yet playing the game.

The persons I am listening to are not able to hear my sentences and therefore are not able to address the word to me. For the moment I am listening and learning, I am preparing for the social realization of dignity in discourse with a series of speech-acts. I am conscious of the fact that I am not realizing speech-acts by writing these sentences. Nevertheless, I am convinced that I am following the way of coherence that leads to the language game of discourse and speech-acts. I am sticking to the sentence as the logical picture of my thoughts, feelings and dreams. I am aware of the fact that I am speaking, that I am using language to express, describe and communicate to myself what we call self-consciousness.

The expression self-consciousness is part of language and without using language there is no expression of consciousness. Without speaking there is no awareness of anything. I need language in order to think, to feel and to dream. I need the agency of speaking in order to assure my integrity that is in order to say that I am ok. I need language and the community of speakers in order to be able to tell my body to assess my integrity that is my physical, psychic, social, economic, cultural and spiritual well-being. I need language to assess the lack of my integrity, to claim my integrity and to communicate that I am not ok. All philosophy is critique of language in the sense that

3. Speech-acts and social choices of realizing dignity

philosophy is aware of using language and philosophizing is equivalent to working on the use of language by speakers and clearing, investigating, examining and looking at sentences. Philosophizing is tiring oneself out with work on the use of language and expressions, with the assessment of the a priori of the sense of sentences and the functions of language games. I am preparing to play the language game of speech-acts and the social realization of dignity by speaking and listening.

Learning well to realize my social choice to listen in the speech-acts is a discipline of the art of living that requires sustaining practice. Nobody would dispute the importance of peaceful mutual interaction and considerate communications for the well-being of the individuals and their common good. One could call solidarity the realization of equal participation possibilities for the individuals in society aiming at an inclusive society that sustains the common good as well as the well-being of everybody. It is a matter of fact that women, men and queer are capable of the most brutal atrocities and destructive, violent, and aggressive behavior as they are capable of realizing empathy and selfless love. The rule of Human Rights law was proclaimed in order to stop war and work for justice and peace. The Universal Declaration of Human Rights (UDHR) not only addresses states, although the signatories of the Declaration are representatives of states. In article 29, the UDHR mentions the private individual's obligation to respect human rights: "Everyone has duties to the community in which alone the free and full development of his personality is possible." Rousseau's dream of the active participation of the individual in constructing the rule of law by realizing social choices that sustain the equal dignity, freedom and rights of all citizens has come true with the individual becoming the subject of international law.

In 2019, it is a fact too, that millions of individuals invest all their resources and energies to maximize profit on the markets of a capitalist world order in a way that seems to contradict Human Rights. There is no doubt, the UDHR permits private ownership of the means of production and contractual labor but Human Rights call for the realization of the equal dignity, freedom and rights for all and not for a tiny elite of privileged billionaires. It looks like they exploit the Human Rights discourse across the globe for their only means to assert hegemony and gain access to world markets. The emancipatory potential of Human Rights for capitalism is not exploited and developed in the same way as capitalism's potential for profit making in global markets according to neoliberal discourse in the name of competitiveness (Kabasakal Arat 2008, 929).

3. Speech-acts and social choices of realizing dignity

Does the International Bill of Rights—that is the Universal Declaration of Human Rights (UDHR); the International Covenant of Economic, Social and Cultural Rights (ICESCR); and the International Covenant of Civil and Political Rights (ICCPR) — indeed privilege only Western style liberal democracy (ibid.: 926)? Is the fulfillment of human rights possible under a liberal social democratic regime? Is a liberal social democracy the only social system that can actually protect the full range of human rights?

Indeed, the liberal democratic states of the industrialized countries became welfare states that have been “relatively more successful in realizing several social and economic rights for large segments of their population, and they achieved this without curtailing civil rights and political freedoms as done in state-socialist regimes” (ibid.). At the same time, we observe within the constitutional framework of the liberal democratic constitutional state a painful discrimination concerning the participation of the individual in the political process. Lobbying is unaffordable for the simple individual and really does not constitute a democratic means of influence (ibid.: 927). It is difficult to imagine changing the economic disparities when only considering the legal provisions and not the effective realization of equal opportunity. The middle class in North America and Europe suffers a feeling of insecurity and the loss of economic stability. If there is this connection between the personal feeling of security and the positive effect of this feeling on the economy, North America and Europe will soon experience economic troubles. If people personally feel secure and safe they do not feel the need for defense strategies, the need to raise military expenditures, to close borders on refugees and to build border walls. If people are not empowered to assess the risks of their lives in a right way, fear of aggression will grow and lead to more aggression and insecurity. A policy of communication is an integral part of the politics of security, as is the information according to the facts by a free and responsible press, mass media and social media. Yet it is a sad reality that equal and meaningful participation by the expansion of citizenship and electoral attention for many individuals still remains closed in our Western democracies and welfare programs seem to generate passive dependency (ibid.: 928). I do strongly agree with the claim to explore the emancipatory potential of Human Rights to empower every individual on this earth claiming the centrality of equality in dignity and anti-discrimination principles in the struggle for the rule of Human Rights law (ibid.: 931).

3. Speech-acts and social choices of realizing dignity

In 2010 Thomas Pegram claimed that national human rights institutions (NHRI) are no longer the exclusive preserve of liberal democratic regimes but that a powerful international process of diffusion is at work that includes a wide range of political systems. The modes of diffusion, that is coercion, acculturation and persuasion lead to compliance, conformity and habituation: “A striking phenomenon of recent years is the spread of national human rights institutions far beyond liberal democratic jurisdictions. Mandated to protect and promote citizens’ human rights, national human rights institutions – such as the classical ombudsman, the human rights commission, the human rights ombudsman, or specialized institutions -, are established in countries across the globe, and in a wide range of political systems. The implantation of national human rights institutions in regions as diverse as Africa, Asia-pacific, Latin America, and the Middle East contributes to a contemporary trend toward the diffusion of constitutional innovations across international boundaries and political systems with unpredictable consequences” (Pegram 2010, 729–730).

Pegram assesses a contagion logic in the sense that one instance of establishment appears to increase the probability of another such occurrence within a fairly circumscribed period of time. If there is diffusion, it is important to remember that the historical spread and resulting structural configuration of national human rights institutions arose from the interaction between local political conditions and the international social system (ibid.: 731). The local is important, the single queer, man and woman who claim are basic to a human rights policy of politics and an institutional polity. Historically we can say that international organizations like the United Nations have played a crucial role in creating and strengthening national human rights institutions. They used four mechanisms: standard setting, capacity building, network facilitating, and membership granting (ibid.: 739). It is important to document the important work of individual NHRI advocates just as the fact that in 2007 at the transnational level, the Network of African National Human Rights Institutions was created and that the Asia Pacific Forum APF is one of the most sophisticated NHRI (ibid.: 740–743). NHRI diffusion continues through a range of platforms, from international and regional governmental institutions, to international financial institutions and nongovernmental entities (ibid.: 759). Coercion, persuasion and acculturation contributed to the fact that the NHRI cannot be considered any more a Western democratic phenomenon (ibid.: 760).

3. Speech-acts and social choices of realizing dignity

Writing as a European academic who comfortably lives in a Western democracy, I am thankful for the sacrifices of the Allied soldiers, who forced the Nazi dictatorship to surrender and taught my country to live by the rule of law of a liberal democracy. My central European cultural social context appears in my writing and I am constantly generating this context as a speaker and listener in my daily speech-acts. When I am interacting with the cultural and social context of my discourse partners, we change and modify our social context, generate new cultural elements, and pictures of reality. Apparently, every form of communication carries more informational baggage than any of its originators realizes. Content that is not realized, unconsciously generates contexts. All kind of not intentioned excess content contributes to generating frustrating misunderstandings. Misunderstandings do not tell us that understanding is impossible. They tell us that there is lot of information in a sentence of which the speaker of the sentence was not aware while speaking. Culture is a wide land that is inhabited by all possible uses of an expression. Culture is a friendly host to all inventions of new words and their changing uses.

It helps to cope with misunderstandings and understanding alike to get clarity about one's cultural and social ways of doing things with words. Therefore, I want to ask myself what is the art of listening about. The art of listening needs self-assuring exercise and trust in one's capacity to listen. I have to have confidence and trust in my listening experiences and assess that listening does not harm my personal integrity. I have to be aware of my possible suffering while listening, my joy or my excitement. This kind of awareness of my feelings guarantees that my integrity does not get hurt when participating in speech-acts. Although the social realization of dignity with speech-acts enhances my integrity, I have to assess my integrity before entering a series of speech-acts. If it is impossible for me to assess that I am ok, it is legitimate and good to ask for help. It is not good in this kind of situation to pretend that everything is ok and go on with business as usual. It is especially clear that listening in speech-acts is an agency that presupposes integrity. Listening is an art of living; it is not a strategy of exploitation. Listening belongs to the art of relating to the other. Listening does not compensate for the lack of mutually relating and creating intimacy. Listening is based on an independent social choice. Surviving emotionally by dependence is a pathological mechanism and indebted thankfulness is not free.

3. Speech-acts and social choices of realizing dignity

Learning to listen is part of my preparation for realizing speech-acts of dignity. The agency of listening serves in the speech-acts to hear what the case is and to identify the claims of the speaker, to discuss the validity condition of the claims and to assess the social range of the claim to validity. All too often, listening to others induces in me the tempting expectation that listening makes up for suffered losses. In these cases, I am actually not listening any more to the other but to the suggestions of my unconscious associations. In order to become listener again, I have to say good-by to the losses that I have suffered before going on with listening. This exercise takes a couple of moments of pain that accompany my memories of past losses. This exercise serves as medicine to end the emotional confusion of mixing the past and the present. Getting aware while listening, that I am about to lose my balance of empathy and self-consciousness again is an important agency. This assessment needs a lot of exercise and permanent discipline. The respect of the different world and special history of the discourse partner is a possibility condition for realizing the dignity of all discourse partners, of the listeners as well as of the speakers.

I learned from Margarete Mitscherlich-Nielsen (2002) that accepting the challenge and doing the remembering, mourning and saying good-by to my losses remains a lifelong exercise. To say good-by to losses, small or big, is a lifelong process that one has to manage until the moments of the last good-by. Nevertheless, the North European academic Mitscherlich-Nielson is right to claim that the sufferings in our social and cultural contexts are ridiculous compared with the real sufferings of millions of women, men and queer in this world who are condemned to living in inhumane, sickening and deadly conditions of poverty, violence and suppression (Mitscherlich-Nielson 2002).

The realization of the emancipatory potential of Human Rights, that is the empowerment of every individual on this earth claiming equal dignity, freedom and rights, needs emotional support in order to be effective. The struggle for the rule of Human Rights law needs the resources of the emotional world of the individual. Not only psychology and sociology study emotions but also philosophy and economics learned to deal with emotions in order to enhance their theories. Being aware of the emotions that are part of the language games and speech-acts is a necessary condition for realizing the dignity of the speakers and listeners. Emotions are an important player in the social realization of dignity.

3. Speech-acts and social choices of realizing dignity

I profit from the personal conviction of an economist, an academic expert in behavioral economics and game theory in business studies of interactive decision-making: emotions serve our basic interests, emotions are clever and we need emotions to be successful, cooperative and capable of socially adapting to new challenges for realizing the common good and individual well-being (Winter 2015, 14). Winter uses his knowledge about uncountable empirical studies to underline his credo of the cleverness of emotions. I cannot reproduce the study-designs and do not know if they recruit participants from all social strata or simply include middle class college and university students. Winter refers to an experiment where he found that within a group of young European academics North Europeans would get discriminated significantly less than South Europeans despite the fact that all participants were familiar with stereotypes of international and multicultural interactions (ibid.: 100). Winter himself does not reflect on his white male academic background. Claims of equal dignity of women, men and queer are not part of his reflections; legitimately they are not part of his job.

Winter follows the belief that maximizing profits is an agency of adaptation that aims at positive results for all. The capability to use emotions for optimizing social choices pays off financially by high profits. Knowing how to handle emotions leads to better outcomes in negotiating. My social choices get influenced by financial incentives for doing something specific. Therefore, I have to develop the capability to read the other player's emotions and intentions while playing with him the game of profit. Empathy is the capability to read and imagine the emotional state, intentions and views of another person. Autism is a lack of this empathy to read the mind of the one I am looking at. The agency of empathy is the basis for profitable social choices; it is also the basis to signal profitable signals back to the co-player (ibid.: 55).

Emotions are very much about social success or failure. Profitable decisions are not only based on rational arguments but need the social interactions of emotionally experienced players in order to be made successfully. I need a positive emotion in order to experience a positive emotion. I need empathy for a positive emotion to be able to respond with a positive emotion. In this world-view, emotions can be as important as money in terms of what is perceived as profitable. In addition, emotional behavior is able to maximize the monetary profit. Cooperation is needed for an emotional equilibrium, that is reaching the maximum profit for all, emotional profit

3. Speech-acts and social choices of realizing dignity

included. The claimed reciprocity by the Golden Rule mutually protects the players' interests and balances contrasting emotions like greed and shame. Greed produces anger and fury produces indignation, but if the other shows me generosity, he induces in me shame (ibid.: 64).

Most people are not simply rational and egoist in their social choices. The feeling of getting hurt, the wish for retribution and sanctions for insults, or the deceptions of getting hurt are examples of emotional facts that influence our social choices. It helps the process of evolution, if a group feels collectively and not individually. Social structures, values, solidarity within a society constitute an evolutionary advantage, and are the result of a good selection. Ethnocentrism will disappear, if the cultures of the world—for example by using the internet—, progressively differ less and less in their values and become similar to each other (ibid.: 107). Therefore, globally existing ethnocentrism can be understood as a failed equilibrium. Collective emotions lead the individual's social choices in the right direction for the profit of all who make part of the collectivity. What is the evolutionary advantage of helping others? Helping others empowers my social group (ibid.: 131). A strong social group gives me stronger support than a weak social group. I am protecting my genes by helping others, because their genes are very much the same as mine. Reciprocity is the will to survive. Winter, the son of German Jews, explains the extraordinary economic, scientific and technological success of the state of Israel: Because of one hundred years of fierce existential struggle for survival, the society of Israel gives solidarity and personal sacrifice for the common good top priority in the time of crisis. In less tense and secure situations, the Israelis again turn to the pursuit of individual interests, to competition and personal profit (ibid.: 111).

The Ten Commandments serve Winter as the example to demonstrate what is necessary for collective survival (ibid.: 129). Mutation, that is spontaneous and arbitrary changes of genes, and the selection of good mutations for a population constitute the two elements of Winter's model of evolution. Winter claims that we find the principle to help others in all cultures and religions and even animals help each other (ibid.: 131). What constitutes the motivation for altruistic behavior? Human groups and collectives sanction selfish behavior of individuals with social exclusion. Nobody wants to get excluded by his social group and therefore behaves according to the rules.

3. Speech-acts and social choices of realizing dignity

Religion creates social cohesion and the believers profit from this collective solidarity (ibid.: 138). The Ten Commandments secured the physical existence of the small group of the Jewish people, then of the Christians and Muslims (ibid.). The Ten Commandments not only secure the physical existence of the group, they also secure reproduction and impede the individual to leave the group (ibid.: 139). The first three commandments of the Decalogue (*Exodus* 20, 1-10) insist on monotheism and monotheism only as possibility condition for continued existence and the survival of the people that is in the moral superiority of the Decalogue to all other laws. The following seven commandments ensure something like a social contract forbidding theft, adultery, homicide and lying that is giving false evidence and ensure also mutually good relationships in the family as with neighbors (*Exodus* 20, 11-17). Winter cites the Decalogue according to *Deuteronomy* and not to *Exodus*. He interprets the evolutionary profit for the survival of the people of the fourth Commandment "Honor your father and your mother so that you may live long in the land that Yahweh your God is giving you" (*Exodus* 20, 12). Honoring my parents, I give my children the example that they are supposed to imitate when they are grown up and I need their respect as something like my old-age provision (ibid.: 140).

Winter observes that evolution theory of groups insists on the necessity of adaptive selection of new norms that would react to new living conditions and historic circumstances. It is therefore very important for a group that individuals dare take the risk of ignoring some of the norms and create a mutation of behavior that ultimately will enhance the performance of the whole group (ibid.: 142). Winter understands the Ten Commandments as social rules of universal validity. At the historic starting point of the tradition of the Ten Commandments, their understanding was quite different. Winter interprets the Decalogue after a mutational process of at least two thousand years had considerably changed the original understanding of the laws. The taboo to kill humans that we find in *Exodus* 20,12 and in *Deuteronomy* 5,17 and in many old cultures, does not include the death penalty, blood feud by God or juridical religious authorities, and killing in war (Deuser 2005, 83–94). The Protestant German theologian and philosopher of religion Hermann Deuser indicates two important steps that were preparing the universal understanding of the fifth Commandment "You shall not kill" (*Exodus* 20, 13). One is Jesus' Sermon on the Mount. The first antithesis says: "You have heard how it was said to our ancestors, You shall not kill; and if anyone does kill he must answer for it before the court. But I say this to you, anyone who is angry with

3. Speech-acts and social choices of realizing dignity

a brother will answer for it before the court,” (*Matthew* 5, 21-22). The sixth antithesis says: “You have heard how it was said, You will love your neighbor and hate your enemy. But I say this to you, love your enemies and pray for those who persecute you;” (*Matthew* 5, 43-44). The second step towards banning the death penalty is Martin Luther’s programmatic claim not to kill anybody, even if one would merit to get punished with the death penalty (*ibid.*). Winter is right to interpret the sixth commandment “You shall not commit adultery” as a rule for protecting the family. He is not saying that the protection of the family in *Exodus* 20, 14 does not function by enhancing the mutual fidelity of the couple but protects the right of the man to possess his wife. Only a woman could commit adultery and harm the family of her husband, a man could only commit adultery by violating the right to the possession of a woman by another man (*ibid.*: 95–96). The commandment “You shall not steal” refers to persons rather than to objects. Although objects and animals are included in the commandment, the context of the commandment explains that stealing concerns the robbing of men from other families, the selling of slaves, adultery and the lust of men (*ibid.*: 105). The commandment “You shall not give false evidence against your neighbor” (*Exodus* 20, 16) in the Hebrew Bible relates first to truthfulness in court; the case is false accusation and false testimony. The testimonies were men, because only men had legal capacity (*ibid.*: 114). The Talmud is the product of the Rabbis’ interpretation of the Hebrew Bible. They had to secure the identity, group coherence and normative stability of the Jewish people when living without land and being dispersed all over the world (*ibid.*: 141).

The universal understanding of the second table of the Decalogue as rules for the reciprocal commitment of women and men possessing equal rights and liberty in the sense of the Golden Rule, is of a very recent date in history (*ibid.*: 10). If Winter claims that the Ten Commandments were necessary to secure the survival of the Jewish people we have to say that this survival was founded on the patriarchal structure of society and its suppression of women who were negated equal rights and dignity. For thousands of years women and queer have had to pay with their dignity, freedom and exploitation for the survival of their communities. Therefore, I ask the questions, if this kind of survival is worth this inhumane price, and when will evolution theory take up the challenge to include discrimination of women, men and queer into her research.

3. Speech-acts and social choices of realizing dignity

Love and sexuality are necessary conditions for the continuing genetical existence of humans (Winter 2015, 156). What comes first: love or commitment? Winter claims that love creates the mutual commitment of a couple to altruistic behavior. This commitment is the necessary condition for the upbringing of children (ibid.: 157). Winter does not describe love as a social choice of an individual but rather as a hormonally controlled instinct. What is an instinct? Winter is right when pointing at the biological possibility conditions of love and sexuality. From a point of view of genetic determinism, it is coherent to suppose determinist behavioral instincts; but what about the decision making process of social choices? Are the functions of the brain such as language and speech-acts complicated results of interactions of the individual body with other bodies that allow speaking of choice possibilities that are original generations of the individual's brain? Does the expression "I want to" make sense as a sentence of an individual speaker or do we have to consider this expression as an adaption to genetic, psychic, and social constraints and determinations?

Why do esthetic experience and art unite cognitive and emotional reactions? The oldest flute we found dates back 35,000 years. Cognitive development followed creativity and often surprises enhance understanding, insight and knowledge. Most people shy away from taking risks. Is it really the case that many years of studies signal intellectual talent? Overestimation of one's abilities might indeed constitute a characteristic of women, men and queer. Most people convince themselves of having more capabilities than they actually do. I agree with Winter's advice that it is useful for women, men and queer to accept their tendency to overestimate their capabilities and to work on self-imposed limits concerning concrete situations. The behavioral approach in economics, marketing, or in neuroeconomic behavioral economics leads to a multitude of interesting insights about human behavior. Winter is conscious of the fact that the empirical results of behavioral studies are interpreted in pluralistic ways and that there is a difference between theory and interpretation (ibid.: 279).

Long before the feminist revolution, and long before the first human civilizations, evolution created the physiological differences concerning reproduction that lead to the specific sex of women and men (ibid.: 159–60). Was all this development necessary for the survival of human genes? Do all the cultural, social and emotional developments, behaviors and consequences that resulted from the first necessity for specific sexes mirror the necessity of the survival of the fittest? It is up to science to try

3. Speech-acts and social choices of realizing dignity

to answer these questions and to investigate the evolution of so-called sex-specific differences. My interest consists in identifying contemporary social and cultural structures of discrimination of women, men and queer and trying to contribute to a society that realizes better the equal dignity, liberty and rights of women, men and queer.

3.2 Global gender gaps, dignity, and the Vatican City State in 2019

Globalized markets compete for profit making and capitalism does not principally deny the legitimacy of Human Rights. The emancipatory potential of Human Rights for capitalism is not exploited and developed in the same way as capitalism's potential for profit making (Kabasakal Arat 2008, 929). The influential Indian-American journalist, Fareed Zakaria, one-sidedly defends this market capitalism with arguments. In 2019, we are able to assess an astonishing progress over the last 40 years in the income of the individuals living on this world, income being a simple but important indicator for individual well-being (Zakaria, 2019). We have reason to celebrate "deep and lasting human progress" and at the same time should continue to work for more justice and equality in a changing world (ibid.). The Western working class is getting under pressure and many of those who enjoyed a comfortable status in the United States and in Europe call for xenophobic and protectionist policies. China, India, and Ethiopia adopted more market-friendly policies and polices supported by the Western elites helped them with access to markets; Fareed Zakaria gives credit to the "hodgepodge of politicians and business executives" for this economic success (ibid.). Inequality has declined dramatically on a global perspective and more than one billion people have moved out of extreme poverty since 1990. "In the United States, the gap between black and white high school completions has almost disappeared", the poverty gap between blacks and whites remains distressingly large and the gender gap between wages for man and women has narrowed (ibid.). Yes, child mortality and maternal deaths — that is women dying because of childbirth —, have considerably decreased, undernourishment has fallen dramatically. Nevertheless, 10% of the global population, that is about 770 million people, still live in terrible and inhumane conditions (ibid.). It is true, "after thousands of years of being treated as structurally subordinate, women are now gaining genuine equality", and "no countries allowed same-sex marriage two decades ago, but more than 20 countries do today", yet much remains to be done (ibid.).

3. Speech-acts and social choices of realizing dignity

Zakaria celebrates “deep and lasting human progress” over the last forty years. His indicator is the income of individuals as indicator for individual well-being. Zakaria is not linking this progress to the costs of this progress, costs relating to pollution, costs relating to the effects of damaging the atmosphere, oceans, forests, waterways, biodiversity and biogeochemical cycles. The global society needs these life sustaining Earth systems as the individual needs the cardiovascular system and respiration as life preserving functions. There is no thriving global society without the stable functioning of Earth systems (Griggs 2013, 305). The logic of Zakaria celebrates the progress of one billion people having moved out of extreme poverty since 1990. This logic does not think about the fact that the market-friendly policies of China and India and the help of Western money to access world markets and international trade created an economy that destructs the necessary conditions for this world economy that is the functioning biosphere of the world. I am not an economist and feel free to ask about the utility of bringing 1 billion women, men and queer out of extreme poverty using means that eventually will destroy the conditions of life for the whole 7 billion women, men and queer living on the planet now and for all future generations.

Some gases, that is carbon dioxide (CO₂), methane, nitrous oxide and fluorinated gases, trap the sun's heat in the Earth's atmosphere and stop it from leaking back into space; this man-made effect is called the greenhouse-effect. “CO₂ is the greenhouse gas most commonly produced by human activities and it is responsible for 64% of man-made global warming. Its concentration in the atmosphere is currently 40% higher than it was when industrialization began,” affirms the European Commission (European Commission 2019b). The international community has recognized the need to keep warming below 2°C in order to prevent catastrophic changes in the global environment (ibid.). The outlook for the most vulnerable populations on the earth is not very positive considering that even keeping global temperatures from rising to 2°C, by 2050, at least 570 cities and some 800 million people will be exposed to rising seas and storm surges (Muggah 2019).

If Zakaria celebrates “deep and lasting human progress” over the last forty years, we need to include into the analysis the destructive effects of the man-made global climate change especially on the poor of this world. As the planet heats up, wildfires are increasing, the Antarctic and Greenland ice sheets are melting, the ice losses drive up

3. Speech-acts and social choices of realizing dignity

sea levels around the world, causing dangerous flooding threatening the people who lose their coastal habitats (McGrath 2019).

The International Civil Aviation Organization (ICAO) is aware of the problem that aviation is one of the fastest-growing sources of greenhouse gas emissions, and is ready to enter a process to bring about a reduction of emissions. The European Commission illustrates the catastrophic contribution of airplanes to CO₂ emissions: “Someone flying from London to New York and back generates roughly the same level of emissions as the average person in the EU does by heating their home for a whole year” (European Commission 2019a). In October 2016, the International Civil Aviation Organization (ICAO) agreed on a Resolution for a global market-based measure to address CO₂ emissions from international aviation as of 2021 (ibid.). It is a first step, if the airlines will be required to monitor CO₂ emissions on all international routes by 2021, but it will still take too much time, to effectively cut emissions and stop the global climate change.

I do not dispute Zakaria's claim that inequality has declined dramatically on a global perspective and more than 1 billion people have moved out of extreme poverty since 1990 (Zakaria 2019). Zakaria demonstrates a generalizing willingness, uncritically rewarding the “hodgepodge of politicians and business executives” for this economic success. We have to look at the individual, social and ecologic costs local populations have to suffer in China, India, Africa and many countries. We have to distinguish politicians who work in the interest of the common good from politicians who work for their personal benefit. We have to distinguish honest judges who rule according to the rule of law and corrupted ones who take bribes for favorable, unjust judgements. We have to distinguish politicians and business managers taking and giving bribes and working one-sidedly for the material benefit of the companies from business managers and politicians who at the same time take responsibility for the profit of the companies and for the individual, social and ecologic needs of the people who are effected by their market-friendly policies.

The case of Sterlite copper smelter complex in Thoothukudi, Tamilnadu, India, serves as an example of irresponsible and criminal behavior of managers, politicians and judges that harms the health of tens of thousands of adults and children in South-East India. The case of Sterlite copper plant is also a case of investigative journalism that informed the people what is going on, how the fight for justice was under surveillance

3. Speech-acts and social choices of realizing dignity

by the police and protesting women and men were being killed. The case of Sterlite copper plant also demonstrates the effectiveness of the political fighting of activists and the possibilities of democracies. In May 2019, the woman candidate who was more critical of the practices of the Sterlite copper smelter and the brutal force of the police, finally won elections to the lower house of India's parliament in Delhi, the Lok Sabha. She contributed to the successful stop in Tamil Nadu of the Narendra Modi wave in India (Vasudevan 2019).

Sterlite copper smelter complex in Thoothukudi, Tamilnadu, India, is a unit of Vedanta Limited that is a subsidiary of the London-based multi-national Vedanta Resources Public Limited Company. It was established in Thoothukudi, Tamil Nadu in 1997, after failing to set-up the same in Ratnagiri, Maharashtra in 1992, due to public protests (Jabbar and Jayaprakash 2018). The Tamil Nadu Pollution Control Board (TNPCB) had issued a No Objection Certificate in August 1994. The Union Ministry of Environment & Forests reportedly gave Environmental Clearance to the company in January 1995, even without the requested Environmental Impact Assessment. In 1995, Sterlite Copper got permission to commence construction under the condition that the plant should be constructed twenty-five kilometres away from the Gulf of Mannar, in consideration of the ecological sensitivity of the biosphere reserve. In violation of that condition the plant was constructed within fourteen kilometres of the Gulf of Mannar and in October 1996 it began operations. "The failure to regulate and monitor the use of various toxic chemicals and metals at the plant soon led to contamination of air, soil and water sources in and around the plant. Incidents of toxic gas releases were reported as early as May, July and August 1997" (ibid.). In 2010 and in 2013, the Chennai High Court ordered the closure of the plant due to the violation of rules for polluting the environment. However, the Supreme Court lifted the verdict. The company was permitted to produce 70,000 tonnes of anode copper per annum but actually manufactured 175,242 tonnes in 2004 and exceeded more than 300,000 tonnes in 2018. At that time, the people of the land intensively demanded the closure of the company, due to high pollution that induced breathlessness, burning sensation in eyes and nose, cancer cases and respiratory issues. The entire community stood up against the firm and demanded its closure. State agencies, the state government of Tamilnadu, the district administration, and the police helped Vedanta multinationals crush the protests (ibid.). On May 22, 2018, after one hundred days of protest, police opened fire on thousands protesting during demonstrations against the Sterlite copper

3. Speech-acts and social choices of realizing dignity

plant. Thirteen people were killed; protesters were brutally beaten by the police. Four Catholics were among the killed. At least twenty people were in hospital with bullet injuries, among them the Catholic priest Leo Jayaseelan. The protest followed the non-violent principle of Mahatma Gandhi. Bishop Yvon Ambroise was fending off an effort to claim the protest was instigated by the church. He said it was the people's protest, because they were seriously affected by Sterlite Copper plant (Ravinder 2018).

The road to justice is long. The inquiry commission probing into the deaths and the police action on the day depends on the state government that appointed it and that had ordered the police to crush the protest (Rao 2019). Despite all that cruelty, violence and intimidation, the people continued their opposition against the copper plant and continued to fight for its closure. The government gave in after a few days and ordered the closing of the copper smelter. Vedanta, the parent company of Sterlite, has challenged the closure in court. The protests against the Sterlite Copper plant in 2018 was one of the biggest poll issues in Thoothukudi in the election in May 2019. The shootings witnessed during the 100th day of protest in 2018 had further turned public sentiment against the ruling BJP, the Bharatiya Janata Party, the Hindu nationalist right-wing party of Indian Prime Minister Narendra Modi. The Indian politician, mother, poet and journalist Muthuvel Karunanidhi Kanimozhi, a Member of Parliament representing Tamil Nadu in the Raiva Sabha, the upper house of India's Parliament, belongs to the Dravida Munnetra Kazhagam (DMK) political party (Thirumurthi 2019). In the election campaign Kanimozhi was not openly claiming the closing of the Sterlite copper plant but referred to the party program that says that polluting industries will not be allowed to continue (Isaac 2019). Her political rival, BJP's Tamilisai, however, remained even more ambivalent about the Sterlite issue, delegating the decision on the closure to the courts (*ibid.*).

The historian is clear about his insight. Whenever on the cultured lands of the planet—that is, in the words of Toynbee, synonymous to the ecumenically habited parts of the planet — the rift between bureaucrats and farmers got too large, the affected reign or kingdom was condemned to decline and fall. The Chinese Caesars and the Byzantines alike, as the reigns in India and at places and times to be found in Toynbee's book regularly suffered from the greedy lust for privileges, power, money and luxury of their bureaucracies and intelligentsias (Toynbee 1976, 596–97). In the context of protesting the Sterlite Copper plant, we must remember that only the polity of a democracy with

3. Speech-acts and social choices of realizing dignity

free elections guarantees the right of the people to vote for the candidates who represent their interests.

The destruction of the planet's biosphere for economic profit is the work of men. For the rescue of the planet, the cooperation of women, men and queer will be crucial. For the realization of a broad-based progress for all, the equal contribution of women and men and queer in this process of deep economic and societal transformation is critical. The founder and executive chairman of the *World Economic Forum* Klaus Schwab, a German engineer and economist, claims that "More than ever, societies cannot afford to lose out on the skills, ideas and perspectives of half of humanity to realize the promise of a more prosperous and human centric future that well-governed innovation and technology can bring" (Schwab 2018, v). The *Global Gender Gap Report 2018* assesses the above observations of Fareed Zakaria. "Although many countries have achieved important milestones towards gender parity across education, health, economic and political systems, there remains much to be done" (ibid.). Since 2006, Schwab presents the *Global Gender Gap Index* that "seeks to measure the relative gaps between women and men across four key areas: health, education, economy and politics" (ibid.). The *Global Gender Gap Report 2018* benchmarks 149 countries on their progress towards gender parity (*Global Gender Gap Report 2018*, vii). There is improvement in 89 of the 149 covered countries; globally, the average population-weighted gender gap that remains to be closed is 32% (ibid.). It is important to notice that the *Index* is constructed to rank countries on their gender gaps and not on their development; in the case of education, for example, the gap between male and female enrolment rates is measured, but not the overall levels of education in the countries (*Global Gender Gap Report 2018*, 4).

The sub-index of political empowerment measures the gap between men and women at the highest level of political decision-making in ministerial and parliamentary positions, as well as the ratio of women to men in terms of the office of prime minister or president (ibid.: 4–5). The sub-index economic participation and opportunity measures the gap between women and men and uses the following indicators: labor force participation rates and the ratio of estimated female-to-male earned income are taken. The wage equality for similar work and the ratio of women to men among legislators, senior officials and managers; and the ratio of women to men among technical and professional workers (ibid.: 4). The index of educational attainment

3. Speech-acts and social choices of realizing dignity

measures the gap between women's and men's current access to education. The sub-index health and survival measures the sex ratio at birth in order to capture the "missing women", and the gap between women's and men's healthy life expectancy in order to take into account the years lost to violence, disease, malnutrition and other relevant factors (ibid.).

Across the sub-indexes of health, education, economy and politics, the gap in political empowerment is the widest with 77.1%, the economic participation and opportunity gap is the second-largest with 41.9%. In just 60% of the countries, women have as much access to financial services as men, and in just 42% of the countries, they have equal access to land ownership. Although the educational attainment and health and survival gaps are significantly lower at 4.4% and 4.6% there are still 44 countries where over 20% of women are illiterate (ibid.: vii). Always noting that the report uses population-weighted group averages, there are differences in the gender gap by geographic regions. Western Europe shows a gender gap of 24% and is ahead of North America with a gender gap of 27%; Latin America and the Caribbean follow with 29% and Eastern Europe and Central Asia show a gap of 29%. The East Asia and the Pacific region have gaps of 32% and Sub-Saharan Africa 34%. South Asia has also a gender gap of 34%, the Middle East and North Africa have a gender gap of 40% (ibid.: 17).

It is understandable that the *Global Gender Gap Report 2018* does not include the smallest state in the world by both area and population that is Vatican City State (Vatican). The Vatican really does not fit most indicators of the *Index*. Nevertheless the case is, that the Vatican effectively excludes women and married men from active participation in government that is political decision-making, legislation and jurisdiction. Head of Vatican City State is the head of the Catholic Church, the pope, who has to be a male celibate. He exercises ex officio supreme legislative, executive and judicial power over the state of the Vatican City. Vatican City State is the only recognized independent state that is not a member of the UN, and it is the only remaining absolute monarchy in Europe when it comes to its governance and political system.ⁱ

The Vatican City State covers a territory of 0.44 square kilometers and was founded in 1929 as a sovereign State under international law and distinct from the Holy See, following the ratification of the Lateran Pacts between the Holy See and the Italian fascist government under Benito Mussolini. The population of the Vatican City State is

3. Speech-acts and social choices of realizing dignity

about 800 people; 400 have Vatican citizenship, the others have permission to reside there.ⁱⁱ There are about seventy cardinals resident at the Vatican, about 300 bishops and some clergy. In 2019, there are four lay women working in relatively high posts at the Vatican, three in the Curia and one heading the Vatican Museums. So one could estimate that the gap between men and women working at high posts in the Curia approximates 99% that is the worst of any independent state in the world.

How does the governance of the Roman Catholic Church as an absolute monarchy function? The US American Jesuit priest Thomas Reese took a whole year research in Rome, “interviewing more than a hundred people working in the Vatican, including thirteen cardinals” (Reese 1996, viii). Most of the interviewees insisted on their anonymity concerning the tapes of the interviews, “Very few wanted their names to be used. This in itself says much about politics in the Vatican” (ibid.). It is clear, the power structure of the absolute monarchy is sustained by censorship on anything that would officially leave the walls of secrecy and breaking the law of silence means the end to one’s career in the Vatican and the Catholic Church. “People in one office often do not know what is happening in another”, visitors and bishops coming to Rome are confused by overlapping jurisdictions and secretive procedures (ibid.: 4).

The papacy’s influence is all-pervasive in the Catholic Church (ibid.: 2). The pope authorizes *The Catechism of the Catholic Church* a publication that since 1993 directs the religious education of adults and children and will do so for some time because the popes are not willed to change the Church’s teachings. What Reese reports on John Paul II is also true for Benedict XVI and Pope Francis. They oppose married clergy and women priests, divorce and birth control. Rome decided that there is no gendering when Scripture is read at Mass or in any official documents. Rome determines “how difficult it is for divorced Catholics to get annulments before they can be married again in the church” (ibid.: 3). Bishops who are out of line with Vatican directives are deposed, like in 1995 the French bishop Jacques Gaillot and Vatican officials demand that dissident theologians lose their right to teach (ibid.). Until 2019, nothing has really changed since these days of the papacy of John Paul II and possible change will have to wait for future popes.

As the ruler of Vatican City, the pope is an absolute monarch with supreme legislative, judicial, and executive authority, and these powers are not controlled by any checks and balances (ibid.: 25). It is true, maintaining unity of the Church is an essential

3. Speech-acts and social choices of realizing dignity

responsibility of the pope and the college of bishops, but the dictate of unity is different from a consensus that has been reached on the basis of equal dignity, liberty, freedom and rights of all Christians. It is also true that a strong papacy helped John Paul II to successfully liberate the Church in Eastern Europe. He worked for a freer Church in China, Cuba and Vietnam and defended the rights of Catholic minorities, especially in Muslim regimes that deny religious freedom to the church but also in the subcontinent of India with its political Hindu nationalism (ibid.: 28).

Absolute power without any checks and balances leaves the Church with great risks. The sexual abuse of children by Catholic priests and the role of John Paul II in the cover-up of the abuses lead the Catholic Church into a fundamental crisis. John Paul II opposed the Reagan administration on economic sanctions against the imposition of martial law in Poland in 1981, the pope feared that sanctions would weaken the opposition to the communist regime (ibid.: 4). The pope wanted to strengthen the Independent and Self-Governing Trade Union Solidarnosc that was founded by the worker protests in August 1980. In 1989, the Solidarnosc movement was crucial in bringing down the Communist dictatorship. The link between the leader of Solidarnosc, Lech Walesa and John Paul II was the priest Henryk Jankowski, a respected leader and excellent organizer of the underground anti-communist opposition. In the 1990s, he became a luxury-loving prince of the Church and stirred controversy making anti-Semitic remarks in his famous political preaching (Guzik 2019). Jankowski died in 2010 and only in 2018, the 63-year-old Barbara Borowiecka came public claiming that she was twelve when Jankowski first abused her, and the priest was well known in the whole neighborhood as “the one who chased the kids” but the Church does not investigate the case (ibid.). John Paul II did not listen to information from Austrian Catholics on the Benedictine priest Hermann Groer warning of his pedophile activities. In 1986, John Paul II made him archbishop of Vienna and in 1988 created him cardinal. John Paul II did not consider sexual abuse of children, minors and adults by Catholic priests as a criminal offense that inflicted terrible sufferings and post-traumatic symptoms of depression and sometimes suicide and had to be dealt with by the state authorities. Molestation and sexual abuse by priests was first given significant media attention in the 1980s, in the US and Canada. In the 1990s, the issue began to grow, with stories emerging in Argentina, Australia and elsewhere. In 1995, cardinal Groer, the Archbishop of Vienna, Austria, had to step down amid sexual abuse allegations. The local Church suffered a significant loss in trust. In the 1990s, revelations began of

3. Speech-acts and social choices of realizing dignity

widespread historical abuse in Ireland. Jason Berry (2019) was the first to report on clergy sex abuse in any substantial way, beginning with a landmark report in 1985. He documents that in November 1989 U.S. bishops responded to a rising tide of abuse lawsuits. They sent a team of canon lawyers to Rome, seeking the authority for bishops to defrock child predators, but John Paul II refused them the power to oust the worst of them and continued to support the cover-up proponents of the sexual abuse in the Vatican until his death (Berry 2019).

With his blindness to the problem and his absolute powers, John Paul II made it possible that cardinals and bishops who allegedly covered up the abuse and did not cooperate with civil authorities were not held accountable for protecting abusive priests by moving them from parish to parish where the abuses continued unimpeded. In 2002, John Paul II protected Cardinal Bernard Law, the figure at the center of the cover-up of the Boston sex abuse scandal, and gave him a symbolic role in Rome close to the Vatican, allowing him to maintain his rank, despite outrage from victims (“Catholic Church child sexual abuse scandal” 2019). In 2001, John Paul II made the Australian George Pell Archbishop of Sydney and in 2003 made Pell cardinal. In 2008, Pope Benedict XVI made him responsible for his organization of the Curia, and, under Pope Francis, Pell held the post of Vatican treasurer. In February 2019, Pell had been found guilty by an Australian court of abusing two choir boys in 1996 (ibid.). In March 2019, he was sentenced to six years in prison for child sex abuse including anal penetration (Whiteman 2019). In 1996, after a Sunday mass the archbishop of Melbourne forced his penis into the mouth of one of the two 13-year-old boys in a room at the back of St. Patrick’s Cathedral in Melbourne. The now thirty-five years old man in a statement that was revealed after the verdict says he has experienced “shame, loneliness, depression and struggle” (Allen2019b). On April 7, 2020, I read in the judgement summary of the High Court of Australia “the High Court granted special leave to appeal against a decision of the Court of Appeal of the Supreme Court of Victoria and unanimously allowed the appeal”ⁱⁱⁱ. The court found “a significant possibility that an innocent person has been convicted because the evidence did not establish guilt to the requisite standard of proof”. “The unchallenged evidence of the opportunity witnesses was inconsistent with the complainant’s account, and described: (i) the applicant’s practice of greeting congregants on or near the Cathedral steps after Sunday solemn Mass; (ii) the established and historical Catholic church practice that required that the applicant, as an archbishop, always be accompanied when robed in the Cathedral; and (iii) the

3. Speech-acts and social choices of realizing dignity

continuous traffic in and out of the priests' sacristy for ten to 15 minutes after the conclusion of the procession that ended Sunday solemn Mass" (ibid). The High Court of Australia "did not find that Pell didn't do it, nor that the complainant was a liar. It found there was sufficient doubt to demand an acquittal" (Silvester 2020). The case of Cardinal Pell illustrates the necessity of the rule of law that "Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law" (UDHR 11). Australia gave Cardinal Pell a fair trial. The trials of the Roman Catholic Church are not fair, there are no public hearings and the accused is not present at the trial and has no chance to defend herself or himself. The Vatican's Canon Law does not obey the legal rights of UDHR 10 "Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him" (UDHR 10).

Concerning the institution of the Roman Catholic Church, the assessment of a systematic failure to deal with sexual abuse and abuse of power persists. The complete failing of the pope John Paul II (1978–2005) and the failing of Benedict XVI (2005–2013) to deal rightly with the sex abuse scandals of the Catholic Church result from the lack of checks and balances for the papal government in the church. From 1981 to 2005, that is during his presidency of the Congregation for the Doctrine of the Faith, the then Cardinal Ratzinger was too busy disciplining anyone who dared step out of line with Church teachings on personal sexuality and family planning to bother with the thousands of priests molesting children (Stille 2016). After becoming Benedict XVI in 2006, he became the first Pope to kick predator priests out of office. Nevertheless, it was too little, too late. As the second most powerful man in John Paul II's pontificate, "Ratzinger had more ability to know and to act than almost anyone" (ibid.). The actions he finally did take were largely dictated by a series of embarrassing scandals in Ireland, the United States and Australia (ibid.). In 2008, on his visit to the United States, Pope Benedict met for twenty-five minutes with several victims of sexual abuse by priests in the Boston area but did not mention the cover-up to keep the abuse secret and suggested that the abuse was over (Fisher and Goodstein 2008).

Peter Saunders, a British survivor of clerical abuse and founder of a victims association says, that the Catholic Church needs to end decades of obfuscation and cover-ups

3. Speech-acts and social choices of realizing dignity

(Squires 2015). In July 2014, he met the pope for a one-to-one encounter in which he told the pope that he and other victims had been “very damaged” by sexual abuse perpetrated by Catholic clergy, and some of the victims end up taking their lives. Victims want a sincere apology from the Church and concrete action to be taken to bring to justice priests accused of pedophile abuse (Squires 2015). Pope Francis appointed Mr. Saunders to the new commission for protection of minors that he had created in December 2013. The pope wrote a letter to the bishops around the world ordering them to cooperate with the commission. He wanted “to rid the Church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused”; but the pope stopped short of ordering bishops to introduce a policy of mandatory reporting of abuse allegations to the police (Squires 2015). Pope Francis did not hand over to the police all the Vatican documents on Catholic priests accused of sexually abusing children. It took another two years until in February 2015, the complete commission convened for the first time. Saunders claims that the Church has to show it is compassionate (*ibid.*).

The four-day summit of 114 bishops, the presidents of the bishops’ conferences around the world, with the pope in February 2019 in Rome on preventing clergy sexual abuse, provided relatively little in terms of concrete new policies or law (Allen 2019a). There was the promise of guidelines to follow in abuse cases. On March 26, 2019, Pope Francis published an apostolic letter on the protection of minors and vulnerable persons, and a law and guidelines for the protection of minors and vulnerable persons of Vatican City State (Francis 2019). What was the scope of the summit? For Africans, Asians, Eastern Europeans, many Latin Americans and most Catholics from the Middle East to hear senior Church officials acknowledge openly that clerical abuse exists and must be addressed is shocking news (Allen 2019a). Denial and neglect still reigns. This inability of the bishops from all around the world to deal with sexual abuse, might explain why representatives of victim organizations and activist groups were not allowed to participate in the summit; abuse survivors therefore felt humiliated and many Catholics were offended again (*ibid.*). Listening is the possibility condition of speech-acts and therefore the possibility condition of the social realization of dignity with speech-acts. If the bishops and priests of the Catholic Church lack the capability to listen empathically to the testimonies of women, men and queer, who suffered sexual abuse by priests and bishops they will not be able to show compassion. Consequently, they are not able to answer the claim of the victims of sexual abuse for sincere

3. Speech-acts and social choices of realizing dignity

apologies. Then the pathways of reconciliation and healing for those who were abused are closed and not opened as Pope Francis hoped for and there is no social realization of dignity, neither for the dignity of the victims of sexual abuse by priests and bishops nor for the priests and bishops who declined to listen to them. Saunders told the pope that he is still in therapy, because “the abuse screwed up my life” (Squires 2015). It is clear that the Church’s apology does not heal the traumas of abuse by priests. Saunders demonstrates the importance of therapy for tens of thousands of abuse victims. After years of therapy, the victims still struggle to hold themselves and their families together and still there is no real rest for them (Whiteman 2019). For the moment, the majority of the world’s Catholic bishops seems not to be capable of showing compassion with the victims of sexual abuse by clerics and the pope is not capable of realizing a policy of zero tolerance on sexual abuse by clerics.

The Second Vatican Council (1962–1965) did not challenge papal primacy, but the bishops discussed and debated the concept of collegiality of the college of the bishops with the pope (Reese 1996, 36). National episcopal conferences would again get more power, and the ancient tradition of the patriarchal synods was a model therefore (*ibid.*: 39). Reese suggests that these conferences and the possible future councils learn from modern secular legislative bodies how to institutionalize collegial structures in the church. Periodic sessions, committees, staff, and parliamentary procedures are important instruments securing a system of checks and balances, controlling as legislators bureaucracies and the abuse of executive power (*ibid.*: 39–40). Structures will be needed that permit the full participation of lay women, men and queer at all levels of church life and governance (*ibid.*: 40). During the long reign of John Paul II, the open consultative process used by the National Conference of Catholic Bishops (NCCB) in drafting pastoral letters was not liked. Consequently, the pope appointed bishops that were in keeping with his views (*ibid.*: 34). The NCCB disagreed with John Paul II on many points. Such were “regulations dealing with annulments of marriages, the age of confirmation, lay preaching, altar girls, alienation of church property, the role of retired bishops in the bishops’ conference, terms for pastors, inclusive language in liturgical books and the Catechism of the Catholic Church, granting the chalice to the laity on Sundays, and other liturgical issues” (*ibid.*: 33–34).

The papal offices that help the pope in the governance of the universal church are called the Roman Curia. These agencies “organize the people who gather and process

3. Speech-acts and social choices of realizing dignity

information, give advice to the pope, and implement his decisions” (Reese 1996, 109). In 2019, the Roman Curia includes the Secretariat of State, nine congregations, three dicasteries, three tribunals, five pontifical councils and other offices.^{iv} The Vatican Secretariat of State coordinates the work of the Vatican and handles any issue that does not fall into some other office’s jurisdiction (Reese 1996, 175). One section for general affairs acts as the pope’s secretariat for any document or correspondence going to and from the pope, and one for relations with states (ibid.). In 2017, Pope Francis established a third section for diplomatic staff of the Holy See.^v

The three tribunals are the Apostolic Penitentiary and deals with excommunications reserved to the Holy See (Reese 1996, 109); the Roman Rota mostly is busy with marriage cases and the Apostolic Signature is the supreme court of the church that also receives reports from diocesan tribunals (ibid.: 111–12).

The members of a congregation are only cardinals and bishops, that is male celibates (ibid.: 113). In 2019, the head of the Secretariat of the State that is prefect, is an Italian Cardinal. From the prefects of the nine congregations of the Curia one cardinal is African (congregation for the liturgy and the sacraments), one is Canadian, two are from South America and five are Europeans (four of them are Italians). The secretaries of the prefects are archbishops from Italy (four), Europe (two) and South America (one).^{vi} Laity we find only as members of the pontifical councils. Prefects of congregations and presidents of councils are often former official members of other congregations and councils; the prefect for the Congregation for the Doctrine of the Faith is a member of almost every congregation touching on doctrinal issues: Oriental Churches, Divine Worship and Sacraments, Bishops, Evangelization and Education (Reese 1996, 119). The prefects and presidents do not use their multiple memberships for better cooperation but rather to ensure with their veto rights the influence of their own congregation or council. The higher the importance of a congregation or council the higher is the percentage of their serving individuals coming from inside the Vatican. Nevertheless, the Vatican secures at least a majority of two-thirds coming from inside (ibid.). Since the Roma Curia helps the pope screen and select candidates, “vocal critics of the Curia are not likely to be appointed” (ibid.: 122). Inter-congregational and inter-dicasterial communication and coordination is poor, drafts of documents usually do not circulate. Talking to anyone outside the office is normally restricted to the

3. Speech-acts and social choices of realizing dignity

prefect, secretary and undersecretary. A lower official would usually check with his superiors before sharing information with an official from another office (ibid.: 132).

“Loyalty to the pope and to church teaching is a sine qua non of working in the Vatican” (ibid.: 165). Most of the secretaries, undersecretaries and lower ranks of the congregations and councils are careerists. Promotion depends on loyalty and years of service. To survive in the Roman Curia one has to live by the five “don’ts”: “Don’t think. If you think, don’t speak. If you think, and if you speak, don’t write. If you think, and if you speak, and if you write, don’t sign your name. If you think, and if you speak, and if you write and if you sign your name, don’t be surprised” (ibid.: 164). The organization and procedures of the Roman Curia centralize power in the hands of the prefects and presidents. (ibid.: 136) The impact of no curial prelates and lay people in the government of the church is very limited and efforts of change and reform are also very limited.

The Dicastery for Promoting Integral Human Development had become effective on January 1, 2017. The Dicastery combined the work of four Pontifical Councils: Justice and Peace, Pastoral Care of Migrants and Itinerant People, Pastoral Assistance to Health Care Workers and *Cor Unum*. The laywoman Dr. Flaminia Giovanelli was undersecretary in the Pontifical Council for Peace and Justice since 2012 and now is undersecretary in the larger Dicastery for Promoting Integral Human Development (Bordoni 2017). She has two clerics at her side as undersecretaries, and above her there are a secretary who is a priest and as president a cardinal.

In 2016, Pope Francis appointed Ms. Barbara Jatta as the first female director of the Vatican Museums. Ms. Jatta had worked for twenty years in the Vatican Library. The Vatican collections are one of the longest-standing and most important collections of art that mankind has. Ms. Jatta described her mission as to find a way for visitors to see the collections in the right conditions (Nayeri 2017). Nayeri titles that Ms. Jatta leads the Vatican Museums and is shaking things up (ibid.). Yes, Mrs. Jatta joined the upper ranks of the Governorate of Vatican City State, but she has no effective authority to shake-up very much. She is only on the fourth level of command of the Governorate that calls the Vatican Museums the “Pope’s Museums”; one level over the Museum’s director there are the levels of the Deputy Secretary of the Governorate of Vatican City State, Secretary and the Presidency of the Governorate of Vatican City State, the reigning President being an Italian cardinal.^{vi} Ms. Jatta will not be able to hire divorced

3. Speech-acts and social choices of realizing dignity

women or men working in the Vatican Museums, she has to follow the instructions of the Presidency that are authorized by the pope.

In September 2016, the Dicastery for the Laity, Family and Life officially began its work, replacing the former Pontifical Council for the Laity and Pontifical Council for the Family, which were dissolved. In November 2017, the Vatican announced Pope Francis's appointment of two lay women as the first two undersecretaries of the Dicastery for Laity, Family and Life. Dr. Gabriella Gambino is an expert in bioethics, Dr. Linda Ghisoni an expert in canon law. The department is responsible for projects relating to the apostolate of laity, families, and the institution of marriage, within the Church (Brockhaus 2017). The secretary of the Dicastery is a religious priest and the President is a cardinal.

The structures of the Vatican do not realize the collegial character of the church (Reese 1996, 172). A church seen as a communion of churches needs a decentralized structure where greater liberty and authority are given to local churches, local bishops and episcopal conferences (ibid.: 139). The pope as absolute monarch of the Catholic Church has the agency to introduce change and institute collegial structures in the Church. Will there be a pope willing to go for this change? In 2019, there are 123 cardinals as possible electors of a new pope. Fifty-eight of them had been created by Pope Francis, forty-seven by Pope Benedict XVI and eighteen by Pope John Paul II. Of the 123 cardinals, eighteen are from Asia, three from India, one from China, nineteen from Africa, fifty from Europe (twenty-one of them from Italy), seventeen from South America and thirteen from North America, and one from Australia.^{viii} European and North American Cardinals still have the majority. They will still be able to exercise a decisive influence in the election of the next pope. The pope is the absolute monarch who reigns with the help of more than five thousand bishops and over four hundred thousand priests around the world almost 1.3 billion Catholics. Male white celibates monopolize, use and abuse the power in the Catholic Church.

On October 21, 2018, *Fides News Agency*, the Information service of the Pontifical Mission societies of Vatican City released the following statistics, updated to December 31, 2016. By December 31, 2016, the world population was 7,352,289,000. On the same date, Catholics in the world numbered 1,299,059,000 persons with an overall increase of 14,249,000 compared with the numbers for 2015. The increase affects all continents, except Europe. The total number of Bishops in the world increased by forty-

3. Speech-acts and social choices of realizing dignity

nine persons, to 5,353. There are 4,063 Diocesan Bishops and 1,263 Religious Bishops. Diocesan Bishops increased by twenty-seven persons, Religious Bishops by twenty-two. The total number of priests in the world decreased in 2016 to 414,969 that is 687 priests less than in 2015. According to the Vatican's presentation of the statistics, Europe was mainly to blame for the decrease in priests, because in 2016, there were 2,583 fewer priests in Europe than in the year before. The Vatican's statistical office registered a decrease of 589 priests in America compared to 2015. There is no logical need for statistics to hide the numbers for North America and to present the numbers for Central America, the Caribbean and South America without including them in one item that is called America. The numbers for the United States are available. The total number of diocesan and religious priests in the U. S. in 1985 was about 57,000, in 2005 about 43,000 and in 2013 about 38,000.^{ix} The crisis of priestly vocations is very real in the U.S. The Vatican's office of statistics hides this reality and presents numbers for all of America. Hiding the vocational crisis of priests by presenting a construction of statistics that suggests a different reality for North America than the case is, has to be called manipulation of facts or simply fake news. This kind of manipulation produces a knowledge about the numbers of priests in the Catholic Church in North and South America that justifies continuing with business as usual and evades addressing the problems. It is true: increases of the number of priests were registered in Africa and Asia. There was an overall decrease in the number of religious women by 10,885 persons to 659,445 in 2016. An increase was registered in Africa (+ 943) and Asia (+ 533), a decrease in America (- 3,775), Europe (-8,370) and Oceania (-216).^x

In the following part, I want to examine official documents of the Catholic Church's magisterium that is documents of the Second Vatican Council, in order to describe the gender discriminating self-understanding of the bishops and priests and their discriminating theology concerning women, men and queer Catholics.

3.3 Self-description of the bishops, ascriptions to religious, priests and lay in the documents of the Second Vatican Council

3.3.1 Development of the texts on the bishops, the priests, the religious and the lay

From December 1962 to September 1963: First intersession

3. Speech-acts and social choices of realizing dignity

Historians call the first intersession of the Second Vatican Council that is the period between December 8, 1962, and September 29, 1963, the second preparation of the Council. This is because at the beginning of the Council in the fall of 1962, an overwhelming majority of the Council fathers had successfully claimed that the schemes that had been prepared by the Roman Curia for the Council needed a complete and fundamental revision. (Grootaers 1996a, 391). This second preparation of the Council realizes the final emancipation from the conservative influences of the first preparation (ibid.).

The text on the bishops

The document on the Church *De Ecclesia*, the later *Lumen Gentium*, had to clear the function of the bishop for the local Church. The text on the bishops had to spell out the juridical and pastoral guidelines for the government of the dioceses (ibid.: 483). It is interesting that during the whole first intersession the commission for the bishops never met for a full meeting (ibid.: 487). Cardinal Marella, the president of the commission for the bishops at that time, preferred to work with a small sub-commission that consisted of some bishops from the commission that were present in Rome and of some of the experts of the commission (ibid.). In reality, it was the bishop of Segni, Carli, who directed the work of the sub-commission or rather blocked the work on a new text. In the commission on the Church, Carli opposed the concept of collegiality of the bishops and he did not want any reform ecclesiology (ibid.: 488). The French Bishops' Conference was furious that the commission for the bishops was not meeting for a full assembly and archbishops Pierre Veillot (1913–1968) from Paris and Emile Guerry (1891–1969) from Cambrai, protested in Rome (ibid.: 489). Veillot was serving as parochial priest until 1942. He continued working in Rome at the Secretariat of State and got to know the ways of the Roman Curia. In 1959, he was appointed bishop of Angers and in 1961 he was appointed coadjutor archbishop of Paris, in 1966 he became Archbishop and in 1967 was created Cardinal. It will take until January 1964 for the passionate canonist priest Willy Onclin from Leuven to be able to present a completely new text for the commission for the bishops (ibid.). On October 30, 1963, the orientation vote on the collegiality of the bishops concerning the document on the Church had passed with an unexpectedly high consensus and thus paved the way for the second preparation for the text on the bishops. The bishops of the commission for the bishops had heavily protested after Carli spoke in the aula of the Council on

3. Speech-acts and social choices of realizing dignity

November 13, 1963, in the name of the commission without having consulted their members (ibid.).

The consequences of the fact that 30% of the bishops at the Council were members of religious orders are often underestimated. The proud self-understanding of the religious got confused by the discussions of the communion of the people of Go'd. The ecclesiology of the communion of the people of Go'd, that are all called to perfection does not match with a religious elite understanding itself as the perfect Christians being morally and spiritually superior to the lay. The bishops from religious orders observed with suspicion the growing importance of the local churches at the Council, the Council's growing esteem of the lay women and men in the Church and the opening of the Church to the world. Therefore the religious showed a tendency to support the centralizing efforts of the Roman Curia in order to minimize the growing importance of the local bishops and to secure their privileges of exemption from episcopal powers (ibid.: 515). It was a long and painful way from the prepared text on the religious to the final decree on the up-to-date renewal of religious life.

The text on the religious

In March 1963, the cardinal from Munich, Döpfner, member of the coordinating commission and reporter of the scheme on the religious vehemently opposes to speak of different degrees of perfection concerning religious and lay (ibid.: 518). He affirms that the world is not completely contaminated by sin, God's creation is good and has been redeemed in Christ (ibid.). A revised text on the religious was sent to the bishops of the Council, still received a lot of critique and never was discussed in the second session of the Council. Jesuit father Wulf observes in Munich that the reform of religious life and the rethinking of the balance of an active life and a life of contemplation had failed so far (ibid.: 519). The reform of the Jesuit Order in the sense of John XXIII and the Second Vatican Council came about only during the 32nd General Congregation of the Society of Jesus that took place in Rome from the 2nd December of 1974 to the 7th of March of 1975. This reform of the Jesuit order functioned as a second foundation and was made possible by Pedro Arrupe who was elected General Superior in the 31st General Congregation in 1965. It took him almost ten years to prepare the Order for reform. Pope John Paul II did not like him, refused his resignation and after having suffered a severe stroke on the 7th of August of 1981 appointed a conservative Jesuit as papal delegate to lead the Jesuits bypassing

3. Speech-acts and social choices of realizing dignity

Arrupe's elected vicar. Only two years later, the Jesuits were allowed to elect a successor to Father Arrupe in their 33rd General Congregation, but as many other religious orders, they never regained their inspiring, innovative and effective charisma for their apostolic work and preferential option for the poor.

Texts on the priests and Christian education

Due to Döpfner's plan of the spring of 1964 to end the Council by the end of the year, many prepared texts and schemes had to get shortened. This concerns especially the later *Decree on the Ministry and life of priests*, the *Decree on the training of priests* and the *Declaration on Christian education* (ibid.: 520). These texts reemerged late on the Council's agenda because the bishops were occupied with ecclesiology and the apostolate of the lay and forgot to assess the identity of the priests in depth. The bishops discovered very late that the priests were essential for getting the teachings of the Council to the people and that they would need a theological preparation for their pastoral work (ibid.: 524). The reform of the formation of the priests in the seminaries always was a top priority in the speeches of important cardinals like Döpfner, Suenens and Lercaro and bishops like Charue, Garonne, Hurley and Weber in the aula of the Council; these speakers had large personal experience in the formation of priests as educators, instructors and confessors (ibid.: 525). Nevertheless, the three above mentioned texts were discussed and edited very late in the Second Vatican Council (ibid.: 526).

The text on the lay

The commission for the apostolate of the lay was presided by Cardinal Ceto. The Secretariat for the Unity with Cardinal Bea as president, and the commission for the apostolate of the lay had no institutional counterparts in the Roman Curia and therefore enjoyed relative independence (Grootaers 1996a, 399). Both organisms emerged from strong pre-conciliar movements, especially the ecumenical movement and the World congresses for the apostolate of the lay (ibid.). Cardinal Ceto cultured excellent diplomatic relations with Ottaviani and his dogmatic commission but the envy of many commission members prevented Ceto from being able to effectively cooperate on the chapter on the lay in the document on the Church (ibid.: 473). In February 1963, representatives from the international congress of the apostolate of the lay met in Rome and were consulted by the assembly of the commission for the apostolate of the lay. This was a decisive moment for lay participation at the Council (ibid.: 477). From

3. Speech-acts and social choices of realizing dignity

April 24 to 26, 1963, a group of expert lay men and women was officially consulted by the commission that prepared the scheme on the Church in the modern world, the later *Gaudium et Spes* (ibid.: 478).

The first intersession of the Second Vatican Council was a very important moment for the lay women and men around the whole world (ibid.: 574). Millions of laywomen, laymen and lay-queer took conscience of their lay apostolate in the Church and started participating in the liturgical and theological renovation that arrived from Rome (ibid.). A first generation of Catholics overcame silent obedience and submission to Church authorities (ibid.). The young clerics felt the same but were not free to express their claims to liberty and freedom of speech within the Church (ibid.). Also in Italy and the United States, this new lay elite was encouraged by John XXIII to study the new theology that was spreading all over Western Europe (ibid.). Conflicts of the lay in Western Europe and the United States with the Catholic hierarchy followed (ibid.). In the end the “sensus fidelium” that is the expressions of the faith convictions and beliefs of every single Catholic woman, man or queer was not respected by the Church authorities on an equal and emancipated basis (ibid.: 575). The legitimate interests as lay in the Catholic Church and their spiritual potential was not recognized or taken into consideration by the fathers of the Second Vatican Council (ibid.: 579). The Second Vatican Council missed the historic opportunity for starting and structuring the dialogue with the spiritually and intellectually emancipated lay Catholics in Western Europe and North America.

From September 1963 to December 1963: Second Session

Text on the bishops

On November 8, 1963, Cardinal Frings from Cologne protested at the general session in the aula against the efforts of the Roman Curia to submit the commissions of the Council to the authority of the Curia. Cardinal Ruffini spoke in this sense the day before (Famerée 1998, 143). Cardinal Frings assessed the independence of the Council from the Roman Curia and insisted that the Council established the norms for the Curia and the world episcopate concerning their cooperation. Cardinal Frings insisted on a separation of the administrative procedures of the Roman Curia, the government and the jurisdiction. He claimed the right for everybody who is accused by the Roman Curia to personally respond to the accusations. Theologians in France, Germany, the Netherlands and the United States had claimed this separation of powers and the right

3. Speech-acts and social choices of realizing dignity

to due process at the Roman Curia before the Council. Everybody had the right to be heard and given possibility to defend himself, to correct himself before being condemned Frings said in the direction of Ottaviani's congregation of the inquisition. (ibid.: 144). This elementary civil right to a fair process until our days is not constitutional for the Roman Catholic Church.

The aula applauded Frings. He continued claiming a reduction of the bishops and priests working at the Roman Curia and wanted instead lay women and men working in the Curia. E. D'Souza, the archbishop from Bhopal, in his speech also questions the centralized powers of the Roman Curia and demands freedom for the government of the local bishop (ibid.). The propositions of Frings constituted for Cardinal Ottaviani an impertinent provocation (ibid.). Ottaviani accused Frings in his reply of ignorance, doubted that the principle of collegiality was founded in the Scripture, claimed obedience to the primate of Peter and condemned the efforts to put limits on the primatial powers of the pope (ibid: 145). The choleric force of this uncontrolled outburst of Ottaviani's rage discredited his and the Curia's stance in a substantive way (ibid.).

Bishops, abbots and theologians qualified the power practices of Ottaviani's institution as being against natural law (ibid.: 147). Neglecting natural law signifies in modern terms that the Curia does not observe Human rights law and persecutes those who claim effective Human Rights law rule within the Roman Catholic Church. Concerning the structure of collegiality within the Church there was apparently a deep and unbridgeable gap and rift between a majority and a minority at the Council. At this decisive moment of extreme tension in the aula, Cardinal Lercaro from Bologna, the highest moral and religious authority of the Council, took the word as moderator to assess the supreme jurisdiction of the pope, the roman pontifex (ibid.: 150). The term 'pontifex' literally means 'builder of a bridge' and was the title of the supreme priest of the Roman Empire. Eventually the Christian popes usurped the pagan title. It is strange and sad for me to hear Lercaro use the title 'pontifex' for what should be the bishop of Rome. On November 11, 1963, the discussion on the text on the bishops continued in the aula. The retirement age of seventy-five years for bishops passed the vote of that day. In addition, the possibility of auxiliary bishops is considered positively. Bishop Caillot from Evreux and bishop Zak from Sankt Pölten in Lower Austria asked to stop naming bishops after dioceses that do not exist anymore. They claim that the ministry of a bishop is to preach to living people (ibid.: 157).

3. Speech-acts and social choices of realizing dignity

In September of 1965, Paul VI institutionalized the synod of the bishops. This was quite a different institution from the one proposed by Cardinal Lercaro on November 8, 1963. Lercaro wanted a group of bishops who helped the pope to govern. The Episcopal conferences were not given jurisdiction either. The French bishops want some jurisdiction for the Episcopal conferences; the German bishops did not like this idea. Their experience of the national bishops' conference that worked since 1947 was good, Frings told the Council. The American bishops are split on the matter (ibid.: 162–64). In November 1963, the climate between a minority of the Council and the majority that tried to reign in the centralized power of the Roman Curia in the Roman Catholic Church is very tense, and therefore the question of how bishops would get chosen was not any more discussed. Nobody wanted another conflict with the Curia that with the help of the nuncios prepared the nomination of bishops without active participation of the people that are concerned (ibid.: 174).

There are many informal but regular meetings during this second session of the council; non Catholic observers meet on Tuesdays with bishops and experts (ibid.: 178–80). There is also the group called 'Jesus, the poor and the Church', that wanted to make the Council work for the poor of this world. Cardinal Lercaro and Cardinal Gerlier from Lyon and the Melchite patriarch of Antiochia, Maximos IV and other bishops met with experts in order to address the social problems of the world at the Council (ibid.: 182–83). Another group calls itself 'the international group of fathers' (Latin: *Coetus internationalis Patrum*) (ibid.: 187). This group at times is able to organize as many as 450 sympathizers in the aula. The group adheres to a global ideology of the truth of faith that does not recognize the historic development of the claims of faith. The group indulges in a Roman triumphalism and a general mistrust of any change. Ecumenical movements are suspected of heresy. The only churches they accept beside the Catholic Church are the Orthodox Churches. According to their claim of representing the one and only church of Christ, the Protestants are forming only communities. The Jews are excluded by them from ecumenism and collectively held responsible for killing Jesus, the son of Go'd. Bishops like Sigaud from Brasil hate any Christian socialists or Christian democrats. Their fight at the Council is counterrevolutionary. Bishop Carli and bishop Lefebvre are part of this minority group. The Lateran University, the Roman Seminary, the French journal *La cité catholique*, the *Divine World news service* and conservative political groups made up of Latin

3. Speech-acts and social choices of realizing dignity

American big land owners and Spanish fascists make up the sympathizers of this group of fathers at the Council (ibid.: 188–92).

From December 1963 to September 1964: Second intersession

Text on the bishops

Cardinal Marella continued to be president of the commission on the bishops and the government of the dioceses. On November 29, 1963, Paul VI had enlarged the commission with bishops from Australia, Germany, Uruguay, South Africa and on January 8, 1964, the pope named archbishops Venedictos Printesis from Athens for the commissions (Vilanova 1998, 403).

The secretaries of the five sub commissions decided on January 27, 1964, to go on with the draft text that W. Onclin had prepared (ibid.: 404). Willy Onclin (1905–1989), a Belgian priest and distinguished canonist professor at the Catholic University of Leuven, was called to Rome in 1959 for the preparation of the Second Vatican Council (De Fleurquin 1990, 16). He collaborated in the commission for the office of bishops and the government of dioceses, in the commission for the training of the priests and in the commission on Christian education. On November 17, 1965, Paul VI appointed him assistant-secretary of the commission responsible for the revision of the law and the redaction of the new Code (ibid.: 17). In the Apostolic Constitution *Sacrae disciplinae leges* that promulgated in 1983 the new Code of Canon Law, John Paul II expressed his sincere appreciations and gratitude for the excellent work of Monsieur Onclin (ibid.). This appreciation by John Paul II cannot mask the fact that Onclin had lost much of his influence on the redaction of the new Code since the beginning of the pontificate of John Paul II in 1978 (Quisinsky 2013, 203).

The coordinating commission had suggested integrating the prepared text on the pastoral work of the bishops for the spiritual welfare of the souls into the scheme on the bishops. The president of the coordinating commission, Cardinal Cicognani wrote a letter to Marella insisting on treating pastoral questions with priority. The juridical questions will be treated later that is in the elaboration of the new Codex of Canon Law. The novelty of Onclin's text consisted in the first chapter of his text, where he adopted the concept of collegiality from the scheme on the Church (Vilanova 1998, 404). Onclin's first chapter treated the service of the bishop for the universal Church in general and not only at the rare occasions of synods. The text included the proposal of a council of bishops that would help the pope in the government of the universal

3. Speech-acts and social choices of realizing dignity

Church. Many bishops had brought up this claim during the discussions in the aula. Onclin argued that the ordinary, proper and immediate power (Latin: *potestas*) of the bishop sufficiently constitutes the necessary legitimacy of this universal service in a counsel for the pope (ibid.). The second chapter deals with the triple function of the bishop in his diocese that is teaching, sanctifying and governing. The third chapter deals of the tradition of the Church that bishops would cooperate with the help of provincial councils and the Episcopal conferences. The Episcopal conferences should receive juridical powers (ibid.). The text got some minor modifications and the final redaction passed the general assembly of the commission on the bishops on March 13, 1964. On April 16, 1964, the general assembly of the coordinating commission approved of the text that was presented by Cardinal Döpfner despite the wishes for amendments that were expressed by Carli and Cardinal Marella (ibid.). On the May 22, 1964, Felici sent the printed text to the fathers for their advice (ibid.: 405). It was clear that many juridical questions concerning the bishops had to be left to the new Codex of Canon Law to be cleared. This codex was promulgated only twenty years later in 1983.

Text on the lay

In the first months of 1964, the commission on the apostolate of the lay and the experts worked on a new text. There was much discussion. What should be taken as granted theological base for the lay from the document on the Church and what should be left to a document on the Church in the modern world? The proposed text was in fact rather a practical guide for the lay and not a theological reflection of the function and power of the lay in the life of the Church (ibid.: 409). The proposed text worked on matters of discipline and responsibility of the lay. Therefore, the text was characterized by the ambiguity to limit the activities of the lay according to the pre conciliar theology of the lay and at the same time to invite the lay to collaborate and take responsibility in the Church. The text really tried to assure the control of this empowerment of the lay to collaborate and take responsibility. The hierarchy of the Church was preoccupied keeping its juridical and theological status as a "superior cates" in the Church (ibid.: 410). On April 17, 1964, the coordinating commission approved the text. Ten days later the pope approved of sending the text to the fathers. During the summer of 1964, there was critique on the text coming back from the fathers and the fathers vividly expressed this critique in the aula during the discussions of the text from October 7 to 13 in the third session of the Council (ibid.).

3. Speech-acts and social choices of realizing dignity

Text on the priests

On January 23, 1964, the coordinating commission asked that the scheme on the priests should concentrate on essential points of the priesthood (ibid.: 414). A text was prepared but heavily criticized in the general assembly of the commission for the priests on April 27, 1964. There was no mentioning of the people of Go'd in the proposed text and the priest was seen as an isolated individual (ibid.: 415). The priest was seen something like a priest-monk who opted for a life and a state of life of perfection. The corrected text started to consider the life of the priest in essential relation to the apostolate and to pastoral work (ibid.).

In January 1964, the coordinating commission also asked the commission for the seminaries for one short and reduced scheme on the formation of priests (ibid.: 415). The resulting text was sent to the fathers in May 1964 (ibid.: 416). The Cardinals Döpfner, Léger and Suenens had asked in the aula of the second session for a radical reform of the priestly formation in the seminaries. Saint Thomas was not any more to be privileged as teacher of the theology. The proposed text did not enter the necessary discussion on the formation of the priests as equilibrated and mature persons (ibid.). There was reference to the mystery of Christ in the text that was at work in history and in the world. Theological studies should therefore start with a course on salvation and philosophy has to be integrated into the theological formation that has to be based on the study of the Sacred Scriptures (ibid.). The final text met a lot of critique because the already visible crisis of priestly vocations in the West was not at all addressed. The experiences of the worker priests in France were not taken into consideration and their model of a Church that is close to the people of Go'd and not any more a clerical Church was not apprehended (ibid. 417). The commission on the priest was split over tensions and different views. The question of the Catholic schools and universities that was also given to that commission on the priests, was answered by some members of the commission in the traditional way seeing Catholic schools and universities as instruments of assuring Church privileges and power (ibid.: 418). Others spoke of the important role of the schools and universities for evangelizing the world that is for preaching and realizing the Gospel (ibid.).

Text on the religious

The commission on religious life produced a text of four pages that was sent to the fathers and received heavy critique. Are the religious orders capable of contributing to

3. Speech-acts and social choices of realizing dignity

the reform of the Church, asked a skeptical Döpfner reading the proposed text (ibid.: 421).

From September 1964 to December of 1964: Third session

Text on the bishops

On September 18, 1964, the discussion of the scheme on the bishops started in the aula. The three chapters of the scheme are in continuity with the text of Onclin and correspond to the three chapters of the final *Decree concerning the Pastoral office of bishops in the Church Christus Dominus* (Paul VI 1965a). The first chapter deals with the relationships of bishops to the universal church, the second deals with bishops and their particular churches or dioceses, and the third chapter concerns bishops operating for the common good of many churches (ibid.). The text of the scheme was discussed for four days. There were controversies over the first chapter and the concept of collegiality. There was much discussion and controversy going on concerning the third chapter of the scheme on the Church that concerns the hierarchy of the church. The text on the bishops proposed that the order of the bishops with its head, the Roman pontiff, and never without this head exists as the subject of supreme power over the universal Church. The majority missed the complete phrase “supreme and plenary power” in the text and claimed not only supreme but also plenary power (Komonchak 1999, 115). The critical point in chapter two concerns the jurisdictional exemption of the religious orders within the dioceses. The text was given the commission of the bishops to include the revisions and on October 30, 1964, the final text returned to the bishops. The vote was set for November 4, 1964. The enemies of collegiality did not succeed in postponing the vote till the final votes on *De Ecclesia* (ibid.: 116). It was a surprise that the chapter that delegated some power to the bishops for episcopal conferences, synods and councils passed the vote without problems. It was also a surprise that chapter one and two did not pass because over 30% of the votes were against or demanded modifications (ibid.: 117). There were growing tensions within the commission on the bishops. Felici announced on November 20, 1964, that the text on the bishops would be worked over and presented again at the fourth session of the Council in 1965 (ibid.).

Text on the Church

The aula started voting on the hierarchy of the Church that is chapter three of the scheme on the Church on September 21, 1964. The first vote was on number 18

3. Speech-acts and social choices of realizing dignity

(collegiality of the Twelve with Peter as one of them but being their head) and passed with 2,166 placet and fifty-three non placet. The second vote was on number 19 (on the collegial character of the group of the Twelve) and passed with 2,012 placet and 191 non placet, the third vote was on number 19 concerning the origin of the ministry of the bishops and passed with 2,013 placet and 106 non placet. The vote on number 20 (transmission of the apostolic mission to the bishops) passed with 2,091 against 115. The minority was not very happy with the result of the votes and protested; Cardinal Larraona, a Spanish cardinal and prefect of the Roman Curia protested with Felici. On September 22, 1964, the votes continued on the most controversial issues: The sacramental character of the episcopate. The sacramental origin of the three functions of the bishops, the analogy of the college of the Twelve and the college of the bishops, the recognition that collegiality was exercised by the primitive Church, and the assessment that a bishop becomes a member of the college of bishops by ordination and communion with the college of bishops. All issues passed and received an overall average of only 300 no votes that is about 30% of the bishops. Paul VI was relieved by the outcome (ibid.: 100–102). The final vote on the whole of *Lumen Gentium* passed on November 11, 1964 with only five no votes.

Text on the lay

Hanjo Sauer writes the history on the emergence of the Council's conscience for the lay women and men during the third session (Sauer 1999). The scheme on the lay that was presented to the fathers of the council for the third session had five chapters. The final decree on the apostolate of the laity *Apostolicam Actuositatem* that was promulgated November 18, 1965, shows the same number of chapters, some of their titles are changed and chapter two of the scheme becomes chapter three, chapter three becomes chapter two. The first chapter of the scheme was about the vocation of the laity to the apostolate and dealt with the participation of the lay at the mission of the church, of the apostolate of the single and the apostolate of lay groups, and of the formation and training for the apostolate. The second chapter was about the fields of the apostolate that is the communities and the society, the family, the local church communities, and the environment and conditions of life that are open for the apostolate. The third chapter treats the end of the apostolate that is the sanctification of women and men, the Christian structuring of the worldly, and charity. The fourth chapter was about the various forms of the apostolate that is associations, multiple organizations like the Catholic Action, associations of the faithful according to Canon

3. Speech-acts and social choices of realizing dignity

Law, and the esteem of the Council for these associations. The fifth chapter dealt with the norms that determine the order of the cooperation of the laity with the bishops and the hierarchy, with other Christians and with non-Christians (Sauer 1999, 259).

In August 1964, bishop Stefan Lászlo from Eisenstadt in Austria sent a summary of the development and the significance of the scheme to the German speaking bishops at the Councils. Lászlo remembered that many bishops asked John XXIII to treat the questions of the apostolate of the laity at the council. The bishops were disappointed that the texts of the ante-preparatory commission for the upcoming Council did not recognize the important movement of the laity that had developed during the last decennia and that asked for an assessment of their apostolate in the Church. The pope heard the concerns and instituted a preparatory commission for the apostolate of the lay. This preparatory commission was one of the richest concerning the cultural background of their members, bishops and theologians from all parts of the world and representatives of national and international organizations of the laity. President of the commission was cardinal Cento; secretary was the assistant of the permanent committee for the world congresses of the apostolate of the laity monsignor Glorieux. This preparatory commission alone was not confronted with a corresponding congregation in the Roman Curia of the Vatican (*ibid.*).

Since the beginning of the Council the now commission for the apostolate of the laity had worked tirelessly in five sub-commissions for almost four years before presenting the text for a decree in the aula of the council; the whole commission was conscious of the importance of this moment for the Council's relations with the laity (*ibid.*: 260).

On October 6, 1964, Cardinal Cento, the president of the commission on the laity took the word in the aula introducing into the matter of the apostolate of the laity and announcing that the bishop Hengsbach would take the word after him relating the text of the scheme to the aula (*ibid.*). Cento thanked the collaborators on the text, the fathers and the laywomen and lay men. He effectively gendered a little, speaking of two sexes (*ibid.*: 261). Cento reminded the aula of the pastoral importance of the laity. Women and men participate in the vocation of the apostolate from the moment of their baptism. This vocation is of greatest importance for the Church, the laity are active and not passive Christians, animated by Christ who loves all women and men, Christians and non-Christians alike (*ibid.*). Cento insisted on the difference between the laity and the clergy. The general priesthood of the laity was not sacramental as that of the priests

3. Speech-acts and social choices of realizing dignity

and this difference originates in the will of Christ. Nevertheless, the laity together with the hierarchy constitutes the Church (ibid.). Sauer does not comment on the ambiguity of esteeming the laity and at the same time ensuring the submission of the laity to the priests and hierarchy concerning the concrete apostolic activities of the Church. The historian and theologian Grootaers is aware of this ambiguity and presents a clearer picture of what was going on than Sauer does. When Cardinal Ceto introduced the presentation of the scheme on the apostolate of the laity in the aula in the fall of 1964, he affirmed that every Christian vocation is by nature a vocation for the apostolate and for the mission of the Church and both have their source in baptism (Grootaers 1996b ibid.: 481). This dogmatic affirmation sounds comforting to the new self-understanding of the lay women and men in the Catholic Church; but what is the effective part of the lay in the apostolate and mission of the Church? The final judgement of the historian Jan Grootaers on the possibilities of the lay reflects disappointment and speaks of the failure of the Council (ibid.: 579).

Hengsbach reported the text of the scheme to the council. At the end of September 1964, the commission for the apostolate of the laity had approved of his report (Sauer 1999, 260). Hengsbach assessed that the proposed scheme was in complete accordance with chapter four of the constitution on the Church *De Ecclesia* that is on the laity (ibid.: 261). Hengsbach spoke of the difficulties of his commission to find together with the theological commission of Cardinal Ottaviani a definition of the lay woman and man that would not repeat the negative definition of Code of Canon Law and could transcend the simple predicate "the faithful" as synonym for the laity (ibid.).

Hengsbach related also that much of the text that the preparatory commission for the apostolate of the laity had prepared had been integrated into the text of the pastoral constitution on the Church in the modern world and many other schemes concerning the laity. Many juridical questions of the scheme on the apostolate of the laity were to get resolved in the commission for the revision of the Code of Canon Law and the episcopal conferences were encouraged to specify in a post-conciliar directory the apostolic activities of the laity (ibid.: 263). After these two preliminary remarks Hengsbach introduced the five chapters of the prepared scheme insisting on the great importance of the apostolate of the laity in and for our times (ibid.: 264). Hengsbach concluded his report informing of the creation of a small sub-commission that would examine and study the references to the Scripture in the text and the necessary

3. Speech-acts and social choices of realizing dignity

coordination with the text on the Church in the modern world that has not yet been completed. He also wanted to integrate elements of a spirituality of the laity in the texts of the Council (ibid.).

On October 7, 1964, Cardinal Ritter from Saint Louis started the general discussion on the scheme. He was critical of the juridical character of the scheme, its clericalism and preferential treatment of the priests and the hierarchy. He claimed to change the order of the chapters. It is true, Cardinal Ceto, in his introduction, used phrases like: "The lay have to recognize in the priest the face of Jesus Christ" (ibid.: 261). Ritter insisted on the same nature of the apostolate of all, laity and clerics and he wanted to recognize the sacredness of the laity in the scheme just as the scheme *De Ecclesia* already does. The former Master General of the Dominicans, the Irish Cardinal Brown spoke of the duty of the laity to obey to the parish priest citing the phrase of Ignatius from Antiochia: "Nothing without the bishop" (ibid.: 267). Antonio Fernandes, auxiliary bishop of Delhi spoke in the name of the Indian bishops. He said that the apostolate of the laity is related to the worldwide fight against hunger and poverty and for social justice; the scheme on the laity therefore has to be read together with the encyclicals of John XXIII and the scheme of the Church in the modern world (ibid.: 268). Some bishops asked for a description of the life of the lay men and women in today's world. The bishops were angry about the stress imposed on them in this discussion. The Roman Curia wanted to end the Council as soon as possible and therefore limited the time for the speakers, wrote the German Jesuit theologian expert Semmelroth in his diary on that day (ibid.).

On October 8, 1964, bishop D'Souza from Bhopal severely criticized the text of the scheme. The scheme was treating the laymen and women not as adults and was restricting the spirit by the letter. He denounced the clericalism of the text, called Brown's use of the phrase "nothing without the bishops" from Ignatius from Antioch abusive, and protested that nothing could happen in Church if not having been expressively approved and ordered by the bishop (ibid.: 270). He said that the people is not an authoritarian state and identified clericalism as the main obstacle for Church reform. The lay are brothers and sisters of Christ and he criticized that only priests presented the Church at international organizations (ibid.). D'Souza assessed the necessity for structural reform of the Church and wanted that laypersons substitute the clerics in the Roman Curia. He concluded that the scheme could have opened a new

3. Speech-acts and social choices of realizing dignity

era in the Church for a new generation of young Christians (*ibid.*). Bishop De Smedt from Bruges invited to take serious the youth and instated that dialogue was necessary to find and assess the truths of the faith and not dictates *ex cathedra* (*ibid.*: 271). He insisted on religious liberty within the Church, on the powers of personal motivation and conviction that would empower authenticity and catholicity in the search of Go'd. When his speaking time was exhausted, De Smedt distributed his written argumentation for a common effort of all women and men of good will, Catholics, Christians and non-Christians alike, for peace and justice. Sauer reminds us that these thoughts were already present in the texts of the association of Catholic youth and workers for the apostolate of the laity in the German dioceses of Essen. This text had already spoken of the common vocation of all women and men workers to a life in dignity, and asked that the priestly formation integrated the social pastoral of the working and the empowerment for collaboration with the laity (*ibid.*: 271). After De Smedt, the Italian bishop D'Agostino spoke and warned the Council to follow the wrong ways of preferential treatment of the laity and of the danger of laicism (*ibid.*). The Polish bishops defended the scheme on the apostolate of the laity as it was (*ibid.*: 272). The discussion on this day and the following October 9, 1964, showed many positive reactions on the scheme, many claims for further attention to the life of the laity and some critiques of the scheme (*ibid.*: 274–81).

On October 11, the observer from the World Council of Churches, Lukas Vischer, writes a detailed report on the discussion on the scheme to Geneva. He comments that the text is not very interesting, that the expression apostolate is not sufficiently described, that the clerics are still dominating the text, that there is no ecumenical interest visible in the text, and that the discussion in the aula heavily criticized the proposed scheme (*ibid.*: 282).

Lukas Vischer had been participating at the meeting of Catholics with members of the World Council of Churches from Geneva held in Glion, France, in January of 1964, where the Council's theological expert from Louvain, C. Moeller presented his studies on the term lay and laity (*ibid.*). The term lay emerges in the second century and is not biblical, insists Moeller, and it is not possible to speak of the people of Go'd and the laity without the hierarchy. Nobody becomes a priest by baptism and nobody becomes a bishop by the pope, argues Moeller and talking of the people of Go'd and the lay without the hierarchy is theologically not possible. The chapter on the laity precedes

3. Speech-acts and social choices of realizing dignity

the chapter on the hierarchy in the scheme on the Church, because nobody becomes a priest without baptism. As the office of bishop does not derive from the office of the pope — on the contrary, the office of the pope derives from the bishop's office —, the effective priesthood of the whole people of Go'd does not derive from the hierarchy. The use of the concept "hierarchy" in connection with the laity is problematic and unfortunate because the Areopagite Pseudo-Dionysus who presumably used the term hierarchy for the first time was speaking of a celestial order and not of an order of the Church (ibid.).

On Monday, October 12, the aula continued discussing the scheme with the intervention of Cardinal Liénart from Lille. The Cardinal insisted that apostolate is a term that concerns priests and lay because of baptism and confirmation (ibid.: 283). The lay therefore are adult members of the Church, who actively take part in the diffusion of the reign of God. This work of the laity does not consist in simple help for the clergy but realizes the testimony for Jesus Christ in the world, in the family, and in society, on a national and international level. The lay actively open the ways of Go'd's grace that moves all women and men (ibid.).

On October 13, 1964, a few bishops got the word to speak on the scheme (ibid.: 286). At last the lay man Patrick Keegan, president of the Catholic world association of the workers, was given the word. He started that he was speaking in the name of the laywomen and men audience that had been invited to listen in the aula. They were very much welcoming the chapter on the laity in the document on the Church, and also about the document on the liturgy that insisted on the active participation of the lay at the whole mission of the Church (ibic.: 287). He hoped also for loyal cooperation in the document on ecumenism and hoped for future development on the collaboration of lay and hierarchy according to the scheme on the apostolate of the laity. Keegan insisted on the important task of working for consciousness for the Christian responsibility of the laity, of educating the laity to realize this apostolic responsibility in their communities. Bishop Hengsbach, the relator of the scheme, concluded the discussion of the scheme. He told the aula that the commission will work on the theological coherence of the scheme, talking of the responsibility of whole people of Go'd for the apostolate and not speaking to the laity from the point of view of the clergy (ibid.: 289).

3. Speech-acts and social choices of realizing dignity

Text on the ministry of the priests

I am continuing with the discussions and voting in the third session of the Council concerning the scheme on the ministry and formation of the priests (Tanner 1999). The schemes presented in the aula on the life and the ministry of the priests and on the formation of the priests had suffered a drastic shortening as other minor documents too. The scheme on the ministry and life of the priest was discussed from October 13 to October 15, 1964; four weeks later the discussion on the scheme on the formation of the priests started that took a whole week (ibid.: 372). It was not possible to get the two schemes passed with a short discussion and vote in the aula (ibid.: 373). Especially the scheme on the life and ministry of the priests had to get worked over substantially in the intersession. The relator of the scheme on the life and ministry of the priests was Marty from the commission of the clergy (ibid.: 375). He had justified the shortening of the text explaining that there is already so much talk on the clergy and the priests in other documents that there is no need for more text on that matter (ibid.). The discussion showed that the majority of the bishops wanted a longer document and their view on the priesthood and celibacy was a traditional (ibid.: 378). Bishop Fares from the dioceses of Catanzaro and Squillace in Italy said that the celibacy of the priest was only a law. Cardinal Alfrink criticized weak theological argumentation of the celibacy in the text and reminded the council that the crisis of the clergy must not to be ignored. He suggested a profound study of celibacy on the ground of the Bible and tradition (ibid.). Bishops stressed the necessity to renew the spiritual life of the priests and favored associations of priests noticing their growing loneliness and social isolation in the parishes. Effective collaboration of the priests and the lay was claimed in the construction of the Body of Christ (ibid.: 380). Many bishops spoke of the necessary pastoral care of the bishops for their priests. The unjust distribution of priests in the world was becoming a theme. Bishop Rodriguez Ballón from Arequipa in Peru lamented that in Latin America there were few priests in the country (ibid.: 381). The auxiliary from Regensburg, Hiltl, demanded just salaries and social security for the domestic workers in the parish houses.

The text on the formation of the priests

The scheme on the formation of the priests that was discussed in the aula counted seven chapters (ibid.: 385). The episcopal conferences were held responsible for the formation of the priests, the vocational work for priests was underlined, a better spiritual formation was to be organized together with a reform of the theological studies that

3. Speech-acts and social choices of realizing dignity

capacitates for the pastoral work (ibid.). The document had been worked out by the commission for theological studies and Carraro reported to the aula. Many bishops expressed their satisfaction with the scheme. The only point of controversy was the role of Thomas Aquinas in the theological curriculum. A minority of bishops defended the priority of Thomas' teaching for formation. The final vote on the scheme was positive and the commission on the studies was satisfied that only minor corrections were necessary.

The text on the religious

From November 10 to 12, 1964, the scheme on the religious got discussed in the aula (ibid.: 394). Much on the religious was already said while discussing the scheme on the church. The many Council fathers coming from religious orders or having received their formation in institutions of religious orders wanted a document on the religious in order to honor their contributions to the Church (ibid.). Bishop McShea, the relator of the scheme to the aula had also first to defend that the scheme was very short. Many speakers cautioned to protect the religious and not to renew too much, because the active apostolate was not the charisma of contemplative monks and nuns (ibid.: 395). The exemption of religious orders from the jurisdiction of the bishops again was a point of much controversy (ibid.). Cardinal Döpfner criticized that many superiors were not able to deal with mature and adult men and did not propose the kind of obedience that would correspond to their inferiors. Cardinal Suenens opposed the scheme because the nuns were treated as inferior to the monks and priests and Christ was not put at the center of the vows of poverty, chastity and obedience but empty pious formula of calls for renewal (ibid.: 396). Bishop Charue from Namur protested that the commission of the religious had not been willing to cooperate with his commission when he was redacting the chapter on the religious in *De Ecclesia* (ibid.). Despite all the controversy and critique, the scheme passed all the necessary votes to be accepted under the condition that some modifications get included (ibid.).

From December 1964 to September of 1965

Text on the lay

Five days after the end of the discussion in the aula, the commission on the apostolate of the lay started to work on the modifications of the scheme that were requested by the bishops in five sub-commissions (Burigana and Turbanti 1999, 592). The sub-commissions had to connect the scheme with the corresponding chapter in *De*

3. Speech-acts and social choices of realizing dignity

Ecclesia. They had to describe in detail the “*Azione sociale*” that is the Catholic movement of lay women, men and queer that work on the realization of the social doctrine of the Church in the world (ibid.). They had to write on the formation of the laity for the apostolate, and they had to elaborate a sixth chapter on the spirituality of the lay women, men and queer (ibid.). Chapter two and three got inversed. There was much controversy on how to organize the lay apostolate, how to relate the individual apostolate with the organized apostolate of the family and the parishes and how to limit the range of the apostolate of the laity (ibid.: 593). All this and the theological development of the apostolic mission of the laity helped enlarge the text of the scheme considerably (ibid.: 594). The renewed text was presented in plenary session of the commission at the end of January, 1965. There was much controversy on the theological dimension of the lay apostolate and the commission never reached a conclusion on how to relate the lay woman, man and queer citizens to the lay woman, man and queer faithful (ibid.: 595). A certain frustration was created because nothing was known about scheme XIII that was important for the apostolate of the lay. The text on the apostolate of the laity was not clear about the theological significance of the world and of the lay woman, man and queer living in the world. There was much insecurity on the valuation of the world. Was the world to be considered a secular reality only? The German Jesuit expert in the commission Hirschmann asked for the meaning of “the Christian inspiration of the worldly order” that the lay would have to realize (ibid.). Hirschmann insisted that the laity has a proper function, a munus that is to sanctify the world (ibid.). On this fundamental question and on the question if the end of the apostolate of the laity is charity that is caritas, the commission never gave an answer. The Council was about to close and these fundamental questions will remain unanswered (ibid.: 596). The commission established a small redaction group and at the plenary session in April 1965, the new text was presented (597). There was not much new discussion and the text got approval. Ménager and Klostermann got their description of the apostolate of the laity included in the text: The apostolate of the laity works for the evangelization and sanctification of women, men and queer; the laity disseminates the spirit of the Gospel of Christ for their salvation (ibid.: 598). The coordinating commission and Paul VI approved of the text and it was sent to the fathers (ibid.).

3. Speech-acts and social choices of realizing dignity

Text on the priests

The scheme on the clergy had been heavily criticized in the third session of the Council. Congar therefore spontaneously offered Marty his cooperation on the scheme and was welcomed by Marty with great joy and emotion (ibid.: 599). Congar worked on the theological part of the renewal of the text that is on the munera, the functions of the priests and on the evangelical aspect of the life of the priests (ibid.). The priests were described as ministers of the sacraments and the Eucharist, and as guides of the people of God, as ministers of the word (ibid.). At the end of November 1964, the renewed text was sent to the fathers and the commission received many observations till the end of January 1965 (ibid.: 600). Döpfner remained critical of the renewed text.

The nature of the sacerdotal office was not yet clearly described. There were those who related it to the Church and those who stressed the spiritual dimension. The relation of bishops and priests had to be cleared too. Celibacy was discussed again and in a very controversial way. The archbishop of Semarang, Darmojuwono, asked in the name of thirty Indonesian fathers that the bishop's conferences would get authority to decide on the question according to the needs of their regions (ibid.: 601).

Nevertheless, the commission insisted on the celibacy of the priest despite the pressure of the public opinion and many dramatic letters from priests asking for reform of the celibacy. The commission did not question the legitimacy of married priests in some rites of the Catholic Church, but stuck to the celibacy in the document. There was talk of the French priest-workers who insisted on evangelizing the poor (ibid.: 602).

On April 1, 1965, the commission finished discussion on the text. To please some fathers, the reference to married apostles was canceled from the text, a negative valuation of sexuality was opposed. The text was sent to the bishops on June 12, 1965 (ibid.: 605).

Text on the religious

The scheme on the religious had been treated favorably during the third session of the Council (ibid.: 616). Nevertheless, the picture of the votes on the single propositions of the scheme was not so clear. This was the reason for tensions in the plenary meeting of the commission on the religious of November 19, 1964. A sub-commission should elaborate a new version of the scheme. Since July 1963, the Prefect of the Congregation for Religious, the Italian Cardinal Ildebrando Antoniutti was president of

3. Speech-acts and social choices of realizing dignity

the Council's Commission on the religious. In February 1965 the theological experts of the Commission on the religious met in Rome and the Secretary of the Congregation for religious archbishop Philippe directed their work (ibid.: 619). This meeting was the beginning of the successful joint effort to elaborate the text for the scheme. The religious vocation was to be described as distinct from the vocation of the baptized, the profession of the evangelical councils of poverty, chastity and obedience was reflected, and the complete dedication for Go'd, the service for the Church, and the praxis of the virtues (ibid.: 620). Spiritual life was assessed together with the life of prayer and the liturgical prayers and the praxis of charity in the community (ibid.). All this theological reflection helped integrate the religious life into the life of the Church. It was more difficult to clear the distinctions of active life and contemplative life of the different religious orders (ibid.). On March 18, 1965, the text was sent to the commission for study. The plenary commission met at the end of April 1965. The prepared text was accepted and approved but not any more sent to the fathers. Since their vote in the third session had been positive they would see the final text at the beginning of the fourth session (ibid.: 623).

Text on the formation of the priests

The commission on the formation of the priests and on Christian education worked smoothly and without controversy integrating the modifications they received from the fathers. Saint Thomas was still instituted as an important reference for the theological formation of the priests. All fathers consented that the Christian education was the proper right and duty of the family and only then the duty of the Catholic schools (ibid.: 625). Some controversy arose on the duty of civil society for Christian education (ibid.: 626). Nevertheless, the final text was to be discussed again in the plenary meeting of the commission of September 22, 1965, that is a week after the fourth session of the Council had started (ibid.: 630).

Text on the bishops

The commission for the bishops did not meet any more in the third intersession. The scheme was ready. The reason for postponing the final vote in the third session was that the fathers waited for the vote on *De Ecclesia*. The scheme on the bishops had many references to *De Ecclesia*. Felici was not happy that the scheme on the bishops referred on many points to *De Ecclesia* and Cardinal Marella and Felici wanted to ban some references to the collegiality of the bishops with the pope from the scheme (ibid.:

3. Speech-acts and social choices of realizing dignity

630). The scheme spoke in the first chapter of the participation of the bishops concerning the government of the Church and of the relations of the bishops with the Roman Curia (ibid.: 631). The Coetus patrorum had unsuccessfully tried to block collegiality of the bishops in the third session; also unsuccessful was its attempt to maintain the exemption of the religious orders from the bishops' jurisdiction in the scheme (ibid.). Onclin was warned by bishop Veuillot that there were efforts going on for changes in the scheme and Onclin feared the same for the third intersession. He therefore asked Cardinal Suenens to see to it, at his visit in Rome in December 1964, that the scheme was not touched by anybody (ibid.). There are no specific indications of interventions with Paul VI in the first months of 1965 (ibid.: 632). But the fears of Onclin, Congar and Moeller that interventions and changes are secretly happening continued throughout the spring of 1965. The fears were not without reasons, because Schillebeeckx's article strongly criticizing the *Nota praevia* on collegiality of Paul VI on collegiality had caused strong reactions on the part of the Roman Curia (ibid.). The Coetus patrorum intervened against collegiality at the Roman Curia sending a letter from archbishop Lefebvre to the Congregation of the Holy Spirit in June 1965 (ibid.). At this point of the Council, the conservative fathers of the minority at the Council protested the Council's stand on religious liberty, collegiality and the institution of episcopal conferences (ibid.: 633). On November 20, 1964, Paul VI had asked the Cardinals of the Roman Curia on their opinion concerning reform of the Curia, a synod of the bishops at Rome and episcopal conferences. The scheme that Cardinal Marella sent bishop Veuillot at the beginning of June 1965 integrated some modifications but no changes of the text. The scheme was distributed to the fathers at the beginning of the fourth session (ibid.: 634).

From September to December 1965: The fourth session of the Council

General picture of the state of the Council

In spring 1965 and in the summer of that year, the Catholic organizations of the laity discussed about the scheme on the laity with the bishops that returned from Rome for the intersession. The expectations of the laity for an active part in the apostolate of the Church were high. There were propositions that the laywomen, men and queer of the dioceses take part in the election of a new bishop and that the status of the lay in the Church was strengthened (Turbanti 2001, 32). Hopes for dialogue in the Church were high. In April 1965, Paul VI instituted for the dialogue with non-believers at the Roman Curia the Secretariat for Non-Believers and appointed Cardinal König from Vienna as

3. Speech-acts and social choices of realizing dignity

president (ibid.: 33). Paul VI soon got insecure about the project of this dialogue with non-believers and for fear of assimilation and diffusion he started admonishing and restricting the range of this dialogue (ibid.). The public was discussing with a lot of expectations a positive declaration on birth control by the council (ibid.). In June 1965, the World Health Organization of the United Nations presented a report on the health aspects concerning the demographic development of the world population. The Holy See had been invited to collaborate on the report and De Riedmatten participated in the preparation. He was favorable concerning the methods of birth control insisting on the ethics of their use. The Catholic world heavily debated artificial birth control. In Great Britain prominent Catholics supported birth control. The dramatic process of decolonization was under way in Africa and Asia. The two world powers, the Soviet Union and the United States were but interested in assuring their influence on the newborn states (ibid.: 34). The Second Vatican Council did not discuss the problems of colonization and decolonization. Groups of bishops from Indonesia had spoken on celibacy, for example, but their interventions had no consequences. African bishops were present at the Council but they were no players in the commissions that wrote the documents. The Council did not reflect on the sad collaboration of the Catholic Church in the cruel suppression, exploitation and extinction of native cultures and religions during colonialism. We must not forget that Marcel Lefebvre, a leader of the *Coetus*, based the formation of African faithful and priests in Gabun, and as the later archbishop of Dakar strictly on the cultural norms of the French Catholics and clergy. Eurocentrism reigned at the Council. In the decades after the Council, an Italian and a Polish pope decided the ways in the Catholic Church. Even in 2019, Italian and European priests, bishops and Cardinals control the Roman Curia. The reforms of the Curia of the last fifty years did not change the dominance of Western clerics in the government of the Church.

In February 1965, the United States intensified their bombardments in Vietnam and Paul VI feared a nuclear escalation in South-East Asia. The United Nations faced another crisis of their authority because they were not capable of mediating peace. Paul VI wanted to get invited at the United Nations to make a contribution to world peace (ibid.: 35). At the beginning of December 1964, Paul VI had participated in the World Eucharistic Congress and spoke about constructing peace, encouraged disarmament and the fight against poverty that makes large parts of the world suffer. He cited Gandhi twice as an example of a man of peace. The Catholic press and media

3. Speech-acts and social choices of realizing dignity

in the following months took up these efforts of constructing peace with persistence and great interest (ibid.: 36). Catholics in the communist East were demanding religious liberty and the Catholics in the USA feared more discrimination by president Johnson and his legislation on the funding of Catholic schools. Rolf Hochhut's play "The vicar" was prohibited in Italy at the intervention of the Holy See because it accused Pius XII of not protecting the Jews from the Holocaust (ibid.).

When the commissions of the Second Vatican Council met again in the first two weeks of September to prepare the fourth and last session, they were taking notice that the atmosphere in the Council had changed in a decisive way. The *Coetus internationalis* in June 1965 had intervened again with Paul VI claiming a better representation of the minority in the commissions of the Council. Cardinal Secretary of State Cicognagni heavily protested with the Coetus for bypassing him and influencing the Council in a very negative way (ibid.: 61). Paul VI did not resist the Coetus, he wanted to satisfy all parties of the Council and in the end frustrated all. The members of the commission were aware of the fact that difficulties and troubles would invade the upcoming session of the Council (ibid.). Paul VI reacted to the mounting uncertainty that was created by the first reception of the council's reforms and documents during the intersession. He had definitely changed the tone of openness and dialogue with the modern world that characterized the first two years of the council for his preoccupation with the government of the Church according to traditional doctrine (ibid.: 45). Paul VI was convinced that in the post-conciliar time he had to take charge again of the ordinary rule and government of the Church. He consented that the Council was a special moment for the Church but it was time to think about what was coming now (ibid.: 47).

There were important themes and problems that Paul VI took away from the Council. The decisions on the question of birth control, ecclesiastical celibacy, the reform of the Curia, the institution of the synods of the bishops and many other questions (like the mixed marriages, the forms of penitence, the indulgences and the diaconate) were to be taken by the pope alone (ibid.: 48). In April 1965, Umberto Betti, the theologian expert of Cardinal Colombo from Milan wrote to his cardinal suggesting to introduce into the Creed expressions of the doctrine and the faith expressed in *Lumen Gentium* (ibid.). Actually, the whole of Vatican II should be confessed as part of a modern understanding of the Creed. Bishop Elchinger from Strasbourg addressed Paul VI in his audience of April 1965 asking for a modern and understandable creed (ibid. 49).

3. Speech-acts and social choices of realizing dignity

Congar was asked by Paul VI to elaborate a text on this. After months the project got stuck and Paul VI wanted to decide without the council on the matter (ibid.: 50). Concerning Church law there was an initiative to elaborate a basic set of laws, something like a Constitution for both Churches, the Oriental and Occidental (ibid.). In February of 1964, Cardinal Döpfner had proposed this idea to Paul VI when he was working on a revision of the Code of Canon Law. In the spring of 1965, an overall informal commission was formed to study the question. Paul VI did not inform the fathers of the Council about this project (ibid. 51).

On September 15, 1965, one day after opening of the fourth session Paul VI institutionalized the synod of the bishops (ibid.: 55). He did not consult the fathers of the Council for this decision. Paul VI's strategy is clear: in fear of post-conciliar developments, he acted rapidly on the basis of personal deliberations and ensured the authority of the pope over the Council (ibid.). However, he was not able to settle the problems. The question of the mixed marriages did not find a quick solution. The commission for the bishops discussed about a representation of the bishops at the side of the Pope concerning matters of Church government several times. The pope's decision on the institution of the synod had ignored the discussion within the commission of the bishops (ibid.). Paul VI acted on the basis of his papal authority because he feared splits and breakups in the Church. Many fathers of the Council were receptive to this kind of papal acting because they themselves feared too about how to manage the reception process of the Council (ibid.: 56). The realization of their decisions at the council in their dioceses was a growing preoccupation for the bishops. Would they be capable of complying with the emerging task? On many questions Paul VI was hesitant and the appearance of weakness was enforced by the growing frustration of the bishops over the lack of communication by the pope (ibid.).

During the summer of 1965, Paul VI repeatedly had spoken of a crisis of obedience in the Church (Routhier 2001, 74). This harsh and bitter judgment was widely shared by the fathers of the Council. Conservative Jesuit Tromp spoke in that way and deplored the disobedience of the whole Jesuit order. The Jesuit De Lubac then wonders why the bishops had started the revolution in the first place when at the end of the council they vehemently opposed any changes within the Church (ibid.). This kind of atmosphere was not good for a good conclusion of the council's work

3. Speech-acts and social choices of realizing dignity

At the beginning of September 1965, Paul VI had published his Encyclical *Mysterium fidei* that did not reflect the theology of the Second Vatican Council (ibid.: 75). Many Council fathers and non-Catholic observers were appalled. Paul VI ignored the reform of the liturgy and failed to open or address the modern world. The retardation of the reform of the Roman Curia was symptomatic for the situation of fatigue and disappointment. New organs, councils or congregations were not organically integrated into the Roman Cura; there was a simple juxtaposition of old and new institutions and the will and ability for the necessary cooperation and team spirit lacked. The fathers who lead the majority at the Council in the first two sessions now had gotten tired. There were twenty-seven new cardinals. They brought a new generation to Rome but they lacked experience and security in dealing with the Curia that was about to restore power over the Church at all costs. The minority at the Council together with the Curia took advantage of the momentum and the equilibrium of the council changed (ibid.: 76).

Paul VI had realized that groups of opposition to the reforms of the Council in the local churches were being organized. Especially the bishops of the East suffered from a supposed crisis of Church authority and by strengthening the center at Rome they wanted to introduce order again in Germany, the Netherlands, Great Britain and France (ibid.). At his opening speech, Paul VI assessed with reference to John XXIII that the fourth period of the council will stay faithful to the doctrine and meet hostility with love and goodness (ibid.: 77). He implored the unity of the council and the harmony within the church as he had done during the intersession. Paul VI insisted on *caritas* and unity, but also on obedience to the Holy Spirit and to the Church, to the reforms of the council and their consequent realization (ibid.). There were now twenty-three women and twenty-nine men and for the first time a couple, the Alvarez from Mexico, invited as auditors in the aula. This small presence of laity was nevertheless significant for the scheme XIII. The number of the non-Catholic observers augmented in October to 101 and they represented twenty-eight Churches. For the first time the ecumenical patriarch from Constantinople sent a bishop, Monsignor Emilianos to represent him at the Council (ibid.: 79).

The text on the bishops

During the intersession the canonist Onclin had redacted the text on the bishops and the government of the dioceses for the commission of the bishops preserving the

3. Speech-acts and social choices of realizing dignity

wishes of the majority of the Council (ibid.: 190). It was clear that the scheme on the bishops had to put into practice the principles of *Lumen Gentium*. Otherwise, the document on the Church would remain pure theory (ibid.). Paul VI had instituted the synod and thereby realized the principle of collegiality of *Lumen Gentium*. But the document on the bishops still had to find a compromise on “the sacred power” (Latin: *sacra potestas*) that was given to the bishop. Episcopal ordination conferred the bishops all power and authority necessary for their mission with the exception of those powers that were reserved to the pope for conferring on the bishop. Onclin had argued that the ordinary, proper and immediate power of the bishop sufficiently constitutes the necessary legitimacy for his universal service in a counsel for the pope but the position of the majority was different. The document still had to describe the bishops’ conferences as instruments of collegiality and the relation of the bishops with the nuncio.

In the summer of 1965, there were observations that some nuncios had begun to control the local churches in pastoral, doctrinal and ecumenical matters (ibid.). The Roman Curia had elaborated a document for ensuring that the decisions of the episcopal conferences had to be controlled by the Curia. This limitation of the powers of the college of collegiality of the bishops demonstrated that the Curia wanted to stay in control of the Church. It was an open question if the theology of the importance of the local church assembling around the bishop would become a reality in the life of the Church (ibid.).

On September 28, 1965, there was a vote that accepted the text of the scheme in general. The voting on the individual articles of the scheme was suddenly interrupted. Pope Paul VI had requested modifications. Italian Archbishop Antonio Samoré, a senior member of the Secretariat of State and later Cardinal inspired the most important of the modifications and got support by the Cardinals Siri and Carli. Samoré proposed that the bishops become members of the college of bishops only when the pope confers them the power of jurisdiction (ibid.: 191). Onclin was successfully convincing the commission in two meetings not to accept the content of the modifications. The pope accepted but the climate in the aula had been poisoned by this intervention against a document that had been voted by the fathers of the Council (ibid.: 192). There were interventions with the pope concerning other documents too. Paul VI wanted to preserve unity and was inclined to compromise. On October 28,

3. Speech-acts and social choices of realizing dignity

1965, the decree on the bishops passed with an almost 100% consent. There were only two negative votes and one vote was invalid.

Concerning the scheme on the bishops we have to observe that during the debate on the reform of the Code of Canon Law in the years after the Council many points of the scheme on the bishops were questioned again and decided by progressively limiting collegiality (ibid.: 193). I do not know what happened to Onclin's convictions concerning the powers of the bishop in the years after the Council. For eighteen years, he incessantly collaborated in the papal commission for the new Code, reinforcing again the legal status of the pope as absolute monarch of the Catholic Church who governs with absolute powers.

Text on the religious

According to Döpfner's plan, in the spring of 1963, the scheme on the renewal of religious was downgraded as other minor schemes were too (Velati 2001, 198). The discussions in the third session of the Council resulted in upgrading the text again. The bishops showed great interest in the scheme and sent fourteen thousand modes to the commission of the religious. The commission reduced them to five hundred observations of the fathers and these had to be integrated into the scheme during the first half of 1965. On September 16, 1965, the fathers in the aula received the revised text (ibid.). The president of the commission, Cardinal Antoniutti, very often was absent and the German bishop Leiprecht took effective leadership of the revision and enabled a substantially new text (ibid.: 201).

There was still discussion on the question of the religious status of the secular institutes of lay women and men (ibid. 202–3). The question was to overcome the traditional distinction of active life and contemplative life. The commission already had tried to do justice to the different existing forms of religious life in their real form. They speak of contemplative life, monastic life, apostolic life, religious lay and the secular institutes. Actually, the fathers were not willed to discuss any more, they wanted the Council to end and their fatigue and apathy made the scheme pass the final vote on October 11, 1965, with only twelve negative votes. The following schemes that came up for discussion and voting received similar votes of approval. The high numbers of yes were not so much the expression of the unanimous consensus of the fathers but more of their determination to get it over (ibid.: 204). On October 11, 1962, John XXIII had opened the Second Vatican Council.

3. Speech-acts and social choices of realizing dignity

The text on the formation of the priests

The scheme on the formation of priests already in the third session found the consent of a large majority and only forty-one votes against. The pastoral reform of the priestly formation was passed and the reform of the philosophical and theological studies in the major seminaries progressed (ibid.: 205).

At the end of September 1965, archbishop Darmojuwono, president of the Indonesian episcopal conference protested at the presidency of the Council that a new phrase was inserted in the scheme that had not been requested by the bishops in the session of 1964. He protested that a minority of the commission on the priests insisted on the formation of priests according to the system of seminaries as the Council of Trent had established (ibid.). Together with the fifty-two bishops from Indonesia, he claimed the possibility of other forms of formation such as formation houses attached to parishes in slum areas that enable a close pastoral contact with the poor. Already at the beginning of 1965, Archbishop Darmojuwono had brought up ecclesiastical celibacy and also this time he insisted on discussing celibacy. The intervention of Paul VI on October 11, 1965, stopped him. The presidency and secretariat of the Council found a solution concerning alternative forms of seminaries. There was also a compromise on the necessity of Thomism for the theological studies. The Bible has to be the foundation of every teaching on the truths of faith and the history of the dogma was secondary. The mysteries of salvation have to get studied in connection with the culture of the future priests and Thomas Aquinas can help reflecting tradition and faith (ibid.: 209). The positive vote on October 13, 1965, on the scheme was not caused by a sudden consensus but was rather the effect of the general exhaustion of the fathers who were not willed to further discuss the matter (ibid.: 210).

The question of celibacy had been a concern for many priests and bishops. The international committee *Pro ecclesia* was the most substantial voice in the chorus of priests that questioned the law of celibacy. 825 priests signed a document protesting against celibacy (ibid.: 243). The Jesuit Robert Clément, prefect of the college Jamhour in Beirut, discretely approached cardinal Lercaro and other fathers in August of 1965 with the suggestion that the Latin Church followed the Oriental Church on the question (ibid.). Priests from Italy, the Netherlands, Strasbourg and Indonesia were part of the voices demanding changes of the law of celibacy in the first days of October of 1965. It is significant that there were no priests allowed to discuss in the aula. The decision

3. Speech-acts and social choices of realizing dignity

on celibacy was taken above their heads. Paul VI was preoccupied by the voices against celibacy. Pietro Koop, titular bishop of Lina in Brazil wanted to read his statement in aula of the council, Maximos IV also wanted a debate on married priests (ibid.: 244). Paul VI made Lercaro stop debating celibacy in his letter to Cardinal Tisserant on October 11, 1965. Many thought that Paul VI wanted to discuss celibacy later after the Council had ended. Prignon was clear, he had no doubt that the pope's decision on the matter was definite. Despite the pope's intervention, discussion on celibacy continued (ibid.: 246). Eighty-one lay circulated a paper in the aula demanding changes of the law of celibacy. Other texts pointed at the penury of priests in the Third World and the contemporary cultural situation as arguments against the law of celibacy. Maximos IV in his intervention criticized that the Oriental tradition in the document on the priests was not taken seriously and that the Latin tradition of celibacy was unjustifiably exalted. He wrote a letter to Paul VI that the question must not be suppressed because suppression would only spread poison. He said celibacy was a question of monastic life but was not necessary for the office of a priest. Maximos IV suggested to establish a commission to study the question (ibid.: 248).

Text on Christian education

There were many discussions on the scheme in the session of 1964. The North American bishops were not happy with the state's monopoly of education (ibid.: 212). South American bishops insisted that Christian education is not only intellectual but concerns the faith of the person in all dimensions. Bishop Pohlschneider from Aachen, Germany, demanded in the name of seventy Council fathers to connect the text on Christian education with the pastoral end of the Council. He claims a sound biblical and theological foundation of the text, and argued for a good cooperation with the institutions of the state for the common good. He stressed also the important role of the teachers in the catholic schools who in the end determine the quality of the catholic education (ibid.: 213). Cardinal Léger from Montreal, bishop Jaeger and van Waeyenbergh, the auxiliary from Malines-Bruxelles, demanded a reference to the liberty of scientific investigation in the sacred sciences. The cardinal wanted to encourage and empower the work of the theologians.

On October 6, 1965, Cardinal Lercaro from Bologna got a letter from Michel Duclerq, a Catholic intellectual, activist, and spiritual leader. The founder of the association of French Catholic teachers was very critical of the scheme on education that rejected

3. Speech-acts and social choices of realizing dignity

pluralism in the name of the Catholic truth (ibid.: 217). Archbishop Veillot circulated the letter in the aula of the council (ibid.: 218). Duclerq argued that catholic teachers in public schools would not be able to work with a scheme that mistrusts the non-Christian world that much. Duclerq questioned the necessity and utility of a scheme that ignores the scientific developments in education and pedagogy. Albert Prignon, rector of the Belgian College in Rome and close theological confidant of Cardinal Suenens worked to get a compromise without rewriting the whole scheme (ibid.: 220). The episcopal conferences of India and Africa intervened in favor of reopening the discussion, Brazilian bishops and the English Cardinal Heenan joined them. The moderators rejected a new discussion, they did not want another debate (ibid.: 220). Cardinal Döpfner warned that reopening the debate on education would create the precedent for reopening the discussion on the important upcoming vote for the scheme on revelation. The scheme on education passed the preliminary vote on October 13, 1965 without difficulties (ibid.: 221).

In the public session of October 28, 1965, the final votes on the schemes of the bishops, on the life of the priests and the renewal of religious life passed unanimously. On the same day the scheme on Christian education passed with thirty-five negative votes (ibid.: 238).

Text on the lay

In June, 1965, the revised text on the apostolate of the lay had been sent to the fathers (ibid.). The votes on the scheme would start September 23, 1965. In the plenary session of the commission emerged a discussion about the report that bishop Hengsbach had prepared for the aula. He had exaggerated the support that the lay women and men gave the scheme. The lay auditors De Habicht and Sugranyes helped to find a satisfying formulation for all (ibid.). Karol Wojtyla asked with three other bishops the moderators of the Council to present the scheme in aula chapter by chapter because there were many new points in the text (ibid.: 277). A group of 32 Latin American fathers even wanted to reopen debate on the scheme. The scheme on the lay got caught in the middle of the ongoing fights on religious liberty and on the Church in the modern world (ibid.).

The German Jesuit theologian Hirschmann introduced a few sentences on women in the scheme on the lay and the commission authorized his suggestion. The lay auditor Rosemary Goldie had insisted that women's roles in the apostolate of the Church were

3. Speech-acts and social choices of realizing dignity

appreciated because women take more and more responsibility. Their roles in the life of the Church should be given more weight. There were some bishops supporting these claims. Women should take a more active role in the mission of the Church too, because the Christian vocation is identical with the vocation to the apostolate (ibid.: 280). Paul VI intervened on November 7, he had approved of the text in June but now he wanted to secure the authority of the hierarchy on any apostolic activities of women; any legitimate pastoral office that was given to women in the Church depends on the jurisdiction of the hierarchy (ibid.). On November 18, 1965, the final vote accepts the document. It is the first document of a council of the Catholic Church that explicitly talks of the lay men and women. Cardinal Dell'Acqua had suggested creating a preparatory commission on the lay. John XXIII accepted (ibid.: 284). The document *Apostolicam Actuositatem* was lacking a theological definition of the lay and there were incoherencies with chapter 4 of *Lumen Gentium* (ibid.). The exclusive right of the clergy for offices in the Church demonstrated the resistance of the male hierarchy of the Catholic Church to realize the vocation and mission of Jesus Christ. Jesus did not discriminate anybody. All disciples and male and female followers are part of the one people of God. The decree on the apostolate of the lay was promulgated on November 18, 1965.

3.3.2 A female voice at the Second Vatican Council and feminist female voices

Old celibate white men had prepared the Second Vatican Council and from 1962 to the fall of 1964, the Council stayed totally and exclusively male (Tobin 1986). Over 2,500 male bishops and some one hundred male celibate priest theologians discussed in the commissions and only the bishops spoke in the aula of in Saint Peter's. In November 1963, Cardinal Suenens of Belgium suddenly confronted his fellow bishops with the embarrassing insight that half of the Catholics are not represented when we discuss the reality of the Church (ibid.). Sister Mary Luke Tobin (1908–2006) was one of fifteen women auditors who got invited to the Second Vatican Council in the fall of 1964. In 1986, she skeptically asks, was this invitation by the council members the breakthrough in challenging an “intransigent and patriarchal tradition” of the Catholic Church (ibid.)? The bishops did not invite a wide spectrum of women in their deliberations; actually, they had not understood “the injustice in the church's attitude toward and treatment of women” (ibid.). Some of the fifteen women at least were invited to some commissions' meetings and were “allowed to speak as freely as we wished,

3. Speech-acts and social choices of realizing dignity

and each of us did speak” (ibid.). Nevertheless, the women auditors could not protest against discrimination of women in the documents of the Council. The Australian auditor Rosemary Goldie told a bishop who did not understand or see the problem: “All women ask for is that they be recognized as the full human persons they are, and treated accordingly” (ibid.). Tobin rightly asks “how long it will be until the official church realizes the deprivation and impoverishment it suffers by excluding from its deliberations representatives from half its constituency” (ibid.). Indifference toward women and the ignoring of their potential with the Catholic Church characterizes the situation even in 2019. Roman Catholic women in the United States and their women’s movement tried to include women’s issues in their agenda but much remains to be done before achieving equal respect and equal dignity, freedom and rights in the Church (ibid.). Progress is steady; women have become increasingly conscious of their discrimination experience with the reality in the Church. Full participation in decisions affecting one personally, each person’s responsibility to seek justice in the world and the insistence on self-value and integrity emphasizes the priority of the person over institutions (ibid.). Women are claiming the promotion of their full humanity as integral to the holy message of divine revelation and redemption; women’s liturgies and feminist theology celebrate and realize a concept of “Woman Church” (ibid.).

Tobin asks if these missing feminist elements of Christian life will be included in the whole Church. She speaks positively about the *Leadership Conference of Women Religious* in the United States and the educational program for its members, empowering collegiality and solidarity and deplores the tragic lack of understanding for this evolution of U.S. women religious on the part of the Vatican (ibid.). Tobin is aware of the fact that in the 1980s, the enthusiasm of many Catholic women who hoped in the 1970s for the ordination of women following the reforms of the Second Vatican Council had waned (ibid.). The steadily sinking number of women religious vocations indicates the disaffection of women with the institutions of the Catholic Church and specifically with religious life. In 1965, at the end of the Second Vatican Council, there were about 180,000 religious Sisters in the United States. In 1985, the number has declined to about 115,000 and in 2013, the number of religious Sisters fell to 52,000.^{xi} The U.S. bishops tried to take positions on critical issues, but in 1985, the *Leadership Conference of Women Religious* recommended that the U.S. bishops not issue a pastoral letter on women in society and in the church because “of the absence of an

3. Speech-acts and social choices of realizing dignity

operative tradition regarding the equality and basic dignity and worth of women" (Tobin 1986).

The 1985 report of the *Leadership Conference of Women Religious* claims a "need of reconciliation" between the alienated women and the Church and society (ibid.). I suppose that the women religious editors use the expression reconciliation according to the theological descriptions of the term. Theology has to do with faith-sentences and reconciliation expresses the hope and realization of Christians for overcoming failures and faults, violations of the integrity of persons, and all kinds of wrongdoing. Christian faith and theology qualifies many of these personal shortcomings and faults with the expression "sin". Tobin does not speak of sin but of reconciliation, and it is not clear if she is speaking to Christians and Non-Christian citizen women, men, and queer or exclusively to Christians. From my point of view women, men and queer are equal in dignity, freedom and rights and are called to claim the end of any discrimination. Women, men, queer first need justice, and the effective realization of their dignity, liberty and rights. The project of reconciliation makes sense for many Non-Christians too; reconciliation with somebody we have fought about conflicts of interests is an important social skill. Conciliatory words are capable of making up for many disappointments, excitements and inflamed passions. Tobin and the 1985 report do not use the expression reconciliation in this sense; they make use of the expression reconciliation in the Christian sense in order to operate individual and social peace. The Christian use of the term reconciliation concerns a process that constitutes some important steps. First, there is the recognition of a person that he or she has done something wrong. Then he or she repents what he or she has done and promises that he or she is willed to compensate for the inflicted damage or will make up for the damage, and rectify the mistake. At last, the confessing person asks the hurt or damaged person for forgiveness. Then it is up to that person to be ready for reconciliation. For Catholics the process of reconciliation is a sacrament that is a ritualized realization of Go'd's promise of forgiving the repenting sinner after having confessed his or her sins to a priest. For me the problem of the 1985 report's use of the term reconciliation in this religious sense consists in the fact that the Catholic sacrament of reconciliation is not able to address structural sin, structural injustice and discrimination. As long as patriarchal structures continue alienating women from the church there will be no reconciliation between the hierarchy and the women faithful

3. Speech-acts and social choices of realizing dignity

Catholics (*ibid.*). As I have said earlier, the patriarchal structures of the Catholic Church do not only discriminate women, but also lay men and queer.

In recent history, we observed the secular use of a process of reconciliation in quite an interesting social experiment of public life aiming at the reconciliation of a nation; the results were positive but there was also much disappointment. South Africa has provided the world with a tool to bring about justice and peace after the end of apartheid. The effort to bring about reconciliation in South Africa by not prosecuting the responsible persons for the Human Rights violations that had occurred during the period of apartheid was “internationally regarded as a success”, writes Anglican Archbishop Desmond Tutu (Tutu 2010). He also confirms that amnesties are generally considered inconsistent with international law and had left many victims disillusioned (*ibid.*). The *Truth and Reconciliation Commission, South Africa (TRC)*, was the “court like body established by the new South African government in 1995 to help heal the country and bring about a reconciliation of its people by uncovering the truth about human rights violations that had occurred during the period of apartheid. Its emphasis was on gathering evidence and uncovering information—from both victims and perpetrators—and not on prosecuting individuals for past crimes” (Tutu 2010). Tutu assesses as a serious limitation for the aim of reconciliation that not all parties to the conflict accepted the *TRC*. Another key weakness of the commission was that the link between racialized power and racialized privilege became obscured because the commission did not focus sufficiently on the economic policies of apartheid, “the beneficiaries of apartheid had escaped accountability for their actions” (*ibid.*). Tutu confirms that the legacy of the commission was also compromised “as the post-Mandela government was slow to implement the *TRC*’s recommendations, including the reparations program” (*ibid.*).

I am writing these sentences as a white male priest of the Catholic Church and I acknowledge with the 1985 report of the *Leadership Conference of Women Religious* the following alienating factors for women: Patriarchy that places the male in the center of the Church and makes the masculine normative. The exclusion of women in liturgical worship, the often depersonalizing talk on women by clerics, and the incapacity of many clergy and hierarchy to relate properly to women. The exclusion of women from the structures and processes of church polity, where jurisdiction is reserved to the ordained, and power is in the hands of men alone, the official church positions on such

3. Speech-acts and social choices of realizing dignity

matters as contraception, sterilization and abortion, the lack of support for the Equal Rights Amendment, child-care legislation and earnings-sharing legislation (Tobin 1986).

The 1985 report of the *Leadership Conference of Women Religious* lists five conditions that could bring about reconciliation (ibid.):

“Women must make their own decisions and claim responsibility for their lives. The movement toward acknowledgment of one's self as possessing inherent dignity and worth is a powerful factor in reconciliation”.

I agree with this first condition as a condition for realizing dignity but history shows that claiming dignity is a necessary first step for a possible reconciliation but not “a powerful factor in reconciliation”. The “acknowledgement of one's self as possessing inherent dignity and worth” in my eyes constitutes the possibility condition for claiming respect of this inherent dignity and worth. Claiming the equal dignity, freedom and rights as a woman, man or queer does not constitute “a powerful factor in reconciliation” but constitutes a first step in realizing the equal dignity, freedom and rights of women, men and queer. The social realization of one's dignity by speech-acts already is a very complicated procedure. The ambitious claim of reconciliation of victims of discrimination has to be assessed investigating the effective realization of reconciliation. Concerning the Catholic Church there is no such reconciliation realized so far.

I strongly agree with the claim of the second condition of the 1985 report that “new relationships with men must be established” (Tobin 1986). I am ready to acknowledge my complicity in the oppression of women as a white male Catholic priest, and I acknowledge my need for liberation and maturation. I strongly disagree with the conjunction that “when men acknowledge their complicity in the oppression of women and their own need for liberation and maturation, the process of their relationship to women is itself liberating” (ibid.). Acknowledging my complicity in the oppression of women as a white male Catholic priest, and my maturation and liberation will not lead by necessity to a liberating relationship to women. Liberating relationships to women need social structures in society and the Roman Catholic Church that are free of discrimination and injustice. Liberating relationships of women, men and queer in the Catholic Church are not possible because we do not experience the end of oppressing

3. Speech-acts and social choices of realizing dignity

social structures. I might mature and try to liberate myself by protesting the oppressive structure of priesthood but this does not lead to liberating relationships with women who continue to suffer from the perpetual enhancement of the oppressive social structures by the hierarchy.

The 1985 report is right in claiming that “structural change must address alienating factors” (ibid.), but nobody in the Vatican so far was capable of bringing about structural change or willing to address alienating factors. Therefore, I very much doubt the reconciliatory effect on the anger of women as claimed in point four: “Any structures that allow for the significant involvement of women in decision making at any level contribute to reconciliation because they go beyond the effects to the systemic causes of alienation” (ibid.). Concerning discrimination of women in the Catholic Church, the hierarchy in 2019 is not yet ready to assess the exclusion of women from the structures and processes of church polity as discrimination. My personal experience at the Theological Faculty of the University of Innsbruck strongly contradicts the claim of the 1985 report that the simple fact of acknowledging that alienation exists “will promote reconciliation” and experience contradicts the claim that “significant involvement of women in decision making at any level of Church structures contribute to reconciliation” (ibid.).

I agree with point five of the 1985 report: “The church as institution and its officials must be willing to grapple with painful, conflict-generating topics and situations. The church as institution is perceived as studiously avoiding certain subjects because they have been settled in perpetuity” (ibid.).

The Vatican was not happy with the 1985 report of the *Leadership Conference of Women Religious* and the Roman hierarchy got more and more worried about the sisters' activities in the United States who were addressing the conflict-generating topics with growing insistence. In 2009, Pope Benedict XVI decided to crackdown on the sisters' movement of liberation. The Vatican Congregation for the Doctrine of the Faith suddenly and very publicly confronted the organization with forceful questions and negative assumptions about the foundation of the lives of Catholic sisters and forced with this investigation a six-year crisis on the Conference^{xii}. In the fall of 1964, both Sister Mary Luke Tobin and the young Bavarian priest and theologian Joseph Ratzinger and later Pope Benedict XVI were in a discussion together in the Second Vatican Council's commission on the Church in the modern world. In 1981, Ratzinger

3. Speech-acts and social choices of realizing dignity

had become prefect of the former Inquisition that is the Congregation for the Doctrine of the Faith. At the same time Sister Tobin was working on Church reform. Ratzinger did not discuss any more; he governed with the powers of a prince of the Church under the absolute monarch Pope John Paul II. Tobin's optimism at that time is not comprehensible for me, she believes in "the vast learning process that began at Vatican II and is still being assimilated" (ibid.).

In 1986, Tobin is very optimistic that the *World Union of Catholic Women's Organizations* with their membership of thirty million laywomen articulate the oppressing Church structures at the 1987 *World Synod of Bishops on the Laity* (ibid.). In reality, the Synod of Bishops was not very sensitive to the women's desire to participate fully in the Church life and mission. On the contrary: In 2006, the year Sister Tobin dies, the Vatican forced the *World Union of Catholic Women's Organizations* to take the canonical status of a Public International Association of the Faithful within the *Dicastery for laity family and life* at the Roman Curia under a bishop from the United States as prefect. Once again, the Catholic Church forced her patriarchal structures on an independent movement in order to ensure absolute control of power and polity in the clerical Church. No wonder that in 2019 membership in the *World Union of Catholic Women's Organizations* had fallen to eight million.^{xiii}

I want to describe the anger and resentment of two women colleagues working with me at the Theological Faculty concerning their discrimination in society and in the Catholic Church. Usually, female staff members in the faculty do not openly protest or even discuss women's discrimination by the Catholic Church and society. The positive and helpful energy for aggressively expressing emotions without feelings of shame and guilt certainly a colleague had provided that day during a research meeting. In that meeting, a colleague from the Faculty of Social and Political Sciences of Innsbruck University who is also working as a psychotherapist broke a taboo and enthusiastically spoke about the creative powers of sexuality and sexual pleasure.

The meeting took place on a Friday in the last week of April 2013. The monthly meeting of the research group on violence and religion of our faculty usually starts with a thirty minute input on a specific topic, continues with a discussion of about an hour and ends in informal talk and recreation with coffee and cake. About seven female and twelve male theologians, mostly faculty staff members, attended the meeting that Friday. It was the first time in ten years of working together on violence and religion that the

3. Speech-acts and social choices of realizing dignity

concept gender was on the agenda. Since that day, three inputs were scheduled, the time for the exchange of arguments was barely enough, and discussions therefore continued during the informal part of the meeting.

I was to give the first input and addressed measures for removing barriers to gender equality at the university level. I presented the thesis that the policy of affirmative action for promoting women employment at the University of Innsbruck is ethically justified. I interpreted the fact that barely 20% of Austria's university teachers are women, as evidence of the discrimination of women in society and academic life and careers. I referred to the discussions of the 1990s, where affirmative action for women was rightly criticized as discriminatory. I concluded that the preferential treatment of women at our university is ethically justified as long as the discrimination of equally qualified male applicants for university jobs aims at reducing the far greater overall discrimination of women concerning academic career opportunities.

In a second point, I tried to present specific measures that are not discriminatory and nevertheless constitute preferential treatment involving preferences for women understood as the adoption of these specific measures that will not harm the benefits regarding male contenders participating in the competition. I presented the results of the research group of experimental economics at the Faculty of Economics of the University of Innsbruck that was studying possibilities of non-discriminatory measures that would eliminate gender barriers in the labor market (Balafoutas and Sutter 2012). Balafoutas and Sutter started from the hypothesis that gender differences in choosing to enter competitions are one source of unequal labor market outcomes concerning wages and promotions (*ibid.*: 579). They wanted to study the effects of policy interventions to support women in a set of controlled laboratory experiments with students at their faculty. Four kinds of interventions were evaluated: "Quotas, where one of two winners of a competition must be female; two variants of preferential treatment, where a fixed increment is added to women's performance; and repetition of the competition, where a second competition takes place if no woman is among the winners" (*ibid.*). The results of the experiment were encouraging: "Compared with no intervention, all interventions encourage women to enter competition more often, and performance is at least equally good, both during and after the competition", while the interventions in fact did not discriminate the competing males (*ibid.*). I concluded my

3. Speech-acts and social choices of realizing dignity

statement claiming that encouraging women to compete is an important aspect in the discussion of how to empower women to get jobs.

Reading the faces of my listening colleagues, I immediately could tell that I had failed to communicate my point concerning models of affirmative action that would not discriminate. There was not much opportunity for questions because the next speaker was scheduled. A woman assistant professor of the Theological Faculty gave an introduction into some concepts of feminist theology. She did not receive much attention. It was my fault as I had already expired the audience's attention span and the male colleagues at the faculty are not interested in feminist theology anyways. Male dominance determines the faculty's mentality that feminism is not a serious subject for academic discourse.

Attention for the speaker spontaneously returned when hearing the third speaker of that morning. The colleague of the Faculty of Political Science spoke on the empowering creative forces of sexuality and protested against the suppression of sexuality and sexual pleasure by the long discriminatory tradition of the Catholic Church concerning the valuation of the human body. He told us how he had turned to Freudian psychoanalysis after the midlife break-up of his marriage and how he learned to enjoy the natural pleasures of sex by overcoming his feelings of shame and guilt that his internalized Catholic superego had imposed on him concerning the experience of sexual pleasure. All of a sudden, the audience listened with enthusiasm and with a consenting smile forgot about Catholic moral correctness. All were carried away by the colleague's tender descriptions of the delight and pleasure he takes for example in licking the ear, licking and caressing the breast, and the mammilla of the lover and getting caressed and licked himself. He went on describing his delight getting the anus and the glans of the penis licked, and the corpus and the prepuce, the scrotum and the clitoris. He enjoys licking the great lips and the small ones of his lover, caressing with the tongue, the tongue and the body, and the fingers caressing the vagina and the mouth of the uterus bringing pleasure and taking it at the same time. He continued his eulogy of sexual pleasures and when he had ended his passionate plea for finally recognizing the empowering experience of sexual pleasure in Catholic theology, the excitement and positive energy he had created within the group lasted well into the liberated discussions of the informal part of the meeting.

3. Speech-acts and social choices of realizing dignity

I found myself in a group of four enjoying together a cup of coffee and talking about the meeting. The group consisted of the woman assistant professor who gave the input on feminist theology before, another woman doing her post-doctoral studies and a male doctoral student and I. All three colleagues were married and had children. Right at the beginning of our discussion, I was asked if I really oppose affirmative action. I replied that I just wanted to make the point that affirmative action as practiced at our University is discriminatory. At this moment, the two women colleagues got very angry at me insisting that affirmative action is not discriminatory. I pointed at the doctorate student in our small group and said that he would suffer discrimination if he would apply together with a woman for a job at the University and the equally qualified woman would get the job because of affirmative action. The two of them are not treated equally and this is discriminatory and not just. The two female colleagues now got terribly angry with me aggressively insisting that affirmative action does not discriminate and that their colleague had enjoyed in his life all the privileges of men in our Austrian society that discriminates women. I tried to argue that he is not responsible for the discrimination and suffering of women in our society. The two women would not agree with my argument and I provoked more anger. The doctoral student in our group was not only held liable for the sufferings that the patriarchal structures of society had imposed on women for centuries, he was also made something like the scape goat for revenge for the perceived injustices and wrongs to the two women themselves. I tried to stay calm and not to provoke more aggression.

I asked the doctoral student afterwards how he felt and he credibly affirmed he did not feel offended at all. It took me some time to understand that I experienced a precious moment of authentic emotions. The two colleagues had made clear their anger that usually destructively gets suppressed. The structures of oppression and injustice that usually silence the articulation of anger and resentment were forgotten for a moment. The colleague speaking on sexual pleasure had lifted the taboo of keeping silent on sexual pleasure. The women colleagues openly showed their anger and resentment. They had forgotten about their feelings of shame and guilt that usually accompany the negative appraisal of one's own self when the presumption is that by challenging male domination I am hurting the male. Anger and resentment develop as a result of perceived injustice and wrong to oneself. For a moment there was speaking in anger. Aggressive emotions are helpful for providing the energy to assert oneself and fend off injuries to one's psychological and personal integrity (Aichhorn and Kronberger 2012,

3. Speech-acts and social choices of realizing dignity

522). "Anger can be seen as the prerequisite for self-confidence", anger is a driving force for changing a given situation (ibid.). It is sad that already the next day shame and guilt dominated again the consciences of the two women colleagues. There were no more open words of protest against discrimination in our conversations. The behavior of the two women toward their male colleagues adapted to the habitual forms of politeness and pseudo-nice small talk. Three years later, the doctoral student had finished his doctorate and applied for a job at the Faculty. He was competing with a woman who was working at the University of Vienna and both were equally qualified for the job. According to the policy of affirmative action of the University of Innsbruck, she would have to get the job. It was a big surprise and I was very much disappointed that the woman assistant professor, who three years ago was ready to discriminate the doctorate student, was now speaking in his favor and against the woman. Apparently, she felt more secure with the male colleague she knew. He is one of her former students. What kind of fear made the woman assistant professor argue against the woman coming from Vienna? I do not know. My suspicion is that group identity of the woman assistant professor and the male aspiring assistant professor, both coming from the Alpine peasant culture, made them fight together against the female urban colleague. Social group identity wins over gender solidarity.

For the last fifteen years, I was member of the equal treatment party for equal job opportunities for women and men at the University of Innsbruck. The University Law of 2002 of the Federal Republic of Austria claims that "the senate of each university shall establish an equal opportunities working party responsible for combating gender discrimination by university governing bodies".^{xiv} The official gazette of the University of Innsbruck proclaims in every announcement of the vacancy of the job for a professor that the University chooses its professors according to its plan for the promotion of women. The official gazette from April 18, 2018, for example, announces the job vacancy for a professor of Catholic dogma and refers to § 35 (4) of the plan for the promotion of women claiming "preferential treatment of women in the case of equal qualification" (Märk 2018, 312). Job announcements for the Catholic Theological Faculty of the University of Innsbruck refer additionally to the Concordat of June 1933 that is the treaty between the Holy See and the Republic of Austria claiming that Article V, § 1 (4) of the Concordat repeals § 35 (4) of the plan for the promotion of women (ibid.). Since 1945, no government of the Republic of Austria touched the Concordat from 1933 regardless if the chancellor was a conservative or a social democrat. Also

3. Speech-acts and social choices of realizing dignity

in 2019, the Concordat from 1933 is in force and will stay in force for quite some time. Article V, § 1 (4) of the Concordat affirms that the Theological Faculty of the University of Innsbruck must conserve the character of its teaching staff. There is no agreement among Austrian jurists and experts of Canon Law about the specific meaning of this Article V, § 1 (4) of the Concordat. The term “character of the teaching staff” apparently applies to the Jesuit Order who, in 1933, run the Theological Faculty. The rector of the University of Innsbruck, the Deacon of the Theological Faculty, the bishop of dioceses of Innsbruck and the Jesuit superior of Austria agree that Article V, § 1 (4) of the Concordat affirms the preferential treatment of a Jesuit candidate for a job at the Theological Faculty. An official declaration on the part of the Republic of Austria and the Holy See about the right interpretation of Article V, § 1 (4) of the Concordat was never agreed. Nobody is really interested in clearing the case and the interested persons and institutions that is the Catholic Church, the Jesuit Order and the University of Innsbruck calmly continue discriminating non-Jesuit candidates, men and women, for the jobs at the Theological University that is run by the Republic of Austria and the regional government of Tyrol. The fact that there are few Jesuit candidates for the jobs announced at the Theological Faculty de facto eases the discrimination. For fifteen years, I have unsuccessfully tried to change the official understanding of Article V, § 1 (4) of the Concordat. The consensus on the discriminatory interpretation of the Concordat by the interested persons and institutions demonstrates the Vatican’s ability to influence with the help of international treaties the job decisions at a State university of an independent democratic republic and national state in the year 2019. I never experienced public anger by anybody at the University of Innsbruck concerning the discriminating use of Article V, § 1 (4) the Concordat or the restriction of the constitutional principle of the freedom of research and teaching at Theological Faculties of Universities that are run by the Republic of Austria according to Article V, § 4. This article of the Concordat obliges the Republic of Austria to remove professors from teaching at the Theological Faculty, if Church authorities withdraw their canonical mission for them.^{xv}

When Sister Mary Tobin was working in the fall of 1965 in Rome in the commission for the Church in the modern world, there was another Catholic American woman theologian visiting the Second Vatican Council. Mary Daly (1928–2010), the later radical lesbian feminist, was doing theological graduate studies in Europe and in the fall of 1965, she traveled to Rome to the Second Vatican Council. She was not invited

3. Speech-acts and social choices of realizing dignity

to the Council, so she got herself a press pass and “sat in on proceedings, watching the bishops in their regal white and crimson and the nuns veiled in black who shuffled to receive communion from the princes” (Coblentz and Jacobs 2018, 545). She returned to the United States and in 1968 published *The Church and the Second Sex*, “one of the first monographs in the field of Catholic feminist theology” (ibid.: 543). The occasion for her book was not the Second Vatican Council but Simone de Beauvoir’s book *The Second Sex* and her vigorous criticism of Catholic ideology and practice (ibid.: 546). Daly wanted to be sensitive to the problem of the women in the Church. She affirmed de Beauvoir’s analysis of ecclesial sexism. There are five problems with sexism across church history: “The church is an instrument of oppression; it deceives women into passivity; Catholic moral doctrine is violent to women; the exclusion of women in the tradition result in feelings of inferiority; and the church obstructs women’s transcendence” (ibid.). For de Beauvoir transcendence is not an experience of Go’d, but the experience to transcend with an active, creative and productive self to the full self-realization of the self (ibid.: 555). Daly consents insofar as Catholic anthropology understands female transcendence as an imperfect enterprise because the apparently natural male-female duality excludes femaleness from realizing complete selfhood. Women are discriminated, and maleness is the perfect picture of complete selfhood (ibid.: 556).

In 2018, Coblentz and Jacobs assess that Daly’s critiques of sexism in the church have persisted as major concerns in the US Catholic feminist theology for the last fifty years (ibid.: 557–58). Studies deconstructed oppression as enforced passive obedience in exchange for promises of heavenly rewards; they deconstructed the ideology of the women’s vocation as self-less surrender of their individual realization for the fulfillment of the needs of others that is of husbands and children (547–50). Catholic women feminist ethicists reinterpreted moral doctrine itself in ways that promote women’s embodied experience and well-being (ibid.: 552). Catholic feminist theologians encourage women to take leadership roles and exercise their legitimate authority. They empower women to give language to their spirituality of integration of spirit and body; to exchange the destructive feelings of shame, ascriptions of uncleanness and silence, of self-hatred and self-rejection for the assessment of self-worth and self-love, for reclaiming female power and the likeness of women to the divine for their life-giving embodied existences. Catholic feminist theologians advocate for a Church that acknowledges the full humanity, goodness and bodily integrity of women (ibid.).

3. Speech-acts and social choices of realizing dignity

Feminists across academic disciplines turning on individual psychological experience and interfamilial relations assess the suffering and pain that is inflicted on women. Women's actual lived experience is suffering. Feminist Catholic theologians are empowered to name the sufferings and pain of women as the real sin in the world (ibid.).

In 2018, Coblentz and Jacobs observe that despite the ill effects of ecclesial patriarchy on growing up girls and women "Catholic feminist theologians have focused on the psychological effect of oppression outside the church rather than tracing these struggles to ecclesial sexism itself" (ibid.: 554). Daly was clear about the fact that psychological suffering of women also results from ecclesial patriarchy, her assessment on ecclesial sexism "was more substantive than its legacy" (ibid.: 558). Psychologists have explored gendered psychological suffering in the church in recent years responding to the global clergy abuse crisis (ibid.: 554). They showed in their studies that sexual violence and violence "stemmed from the church's all-male hierarchy and its patriarchal doctrines" (ibid.). Not only in the United States but all over the world studies prove that the sexual and psychological abuse that male clerics and religious have inflicted on young people and children is connected to the gendered hierarchy and theologies of the church (ibid.). Clericalism's abuse of power continued by refusing to assess the suffering of the victims of the abuse and by the decade long cover up of the crimes of the clerical aggressors by the hierarchy.

Lately, a few Bishops' Conferences acknowledge the connection between the gendered hierarchy and the sexual and psychological abuse of children and youths. In 2018, *the Report on the sexual abuse of minors by Catholic priests, deacons and male religious within the canonical jurisdiction of the Bishops' Conference* was published in Germany (Dreßing et. al. 2018). The independent research group of forensic experts, psychiatrists and medical doctors had investigated in the name of the German Bishops' Conference and concluded: Sexual abuse is an excess of dominance exercised by clerical power abuse within a hierarchical-authoritarian clerical system. The authoritarian-clerical understanding of the office of the ordained priesthood may rather conceive sexual violence as a menace for the own clerical system than as a continuing danger for the abuse of further children and youths (ibid.: 13). The sexual abuse of minors by Catholic clerics must not be perceived as solely the problem of a few problematic individuals, but has to be understood as a specific institutional problem of

3. Speech-acts and social choices of realizing dignity

the Catholic Church (ibid.: 16). The German Bishops' Conference acknowledged the findings of the 2018 report and took responsibility for accountability of the perpetrators and bringing justice to the victims.^{xvi} The 2017 *Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse* represents the culmination of a five-year inquiry into institutional responses to child sexual abuse and related matters that had been established by Australian governments (Royal Commission 2017a, 1). Six Commissionaires had been appointed to the inquiry. The Commissioners sought to gather information about institutional responses to child sexual abuse through personal accounts (provided in writing or in a private session), public hearings, research and policy work. Commissioners met monthly throughout the inquiry (ibid.: 23). By 31 July 2017, the Commission's call centre had taken more than 39,700 calls and the Commission also received over 23,900 pieces of correspondence, held private sessions and public hearings, and visited communities all across Australia (ibid.: 24). Private sessions were held in ninety-six different locations across Australia and the final report draws from the experiences of 6,875 survivors who were heard in private sessions (ibid.: 26). The Royal Commission held fifty-seven public hearings, hearing from 1,302 witnesses (ibid.: 34). Of the 4,029 survivors who told the Commission during private sessions about child sexual abuse in religious institutions, 2,489 survivors that is 61.8%, told the Commission about abuse in Catholic institutions (Royal Commission into Institutional Responses to Child Sexual Abuse 2017c, 75). More than three quarters of the survivors were male, and one quarter was female (ibid.: 77). Seven percent of the priests who ministered in the period 1950 to 2010 were alleged perpetrators (ibid.: 84).

The Royal Commission cites Archbishop Denis Hart. In 2017, Hart is Catholic Archbishop of Melbourne and President of the Australian Catholic Bishops' Conference. "When I am confronted by the statistics of offending and I remember that they are not just statistics, these are all people who have suffered terribly and whose families have suffered terribly, I would have to say that I believe that psychosexual immaturity, lack of proper human formation ... they can and I believe do contribute to the occurrence of abuse" (Royal Commission 2017c, 284).

The Royal Commission finds a combination of psychosexual and other related factors on the part of the individual perpetrator, and a range of institutional factors, including theological, governance and cultural factors that contributed to the occurrence of

3. Speech-acts and social choices of realizing dignity

abuse; theological, governance and cultural factors also contributed to the inadequate responses of Catholic institutions to that abuse. Institutional factors and specific factors in relation to an individual's psychosexual immaturity or psychosexual dysfunction combine arising the risk of child sexual abuse (Royal Commission 2017b, 42). Influencing factors may include confusion of the priest "about sexual identity, childish interests and behavior, lack of peer relationships, and a history of having been sexually abused as a child. Further, some clergy and religious perpetrators appear to have been vulnerable to mental health issues, substance abuse and psychosexual immaturity. We heard that personality factors that may be associated with clergy and religious perpetrators include narcissism, dependency, cognitive rigidity and fear of intimacy" (ibid.: 43). Clericalism that is the idealization of the priesthood, and by extension, the idealization of the Catholic Church "is linked to a sense of entitlement, superiority and exclusion, and abuse of power. Clericalism nurtured ideas that the Catholic Church was autonomous and self-sufficient, and promoted the idea that child sexual abuse by clergy and religious was a matter to be dealt with internally and in secret" (ibid.). The understanding that the priest's ordination operates an ontological change that makes the priest different to ordinary human beings is part of clericalism. Perpetrators exploited on the notion that the priest is a sacred person and the consequent power and trust to abuse children. "It was the culture of clericalism that led bishops and religious superiors to attempt to avoid public scandal to protect the reputation of the Catholic Church and the status of the priesthood. We heard that the culture of clericalism continues in the Catholic Church and is on the rise in some seminaries in Australia and worldwide (ibid.: 44). "The powers of governance held by individual diocesan bishops and provincials are not subject to adequate checks and balances. There is no separation of powers, and the executive, legislative and judicial aspects of governance are combined in the person of the pope and in diocesan bishops. Diocesan bishops have not been sufficiently accountable to any other body for decision-making in their handling of allegations of child sexual abuse or alleged perpetrators. There has been no requirement for their decisions to be made transparent or subject to due process" (ibid.). "The exclusion of lay people and women from leadership positions in the Catholic Church may have contributed to inadequate responses to child sexual abuse ... It appears that some candidates for leadership positions have been selected on the basis of their adherence to specific aspects of church doctrine and their commitment to the defense and promotion of the institutional Catholic Church, rather

3. Speech-acts and social choices of realizing dignity

than on their capacity for leadership. This meant that some bishops were ill equipped and unprepared for the challenges of dealing with child sexual abuse and responding to emerging claims” (ibid.).

The Royal Commission recommends that canon law should be amended so that offences related to child sexual abuse are framed as crimes against the child rather than ‘delicts’ against morals or a breach of the obligation to observe celibacy (ibid.: 45). It appears to the Royal Commission that during the 1990s and early 2000s, “the Holy See considered that bishops were not free to report allegations of child sexual abuse by clergy to civil authorities. However, the Holy See’s approach to mandatory reporting changed significantly” (ibid.). The Royal Commission acknowledges, “that only a minority of Catholic clergy and religious have sexually abused children. However, based on research we conclude that there is an elevated risk of child sexual abuse where compulsorily celibate male clergy or religious have privileged access to children in certain types of Catholic institutions, including schools, residential institutions and parishes” (ibid.: 46). Since for many Catholic clergy and religious, celibacy is implicated in emotional isolation, loneliness, depression and mental illness, compulsory celibacy may also have contributed to various forms of psychosexual dysfunction, including psychosexual immaturity, which pose an ongoing risk to the safety of children (ibid.: 47). The Royal Commission recommends that the Australian Catholic Bishops’ Conference request that the Holy See consider introducing voluntary celibacy for diocesan clergy (ibid.). It is apparent for the Commission that selection, screening and initial formation practices were inadequate in the past (ibid.). Concerning the Sacrament of reconciliation (confession) the Royal Commission makes the recommendation introducing a “failure to report offence, and amending laws concerning mandatory reporting to child protection authorities to ensure that people in religious ministry are included as a mandatory reporter group” with no exemption (Ibid.: 48).

It is true, only a minority of Catholic clergy and religious have sexually abused children. In Australia seven percent of the priests who ministered in the period 1950 to 2010 were alleged perpetrators (ibid.: 84). The 2018 report for the German Catholic Bishops’ Conference speaks of 4.4% of priests who ministered in the period 1945 to 2014 as alleged perpetrators and produces a comparable percentage to the findings of the dioceses in the United States (Dreßing et. al. 2018, 11). The 2018 report states with

3. Speech-acts and social choices of realizing dignity

clarity that the 4.4% of alleged perpetrators corresponds to the lowest estimation of the actual sexual abuse of minors and youths (ibid.).

Many of the recommendations of the 2018 report for the German Catholic Bishops' Conference (ibid.: 15–19) correspond to the recommendations of the Royal Commission. The German report insists on contextualizing sexual abuse within the specific structures and dynamics of the Catholic Church (ibid.: 15). The Royal Commission also speaks of many contributing factors to the occurrence of abuse and identifies the same theological, governance and cultural factors that contributed to the occurrence of abuse also as those factors that contributed to the inadequate responses of Catholic institutions to that abuse (Royal Commission 2017b, 41). Addressing the recommendations therefore is a necessity for the Catholic Church in view of providing the supportive environment for survivors of child sexual abuse. The Royal Commission affirms that they heard from survivors that since 1997, they may have received greatly needed compassion and support but they also experienced a power imbalance between themselves and the Catholic Church representatives involved in the Church's support for survivors (ibid.: 39). For some, participating in the official processes that the Australian Catholic Church has instituted "was a positive experience which contributed to their healing. However, others told us that their experiences were difficult, frightening or confusing, and led to further harm and re-traumatization (ibid.: 40).

The studies of child abuse by clerics in the Catholic Church assess that a range of factors contribute to the occurrence of abuse. Studying the ecclesial oppression of women Catholic feminist theologians in the United States reflect not only the gender dynamics of sexism but identify multiple structures that hinder women's lives (Coblentz and Jacobs 2018, 558). Just as with the factors contributing to the occurrence of abuse, the structural factors of women's oppression have to get considered as intersecting structures (ibid.: 559). The effects of racism, colonialism, and other oppressions on women's lives need to be studied in their relation to sexism. Feminist theologians like Diana Hayes exposes the role of racism in the images of idealized white womanhood, "showing that black women have either been neglected as ideal women or recognized only as role models for enslaved or abused women" (ibid.). Cultural racism in the United States disproportionately sexualizes black women's bodies. The effects of this intersection of racism with sexism have to be studied just as the effects of the

3. Speech-acts and social choices of realizing dignity

intersecting structures of sexism and xenophobia, transphobia, classism, ableism (discrimination against people with disabilities), ageism (discrimination against people in the basis of their age), homophobia, sizeism (discrimination of people because of their size and weight), nationalism, among others (ibid.). Recognizing and transforming sexism in the North American Catholic Church requires a confrontation with Catholicism's legacy as "a white racist institution" (ibid.: 560). If we want a feminist reform of the Catholic Church, we have to assess racism. Looking at the Roman Curia that is still dominated by white male Cardinals from Italy, Europe and North America white supremacy has to be addressed and dismantled in the Catholic Church as a whole.

The feminist Catholic theologians Coblenz and Jacobs place their theological work under the obligation "to follow the example of Catholic feminist theologians of color, who lead the field in their attention to the complexities of intersectional analysis" (ibid.: 564). Catholic feminist theology has "expended incredible intellectual energy on the feminist reinterpretation of Christian belief and practices" in order to transform lived Catholicism (ibid.: 565). Coblenz and Jacobs dryly diagnose that Pope Benedict XVI's enthusiasm for the "theology of women" actually is "either unaware of or uninterested in the arguments of US Catholic feminist theology". The public critique of Sister Elizabeth Johnson in 2011 by the US bishops and the Roman disciplinary actions of June 2012 against Sister Margaret Farelly writing on masturbation, homosexuality and marriage, reveal the true intentions of the church hierarchy (ibid.). The Catholic Church's hierarchy of white male celibate priests, bishops and cardinals together with and under the pope suppresses Catholic feminism and does not assess the needs of the Catholic women.

But the discourse of women theologians continues to question women's oppression and "the establishment and vitality of feminist theological networks and working groups across the globe represent the proliferation of this discourse" (ibid.: 544).

For the ecumenical *Circle of Concerned African Women Theologians*, it is important to assess that their reinterpretation of oppressive African cultures by men that can bring about the liberation of African women is not primarily influenced by Western feminist theologies (Fiedler and Hofmeyr 2011, 39). Colonialism introduced Western gender perceptions and practices leading to women's marginalisation and economic and political disempowerment (Maponda 2016, 1). "Women, who were chiefs, queens and

3. Speech-acts and social choices of realizing dignity

empresses in pre-colonial Africa”, in the postcolonial modern period are not allowed to be presidents and prime ministers, in mosques, churches or shrines they are not allowed to become leaders, and cannot become priests and bishops and cardinals (ibid.). In August 1988, Mercy Amba Oduyoye assembled a group of African women, academics in the field of religion and culture that developed into the *Circle of Concerned African Women Theologians* (Fiedler and Hofmeyr 2011, 40). Mercy Amba Oduyoye “impulsed the idea that women should make their own theology from their daily life experiences and their subjectivity as women, in order to think on faith and Gospel in a different way” (Maponda 2016, 1). African women theologians struggle for gender justice, for social development, and social welfare, conducting gender sensitization, studies on HIV and AIDS, anti-poverty, and on the Bible (ibid.: 3). The *Circle’s* members come “from all the three major religions in Africa—Islam, Christianity and traditional religion” (ibid.). The members are concerned, condemning cultural and religious practices and attitudes destructive to the life and well-being of women (ibid.: 4).

The vision and mission of the *Ecclesia of Women in Asia* consists in encouraging and assisting Catholic women “doing theology” in Asia (Lobo-Gajiwala 2011, 7). *Ecclesia of Women in Asia* engages “in research and reflection from a feminist perspective, towards developing a theology that is 1) inculturated and contextualized in Asian realities; that 2) is built on the spiritual experience and praxis of the socially excluded; 3) is mindful of the mutuality and creation and 4) is conscious of the need for dialogue with other Christian denominations, religions and disciplines” (ibid.: 8). The first gathering of women theologians of *Ecclesia of Women in Asia* was held in 2002 in Bangkok, Thailand, on the theme: Ecclesia of Women in Asia: Gathering the Voices of the Silenced. The second gathering followed in 2004, at Yogyakarta, Indonesia, taking as its theme a topic which Asian theologians tend to skirt: Body and Sexuality: Theological-Pastoral Perspectives of Women in Asia. The third gathering occurred in 2007 at Colombo, Sri Lanka, on the theme: Re-imagining Women, Marriage and Family Life in Asia: A 21st Century Theological Challenge. In 2009, thirty-two women from Bangladesh, India, Indonesia, Malaysia, Mongolia, Myanmar, the Philippines, Singapore, Sri Lanka, Taiwan, Thailand, USA and Germany explored in Hua Hin, Thailand, the theme Practicing Peace: Towards an Asian Feminist Theology of Liberation (ibid.: 4).

3. Speech-acts and social choices of realizing dignity

The words of *Habakkuk* (2, 2-3) became the leitmotif of the conference (ibid.: 14):

Write the vision down,

inscribe it on tablets

to be easily read.

For the vision is for its appointed time,

It hastens towards its end and it will not lie;

Although it may take some time, wait for it,

For come it certainly will before too long.

Shalom. Peace be with you. Om Shanti, Shanti, Shanti.

The papers of all four conferences are published and I present some insights of Judette Gallares' paper on the Sermon on the Mount (Gallares 2011). Gallares understands the Beatitudes and the whole of the Sermon of the Mount as an invitation "to reflect on the challenge of Jesus' proclamation of the Reign of God and its implication to us as followers of Jesus in today's world, particularly in the context of Asia" (ibid.: 16). Religion is not to blame for the violence on women, "religion simply serves as a veneer of a deeper complex reality", the culture of war and the overpowering and growingly aggressive military mindset spreading around Asia, is "all part of a patriarchal culture which bases itself on the hierarchical superiority of males over females" (ibid.: 17). There is no word on that same patriarchal culture within the Roman Catholic Church. Gallares starts with a reading of *Matthew* 5,9: "Blessed are the peacemakers, for they shall be called children of God" (ibid.: 18). She claims that the followers of Jesus are called "to give witness to the world that to be a peacemaker requires the ability to love our enemy" (ibid.). Peace making is an activity, but we are not told about the policy or social realizations of that activity. What is important, is to stay peaceful and not to react with violence (ibid.: 19). Gallares is not naïve, she is conscious of the political program of peace and the Reign of God and insists that Jesus himself has resisted the militaristic tendencies of those who opposed Rome (ibid.: 20). From this follows that as true disciples, we will be persecuted as Jesus had been persecuted. It does not correspond to Jesus' rejection of retaliatory violence that women "interpret their being victims of violence as Christian humility" (ibid.: 28). The narrative of *Matthew* in fact concerns divisions about peace and violence that will arise within families, among friends and neighbors. Women have a greater role in the transforming initiative of forgiving, of connecting us to one another and helping us to understand (ibid.: 35).

3. Speech-acts and social choices of realizing dignity

The theologians of *Ecclesia of Women in Asia* are getting criticized by a member of their group. Sharon Bong is an associate professor of Gender studies at Monash University Malaysia—the third largest campus of Australia’s largest university—, and since 2004, she has been involved in *Ecclesia of Women in Asia*.^{xvii} She comments positively that the theology of *Ecclesia of Women in Asia* engenders a transformative and emancipating theology for the lived realities of Asia’s poor, especially women. But this theology nevertheless gets qualified as essentialist and subjugated to traditional knowledge (Bong 2014, 66). Bong appreciates that the lived realities of the 150.000 Filipina domestic helpers in Hong Kong that are subjected to gendered violence economically, physically and sexually are documented. Bong consents that the Taiwanese sex-workers are understood on the basis of the few equally terrible options they have for surviving and that the survivors of clergy sexual misconduct are empathically heard (ibid.: 68). She affirms that theology starting from the lived realities of the disenfranchised is sound theology but her critique is hard: The theology of the *Ecclesia of Women in Asia* is based on “subjugated knowledge” because it is limited to the excesses but not of the oppressing construction itself of the essential dualisms of man-woman, mind-body, violence-passivity, and culture-nature (ibid.: 69).

The old, mostly white celibate cardinals of the Roman Curia who govern under the pope with absolute power over a billion Roman Catholic women, men and queer around the world cannot preach the equal dignity, freedom and rights of all women, men and queer without giving up their absolute powers of domination on the laity in the church. Sustaining an absolute monarchy, they cannot preach the Gospel, they cannot preach the Sermon on the Mount of Jesus Christ without contradicting themselves by their deeds. Oppressing cardinals and bishops cannot credibly preach *Matthew* 5,9: “Blessed are the peacemakers, for they shall be called children of God.” Oppressors cannot claim the peace and justice that Jesus Christ proclaims for all women, men and queer as *Matthew* 7, 28-29 testifies at the end of the Sermon on the Mount: “Jesus had now finished what he wanted to say, and his teaching made a deep impression on the people because he taught them with authority, unlike their own scribes.” The oppressive hierarchy of the Roman Catholic Church cannot realize peace and justice without stopping oppression and realizing peace and justice together with all women, men and queer that is by socially realizing the equal dignity, freedom and rights of all.

3. Speech-acts and social choices of realizing dignity

The Vatican would immediately silence women working within Catholic institutions who claim equal dignity, freedom and rights for all women, men and queer in the Church. Sister Judette Gallares would not be any more allowed to teach at the *Institute for Consecrated Life in Asia* in the Philippines, to collaborate with *Radio Vatican* in Rome, and the *Claretian Missionaries* would not be allowed to publish her works any more.

The women of *Ecclesia of Women in Asia*, Catholic women in America, Africa and all over the world who would claim, and research and reflect a feminist Roman Catholic Church where women, men and queer enjoy equal dignity, freedom and rights, where their spiritual experience and praxis is included, where reigns mindfulness and mutuality would be silenced by the Vatican. If Sharon Bong got a little more explicit on the oppressive patriarchal structures within the Catholic Church, Roman church authorities would press the Maryknoll Fathers and Brothers not to publish her articles any more with Orbis Books.

Even Pope Francis demonstrates that de Beauvoir's analysis of ecclesial sexism is still valid because he deceives women into passivity and sustains the Catholic moral doctrine that is violent to women and takes control of their bodies. In June 2018, Pope Francis said in an address to the Forum of Family Associations in Rome "that the use of abortion to terminate pregnancies likely to produce disabled or chronically ill children was the product of a Nazi mentality" (Lyman 2018). Again in October 2018, in his weekly general audience at St Peter's Square he has compared abortion to "hiring a hitman to resolve a problem" ("Pope Francis compares abortion to hiring a hitman." 2018). This statement was threatening Women's groups in Italy that have been fighting to ensure safe access to abortion amid a growing campaign from far-right politicians and anti-abortion groups to impose restrictions on the procedure or ban it completely (ibid.). No German-speaking theologian at a Theological Faculty of a State University in Germany or Austria, me included, dared to present publicly the necessary logical assessment of the illogical thinking of the pope. Independent academics and professional journalists had to do the job of the careful reasoning that "shows that comparing abortion with contract murder equates two acts that are far from obviously morally equivalent" (Shahvisi 2018). "While a hitman only gets paid if the job is done, health care providers can refuse to perform abortions and still draw their salaries" and "an abortion ends a life which was dependent on another life; a hitman ends the life of an independent human being" (ibid.). I respect the right to life of a fetus but I also

3. Speech-acts and social choices of realizing dignity

respect the right to bodily autonomy of the women. Regardless of one's views on abortion, Shahvisi is right assessing the reality that denying women access to abortion does not save fetuses, "it simply kills more women" (ibid.).

The national Austrian group of *We are Church International*, a global coalition of national church reform groups founded in Rome in 1996, published a harsh protest against the pope's comparison to a hitman: The comparison of a hitman with the sufferings of the many women who do not see an alternative to abortion is unacceptable. Connecting contract killing with abortion offends the victims of murder and the women who have to make a choice in a conflict of pregnancy ("Starke Reaktionen auf Papst-Sager" 2018). Accusing health care providers of killing innocent fetuses and at the same time staying silent on the men of his hierarchy, the bishops and priests and religious who pressured their pregnant rape victims to abort is too easy a business for a responsible pope. *We are Church International* writes on the scandal of sexual abuse of religious sisters by priests in the Catholic Church: "The behavior of the Vatican and the hierarchy towards women religious has been shocking. They have sanctioned the spiritual and sexual abuse (including rape, prostitution and forced abortions) of women religious in many countries and on every continent for over twenty years and probably much longer. Their response has been silence, cover-up and inaction" (Holmes and Duddy-Burke 2019).

Western liberal democracies under the rule of Human Rights law such as the United States, Australia are guarantying the freedom of research and speech that allow investigating the use and misuse of storytelling on Human Rights. Sujatha Fernandes investigates a case of a strategy of imperial statecraft and demonstrates that critique is possible "through a broadly encompassing feminist vision that can interrogate both local and global forms of power" (Fernandes 2017, 665). She shows the complicity of appeals to global liberal feminist sisterhood with imperialism (ibid.: 645). It is a strategic perspective, presenting Afghan women as passive and voiceless. Following this description the *Afghan Women's Writing Project (AWWP)* that had been set up by the US embassy in Kabul in 2010, presents itself as giving a voice to silent Afghan women (ibid.: 647). The project was financed by the US State Department and followed the strategies of "soft power" that is the use of the emotional accounts of oppressed Afghan women victimized by the Taliban to build support among Western women for the war effort (ibid.: 643–44). Fernandes comments that this perspective "ignores the struggle

3. Speech-acts and social choices of realizing dignity

of Afghan women who persisted through years of war and conflict” during the Taliban era (ibid.). During the Taliban era “women risked their lives to teach in secret schools, they distributed printed materials for education”, and the use of the burkha and masculine escorts were active strategies of mobility (ibid.: 647). The Taliban regime, the Islamic Emirate of Afghanistan was an Islamic monarchy that persisted from 1996 to December 2001 when it was overthrown by Western military invasion^{xviii}. *AWWP* presented itself as being inclusive of all Afghan women, actually the project included only supporters of the US-led military intervention and presence in Afghanistan (ibid.: 643). The *AWWP* set up workshops where US-based mentors helped Afghan women write their stories in English in order to be published on the *AWWP* website and read mostly by women in the United States and other Western countries (ibid.: 644). The *AWWP* is a new form of late colonial feminism, that used feminist ideas to justify eradicating the cultures of colonized peoples (ibid.: 645).

Fernandes asks if the Afghan women in the workshops actually are free to speak or if they are simply caught between patriarchy and imperialism. The *AWWP* encourages the Afghan women “to aspire to Western capitalist modes of desire” (ibid.: 654). The *AWWP* organized events where American girls read the stories of the Afghan girls. The American girls get empowered and feel thankful for being female in America. These events are not about the Afghan girls’ stories and they are not about empowering the American girls “to challenge the sexual discrimination that confines them within narrow sex roles, subjects them to high rates of rape and sexual violence on campus and within their families, with lower rates of pay and advancement in the workforce than males” (ibid.: 661). Fernandes testifies a different kind of event that took place on October 20, 2014, in New York. “There was a pro-Palestinian activist wearing a *kaffiyeh*, a transgender woman, and a young black man” and also Marzia N., an Afghan woman who had published a story in the *AWWP*, was present (ibid.: 661). She made an optimistic statement about the US intervention improving Afghan women’s lives, then she read her poem called “War” about the realities of the experience of war:

“War means poverty, People kill for food. Parents sell their children. Children sell opium. Girls marry old men. Teenagers take responsibilities that are too big. They feel old, begin to be cruel, see things they shouldn’t — do things they shouldn’t ... War makes the warlord thirstier and thirstier. He cares only about himself, seeks to drink

3. Speech-acts and social choices of realizing dignity

power, becomes blind, deaf, a liar. With no laws, no rules, you make no goals anymore for your unknown future. You become cheap, worthless” (ibid.: 662). This poem speaks to those “who have some understanding of what is actually taking place on the ground”, but most of the audience did not want to “enter a deeper discussion of the issues raised by her poem” (ibid.). Fernandes calls for Western self-scrutiny and for critical feminist perspectives that are conscientious of their position and engage “within orders of patriarchy and gender that limit and regulate women in different ways” (ibid.: 665).

Engaging in self-scrutiny and critical assessment of one’s perspectives within the social and cultural orders of my environment is a social choice. I do not remember my first social choice, yet I am convinced that engaging in one’s life is a very early activity of a human being. It is true that as a baby I expressed myself “through facial expressions, gestures, postures, and vocal utterances” (Aichhorn and Kronberger 2012, 516). It is also true that I realized these expressions in an interaction with my mother, my father and some other persons who came to see me. Communicating my first emotions I already reacted to emotions of my mother—let me be honest, it was my mother who cared for me most intensively in my first years of life. From the beginning, I influenced others when I expressed my fear, anger, happiness, annoyance, disgust, contempt, sadness and surprise and at the same time I was reacting to fear, anger, happiness, disgust, contempt, sadness and surprise of others, mostly of my mother. At the time, when I was a baby, there was no animal around me but it is important to insist that interaction with the environment includes not only humans, but also animals and the flora as other elements that sustain our life interacting with them in a series of exchanges that only ends with death. In the first year of life, the face-to-face interactions of the baby with the mother and the mother with the baby are very important for the well-being and integrity of the baby and the mother (ibid.: 517). Mutual reading of the faces and eyes, and showing interest and expressing emotional states by the baby and the mother, matches their emotional patterns by interacting. If these exchanges of communications are not mutual and interactive, if they do not respect the effective emotion of the baby and the mother does not express her effective emotion there are terrible consequences for both. These concern primarily the baby but also the mother. If the mother does not read correctly and does not reflect the infant’s internal state but sticks to some determinist interpretation of what is going on with the baby, we have to speak of a discrimination of the baby’s effective emotional state and feelings. A baby that does not get the required reaction by the mother will

3. Speech-acts and social choices of realizing dignity

eventually turn way from the mother and will withdraw; and the baby will eventually show no emotional expression any more (ibid.: 518). If a baby and a child does not have the possibility to relate emotionally to the mother, there is discrimination of the legitimate needs of the baby. If the mother fails to relate emotionally to the child, the child suffers, there is no acknowledgement, there is no regulation and enforcement for the child. Disgust on side of the baby signals to the caregiver that “his or her behavior has triggered negative feelings”, “sadness indicates that an interruption in the relationship ought to be undone as soon as possible”, distress is the reaction to a neglected or failed “desired response from the caregiver” (ibid.: 519). Mutual and reciprocal reading and expressing of emotions are important for the well-being of both, the caregiver and the baby or child. This life-sustaining exchange and communication of feelings is not important during infancy and childhood, a mutual and reciprocal communication with respect also ensures and realizes the dignity of adult communicating partners.

When we are speaking, when we are expressing significant sentences and propositions, we are using language according to rules that we learned as children. Usually adult women, men and queer are not conscious of the fact that they realize the expression of their thoughts by using language. Thinking is not possible without language. Adults are usually not conscious of the fact that they use language to picture their world and that we make ourselves these pictures of facts with language. With Wittgenstein, I assess the philosophical a priori of *Tractatus* 4.022: “A proposition shows its sense.” The a priori of this sense of the propositions refers to the individual speaker and his or her spoken sentence. The sense of the proposition is prior to any affirmation or negation of the proposition. In *Tractatus* 4.064 we read: “Every proposition must already have a sense: it cannot be given a sense by affirmation. Indeed, its sense is just what is affirmed. And the same applies to negation, etc.” The a priori of the sense of the proposition thus points to the personal value-system of the speaker who is the originator of this sense. All thinking is linked to language and *Tractatus* 4.0031 concludes this thought: “All philosophy is a critique of language.” It is the aim of philosophy to clarify this sense. The way to obtain this goal is the investigation of propositions enunciated by individuals and understanding them as human behavior. Speaking is realizing of a social choice, is a human behavior that expresses pictures of beliefs, reasons, feelings, desires, intentions and claims.

3. Speech-acts and social choices of realizing dignity

Language is a social institution and we learn to speak according to the rules of the language games. As babies we learn the rules of language communicating with our parents or other related persons. The rules of language concern the use of language, the use of words and concepts, the making of pictures with language. It is true, my mother and my father, my relatives talk to me according to the rules of language. At the same time it is true that my mother does not only teach me how to use words but uses sentences to speak to me expressing sense. Consciously or subconsciously, my mother teaches me how to speak that is also to express meaning and values, rules of behaviors that are practiced in society and that make a difference. One of the most important differences my mother learned as a child and after reflecting on it as an adult, and has passed on to me as my mother is the gender difference of the male-female bipolarity. Actually, my mother never used the expression male-female bipolarity. She was aware of the fact that she suffers discrimination as a woman in a patriarchy. Her father did not allow her to visit university as a young woman and she suffered from this repression. At the same time, she did not overrule her father's decision. The social constraints of patriarchy in the 1950s in Central Europe were strong enough to replace the self-deciding will of the individual young woman and to organize behavior according to fixed and unquestioned gender roles that treated women, men and queer not only differently but organized society by discriminating women and queer and by privileging men. Ultimately this social determination alienated all, women, men and queer from mutual, respectful and reciprocal relating to each other.

The gender difference of the male-female bipolarity during the so-called evolution of humanity had produced many social injustices and discriminations for women and queer. From the point of view of my personal assessment that I am ok, that I am feeling all right and may enjoy my physical, psycho, social, economic, cultural and spiritual integrity I am asking myself to listen to the claims to equal dignity, freedom and rights of women that my education and society still silently represses with evident perspicuity.

The *Global Gender Gap Report 2018* assesses that globally, the average population-weighted gender gap that remains to be closed is 32% (*Global Gender Gap Report 2018*, vii). This gender gap concerns political empowerment of women for political decision-making and it concerns economic participation and opportunity for labor force participation. It concerns the estimated female-to-male earned income gap, wage equality for similar work, educational attainment and the gap between women's and

3. Speech-acts and social choices of realizing dignity

men's current access to education, health and survival measures, the gap between women's and men's healthy life expectancy in order to take into account the years lost to violence, disease, malnutrition and other relevant factors (ibid. 4–5).

Communication is an instrument to do away with this discriminating gender gap of injustices; communication is also an instrument of oppression. Therefore, I ask for a communication that contributes to empowering the integrity of the involved speakers. I am asking what is wrong with communication that shakes and destructs the integrity of the participants. Empowering integrity is all right, weakening and destroying the individual's integrity is wrong. There are many ways to empower the integrity of individuals in discourse and there are many ways of neglecting and destroying the integrity of individuals who communicate. There is a sense of sentences that follows the usual a priori of the sense of the sentence, that is the sentence can be perfectly understood but the sense destructively violates the integrity of the man or woman or queer that is addressed by the speaker of the sentence. A discriminating hierarchical power structure of society sets the rules for neglecting the dignity, liberty and equality of all interlocutors. An example of this sort of sentences that hurt the addressed individual is the sentence: I order you to obey to do what I am telling you without questioning and regardless of if you consent or dissent. The use of this sentence follows the rules of the grammar of language but violates the dignity, liberty and equality of the interlocutor. A rule that claims the dignity, liberty and equality of the participants of discourse, that is of all women and men and queer on this earth is the first paragraph of the *Universal Declaration of Human Rights*: All human beings are born free and equal in dignity and rights. They are endowed with reason and feelings and conscience and should act towards one another in a spirit of brotherhood and sisterhood.^{xix}

Integrity is the result of personal integration of the many perspectives of the human existence in society. Integrating is always a social and an individual operation and it is interactional. Since the interactionist form of behavior sustains the integrity of the involved persons, I claim with Hoff the interactionist form as the preferred form of behavior in a certain situation. The interactionist concept of Hoff serves best at identifying individual differences and personality features that express the socially constructed gender difference of the male-female bipolarity. Interactionist, mutual and reciprocal communicating allows addressing alienating determinations (Hoff and

3. Speech-acts and social choices of realizing dignity

Hohner 1992). Fortunately, human behavior is not unilaterally determined by inner or outer factors of determination but can be understood as a mutual interaction of inner and outer factors that are integrated by the individual person. The person is both active and reactive. There is a permanent exchange between internal and external factors. Psychological or genetic determinations look at internal traits such as the self, identity, human competence, mental force, energy, my ego, effort, abilities, qualities, talents, qualities, will, and others. External factors are important, powerful and influential persons (for example wife, husband, partner, children, parents, boss, superiors, friends, etc.), the social or economic situation (for example poverty, unemployment, work place, etc.), and general circumstances in society (political system, health system, educational system, etc.).

The person-environment and the environment-person relationship can work as mutually interacting, committed to each other and in a reciprocal flow. The individual person is capable of consciously reflecting, judging and behaving on her or his interactions. I can see myself as a subject and an object of my environment at the same time. I can understand the link between my control conscience and my environment as interaction. I understand a certain behavior in a certain situation as the expression of a reciprocal exchange and not as simple result of an inner or outer determination. I do not negate that I see many of my actions rather as determinations of my environment and in other cases as caused by my will. I cannot separate the parts of myself in my behavior and the parts of the outer world in my behavior in a mechanical, segmental way. I try reasoning my communication in a reciprocal relationship, a permanent mutual and dynamic influence of endogenous and exogenous factors in my behavior.

I understand the relationship between social structure and social action as a mutual relationship. Communication is an important social action and language an important social structure. Language behavior is an important element in the construction of social structures, starting with our everyday practices of communication until the various levels of social behavior on the regional or international levels. The social organization of the international order is produced in much the same ways as the domestic order. There is an important question for the individual: How do I want to organize the social?

3. Speech-acts and social choices of realizing dignity

This question is not an expression of individual hubris. In the age of the world wide web, culture is becoming simultaneously global and individual. Speaking of my inner world enlarges the world as a whole, for the better or worse. Information and communication technologies are tools that enable desired changes, changes of the digital divide itself, of the gender-gap and many other discriminations.

In the summer of 2007, I visited the northern hills of the Wachau with Sabine Moser, these friendly and fertile soils along the Danube where wine and a mild climate and the generously nurturing vegetation attracted women, men and queer since the Old Stone Age. The excavation hearths, that is of campfire charcoal rests, animal bones and stone tools brought to the light of our times the traces of ancestor hunters and gatherers who settled for some weeks or longer to take temporary shelter from the rain under simple wood huts in the steppe. Their choice of animal bones allows comments concerning seasonality and hunting strategies (Neugebauer-Maresch 2008b, 119). The hunters removed flakes from a core of a rock and used hammer and percussion techniques to produce axes blades and scrapers. These were further trimmed and sharpened under pressure using a piece of an antler tine as a flexible tool to peel thin flakes off of the core material. The production debris left behind testifies of the immensely industrious activities of the men and women who struggled to stay alive. "People from the Galgenberg collected nodules for the tool production in the gravels of the Galgenberg itself as well as in the river beds of the Danube and the Krems. Raw materials of low quality are abundant in large quantity. An essential part of the finer tools, however, is made of white patinated flint presumably imported from the area of the Czech Republic (ibid.: 126). The hearth was the center of life of the clan of about twenty-five women and men. The campfire site provided warmth and light. The spectrum of stone tools found in layer two at the Galgenberg consisted primarily of burins and burin spalls (ibid.: 126).

Since 1986, Christine Neugebauer-Maresch has carried out excavations at the Galgenberg site. In 1988, during one of the excavation campaigns she found the now famous statuette of seventy-two millimeters' height and the weight of ten grams (ibid.). She writes on the topography of the site that "Galgenberg is characterized by its position at the border between the Tullnerfeld in the East and the Wachau in the Southwest. Geologically, it is located at the transition of the Bohemian Massif in the West to the Molasse Zone in the East. Tertiary gravels occur at the base of this

3. Speech-acts and social choices of realizing dignity

elevation which is partly covered by thirteen-meter-high loess deposits” (ibid.: 120). The Galgenberg lies 374 meters above sea level, towards the East a view far into the Danube valley is given and in the West a cut leads to the Krems valley (ibid.). Pollen analysis from three cultural layers dating from 46,000 to 29,000 years BC “provided evidence for the occurrence of coniferous trees like pine and larch, different sorts of grass and herbs which are typical for the Loess steppe. The palaeosoil of the lowest layer also contained pollen of ferns and spores of moss as well as evidence of deciduous trees like birch and alder” (ibid.: 121). The eight fragments of the statuette were found in layer two near hearth B, which dates in between 32,000 and 20,000 years BC (ibid.: 122). With a diameter of one meter, this hearth exceeded the others in size by far, and the repeated dispersion of charcoal on various places in the surrounding shows that the long time use of this hearth is certain (ibid.: 125). At hearth B, the fauna is only poorly preserved; but there are numbers of horse teeth and burned bones which are more robust. “Remains of wild horse, reindeer, mammoth, deer and woolly rhino could be determined. ... Among the most remarkable finds is a pelvis (both parts of the pelvis combined with the sacrum) of a woolly rhino deposited in anatomic association and found in the north-western part of the excavation area in 1987. In connection with a small fragment of a blade lying close to the bones we suppose that these are remains of the prey” (ibid.: 127).

Neugebauer-Maresch assesses that “it is highly probable that the statuette was manufactured at the Galgenberg. The occurrence of amphibolite schist in a distance of several hundred meters from the site, as well as many small fragments of this raw material in the area of the fragments of statuette, which may be waste from carving support the above mentioned assumption. The statuette itself is an upright standing figurine without feet, one leg in close touch to the other. The legs are separated by a pointed oval perforation. The left leg seems stretched while the right one is flexed. The transition from the hips to the upper part of the body is rounded which can especially be seen from the back side. The right arm is also separated from the body by a pointed oval perforation and touches the thigh. A rod like object along the leg appears in outlines. Two projections on the left hand side can be interpreted as raised arm and the left breast in profile. The head is slightly inclined to the right. Four notches visible at an oblique view on the same side as the raised arm may indicate the main view of the head – the face which is not further modelled. The clearly pronounced right shoulder makes the lack of the left shoulder especially clear. The anatomic explanation

3. Speech-acts and social choices of realizing dignity

is clear: When the arm is raised the shoulder disappears building a “v” with the line of the body from the neck and the head. This posture is strengthened by the head turned in this direction with a view slightly turned upwards” (ibid.: 126). So far the description of the statuette by Christine Neugebauer-Maresch in 2008.

In September 2007, I wrote a description of the statuette that I called with the name Neugebauer-Maresch gave her in the 1988: Fanny^{xx}. Twenty years later, Neugebauer-Maresch speaks of a statuette, and not any more of a woman dancer. At the communal center of the community of Stratzing, I bought a reproduction of the statuette to inspire me at my working desk. Reading the accompanying information brochure, I wrote the following on Fanny.

The statuette’s left arm flies self-assured and with fiery and yet concentrated gesture joyful and triumphant up in the air, not to warn and not in despair because her right arm which, with determined dignity is lowered as if to rest in her pants pocket, signals to be at ease and on firm ground. With naturalness, the statuette insists to stand upright and straight. Her left breast attracts attention and makes clear that the case is to take part in the constant struggle for sense within the narrow conditions of life. The resemblance with the erotic naturalness of the dancing Fanny Elßler, the famous star of free individualistic expression is evident. Fanny’s freedom to dance stands in contrast with the liberty chaining powers of European male monarchs at the dancing congress of Vienna in the 19th century. It is a noble and gender empowering gesture of the archeologist Christine Neugebauer-Maresch to name the found Venus “Fanny”. Gender equality in the age of democracy still is a goal in contemporary European societies. Fanny was fabricated about 32,000 years ago. This sculpture was produced by an artist of the Old Stone Age, and still touches my heart, and respectfully reminds me of the longing of man and women to produce human pictures and to forget about the rest of this world because picturing is the best way to live and master life. For the artist of Fanny, it was apparently one of the most important things of her or his life to produce the sculpture. This is to be understood in the sense that she or he preferred sculpturing to the production of tools, which were helping her or him to sustain life. Apparently, she or he had gathered or hunted enough and was permitted by the clan to pass her or his time near the campfire sculpturing little figures. Apparently sculpturing made sense to his or her life. Picturing certainly gives sense to my life and the bronze reproduction of the little Fanny in my hand reminds me of both, the

3. Speech-acts and social choices of realizing dignity

assurance that picturing is a self-satisfying business and that to be empowered to exercise this creativity is still a rare privilege in our modern societies.

The Paleolithic sculptor uses techniques to work the stone. He or she was careful not to fragment the seven millimeter thin foil of the slate and destroy her or his picture and she or he was to be prudent not to disturb the social integrity of the clan, which takes care of her or his economic necessities. Was the artist of Fanny admired or feared, integrated or isolated because of his or her preoccupation with sculpturing a woman? Why did she or he produce the picture of a woman? Did she or he represent what he or she desires and longs for in his or her dreams? Was the statuette a model figure that balances reality with imagination or did the sculptor assess how she or he wants to be seen by the other men and women? Was the motive to sculpt to provide courage to stand up to the hardness of nature, to the violence of men and women or to overcome the sufferings of sickness and slow death? Did the sculptor simply enjoy her or his satisfaction from realizing the know how of integrating art technique and creativity? Was sculpturing the only accessible way of expressing what language did not yet allow to say?

From Fanny to our days, to satisfy the sense searching need by living with picturing preoccupies women, men and queer. Picturing is a good way to live and master life. Many women, men and queer today hope and long to create art themselves. Making pictures of all kinds, and certainly making pictures of language, imagining and thinking how to realize the imagined, the production technique and the art to express forms that reach the heart of the others and maintain the dignity of all by appealing to respect man and women since Fanny can be observed. Women and men live as creative creatures because they experience sense in their lives and conscientiously express their sensitivity. Women, men and queer produced works of art and pictures in the millenniums and centuries after Fanny.

Concerning the social structures of the artists' environment we have to assess that women, men and queer are not treating each other as partners on this earth. Women are still caught in oppressing dependence and often enslaved conditions of patriarchic social structures of cultures. Wisdom, science, art and reason are creative forces and powers of women, men and queer alike. When will a civilization of love take profit of the cultural universe that joins female, male and queer creative forces of production to live together in peace and justice? What changed since the days of Fanny?

3. Speech-acts and social choices of realizing dignity

One day, Christine, a young student of theology looked at the little sculpture on my desk and she did not see a woman but a man. In her eyes Fanny was an Old Stone Age man that swings an ax over his left shoulder and balances his body's weight by leaning on a spear in his right hand. What I took to be the left breast of Fanny for Christine was the elbow with which men recklessly elbow their way forward to power, success and control.

A few weeks later, I took a second look at Fanny on my desk. I saw on television the picture of a young gang-raped African woman whose children and husband were slaughtered by the mad violence of some marauding mercenary soldiers. The picture was terribly sad to watch. The forceless rage of the woman was reduced to the silent crouching on a clay step. This woman has lost everything and has no disposal over anything. She was not any more able to even protest. No hope was in sight, no hope for justice or protection. The way she slowly lowered her eyelid showed that it was enough what life expected her to bear. The way she closed her eyelid before the camera and the later viewers like me was the strongest expression of dignity. She expresses what had happened to her and was about to destroy her soul, she mourns her loved ones and touches the viewers with deep sorrow. In this moment watching the film, Fanny became a picture of that young woman, a picture of a suffering woman in our age. A soldier had cut off her right arm. I realized that the left forearm of Fanny is missing too. Immediately, I interpreted the sculpture showing a woman with her raised stump of the left arm as the warning picture of the cruelties men and women inflict on one another. Fanny from now on is not only the sculptured picture of the expression of a modern women finding dignity and liberty, it is also the accusing sculpture of the brutal mutilation of that basic dignity of women, men and queer by brutal men, women and queer.

Eleven years after having written the above notes on Fanny, I learn from Christine Neugebauer-Maresch that the Paleolithic scientist does not speak any more of a woman statuette. The intuition of Christine, the female student of theology, finds followers. Apparently, there are Paleolithic researchers who interpret the little statuette from the Galgenberg as a male hunter carrying a club. Others interpret the statuette as a religious symbol of some rites resembling the pose of a shaman woman going into trance to receive visions. The researchers will continue working on their hypothesis about the precious green amphibolite piece of art that Neugebauer-Maresch found at

3. Speech-acts and social choices of realizing dignity

the Galgenberg. Paleolithic research started in Austria in the 19th century that is at the same time that Fanny Elßler danced in Vienna (Neugebauer-Maresch 2008a, 2). Only in the 1950s, women started publishing paleontological and archeological studies in Austria, Maria Mottl was one of the first (ibid.: 7). In the 19th century, individual women and a few men claimed liberation from patriarchy and the end of oppression by social structures that were ruling society, the women and wives. In the 19th century, universities were still banning women from education, research and teaching, a most basic of women's human rights, depriving them of economic, physical, and intellectual independence (Fraser 1999, 853).

At the beginning of the nineteenth century, Ernestine Rose, born in Poland, barely escaped an arranged marriage (ibid.: 871). She emigrated to Germany, moved on to Paris during the 1830 revolution and by 1840 moved from England with her husband Robert Owen, a reformer too, to the United States (ibid.). She and her husband lobbied for the passing of a married women's property act in New York, "the legislative act allowed women to hold property in their own names and be legal guardians of their children" (ibid.). Claimed by women since the 1840s, public discussion of the husband's right to chastise or beat his wife was not discussed widely until the late twentieth century when violence against women became an international organizing effort and united women of all classes and nationalities (ibid.: 875). It was in 1845 that Caroline Norton protested the cruelties of child labour in England (ibid.: 866). Only in 1923, English women gained equal rights in divorce, "and it took fifty more years, until 1973, before Parliament allowed English mothers to have legal custody of children equally with fathers" (ibid.: 868). American women only achieved the right to vote in 1920 (ibid.: 875). It took until 1973, when the US Congress adopted Title IX of the Education Amendments, to eliminate among other things discrimination against women in education, to open US law schools to more than a small quota of women, and to encourage schoolgirls to participate in sports (ibid.: 876).

I do not know about the intentions or motif of Christine Neugebauer-Maresch to name the Palaeolithic statuette that she had found Fanny. The statuette reminded her of a dancing pose of Fanny Elßler. I do not know about gender equality or discrimination against women and queer in the Stone Ages. The women discriminating social practices of gender differences and the invention of male-female bipolarity for reasons of suppressing women undoubtedly developed during history. Investigating historic

3. Speech-acts and social choices of realizing dignity

texts of ancient cultures as sources that document possible gender based discrimination is possible. Investigating spoken language for discriminating expressions is possible too. Most lexical items have short linguistic half-lives of just a few thousand years (Pagel et al. 2013, 8471). A high frequency of use guarantees sustainability of the words and concepts (*ibid.*). Male and female scientists considers the words “Thou, I, Not, That, We, To give, Who, This, What, Man or Male, Ye, Old, Mother, To hear, Hand, Fire, To pull, Black, To flow, Bark, Ashes, To spit, Worm” (*ibid.*: 8474) as “ultraconserved” words that evolved from a common ancestor, an ancient Eurasiatic “linguistic superfamily 15,000 years ago” (*ibid.*: 8471). The ultraconserved words do not include the word Father but simply the word Man or Male. The list includes the word Mother, but not the word Woman or female. From this observation, it is not possible to claim that women were only spoken of as mothers, and were not regarded as women; men instead were considered male as being male and not because they take the role of caregivers to their children. The words listed would permit many language games, including games speaking of giving each other, listening to each other, saying yes or no to the other, speaking for a group and many games more. Albeit these games are purely imagined and we do not possess any language artefact from the Neolithic Age.

What is the use of preparing the conditions for life on earth for millions of years, if this life is as burdensome and fragile as ours is? The universe presents conditions that make life on earth possible. Yet, two hundred thousand years after women, men and queer started to inhabit planet earth, this most dangerous and gentile creature of all, and the species that is most capable of both love and hate, has to face the fact that it is about to threaten planetary stability of mother earth. We are all made up of the elements that the stars and stellar bodies of the cosmos set free for an enterprise that led to life. The energetic mass of the universe with exploding and shrinking stars started some eighteen billion years ago, the palpating rhythms of asthmatic spasms of space tunnels, turning matter from the cold to hot explosions of density at the heat of fifteen million degrees centigrade. After fifteen billions of years, the alteration of shrinking and expanding produced life conditions for bacteria and with admirable patience they birthed in the monotonous flow of time three billion years later vegetation and one hundred million years ago from the cyclostomes’ jawless fish rapidly ran evolution to amphibians, reptiles and birds to mammalian and wild animal life. In 2019, we do not need any interstellar comets to extinguish the life of the dinosaurs from the

3. Speech-acts and social choices of realizing dignity

face of the earth, we do not need cosmic catastrophes to hit the earth every 120 million years to cause chaos and destruction. In 2019, women, men and queer of the Neolithic nuclear age are capable of destroying their life sustaining conditions by themselves. On the other hand, we observe enormous capacities for cooperation and constructing sustainable lives. Women, men and queer are capable of cooperation and their organisms are the result of the cooperation of trillions of cells. At the same time, women, men and queer are also lacking the kind of cooperation that would empower every woman, man and queer on this earth to take part in society in a free and dignified way. The diameter of a human red blood cell is about eight micrometers. The erythrocytes are very large cells. My body is the product of the organization and cooperation of about one hundred trillions of cells. It is quite a task to get near an understanding of how this cooperation functions and system biology that studies the cell processes and their information chains is an exciting science. Many scientists concerned with women, men and queer find the evidence of human cooperation astonishing. This kind of cooperation of women, men and queer on a global level seems to be unseen on earth. Women, men and queer are able to put themselves in somebody else's place and position. They seem to be able to look at and care for the other's emotional and cognitive state and condition. Men and women do not necessarily have their eyes on their own interests and do not necessarily search their advantage over the others. Women, men and queer have started discussing the protection of Earth's life-support system as a reaction to the destructive ways humans are transforming the planet. There is no thriving global society without the stable functioning of Earth systems such as the "atmosphere, oceans, forests, waterways, biodiversity and biogeochemical cycles" (Griggs 2013, 305). Sustainable development, the equal dignity, freedom and rights of nine billion women, men and queer by 2050, must include the security of people and the planet (ibid.). Human development is threatened by "water shortages, extreme weather, deteriorating conditions for food production and sea-level rise", by climate change, terrestrial and marine biodiversity loss, "interference with the nitrogen and phosphorus cycles, stratospheric ozone depletion, ocean acidification, global fresh-water use, change in land use, chemical pollution and atmospheric aerosol loading" (ibid.: 306). The current and future generations depend on safeguarding Earth's life-support system. We need to change our economies and pursue policies that are "reducing poverty and hunger, improving health and well-being and creating sustainable production and consumption patterns".

3. Speech-acts and social choices of realizing dignity

Lives and livelihoods can be improved by promoting “sustainable access to food, water and energy while protecting biodiversity and ecosystem services” (ibid.: 307).

The scientists who research the history of humankind and the scientists of physics and astrophysics and of the sciences of life are still using the gender differences and the concept of a male-female bipolarity without reflecting the fact that they carry their discrimination talk into their hypothesis and experiments. We are invited to acknowledge that the expression “biological” already belongs to the social sphere. Women, men and queer speakers use the predicate “biological” as a term and we use this predicate in language without much thinking about the descriptions that helped to define the term. Since the foundation of feminist theory in the late 19th century, the question of gender was a question of “the social norms and expectations associated with masculinity and femininity” (Richardson 2017, 42). Feminists criticized the term biological dimorphism that is corporealized in the sexed body, as the discriminating result of the social conditions of subjugation of women by men (ibid.). Social factors insisted on the inequality of the female and male bodies and men finally scientifically defined, that is legitimized as a norm of nature, this inequality of biology starting with theories of molecular epigenetic processes that prove the bipolarity of sex differences, negating diversity and variation in sex and gender (ibid.: 45).

Feminism has not yet accomplished its goals and the expectations and norms of a neoliberal, postfeminist economy exploit individual women’s empowerment and choice for enhancing capital profit making (Rottenberg 2017, 329). Enabling women to establish a successful high-power career and a family while enjoying both at the same time, is perhaps attainable for the top 1% (ibid.: 333). If reproduction and care work are already being outsourced to other women, “new forms of racialized and class-stratified gender exploitation” is emerging with the neoliberal order (ibid.: 332). To make the idea of finding the right work-family balance attractive for millions of middle-class women, balance has to be sold as a promise for the future and women have to desire this reward and pursue the aspirations of pursuing happiness through finding the right work-family balance (ibid.: 333). Middle-class stay-at-home mothers are out, while professional women who are having children are in. The responsibility for planning career and family belongs to the women, she has to craft her equilibrium and even calls herself a feminist (ibid.: 335). To solve the conflict between well-educated women, work, and family by pointing at future rewards and promises produces multiple

3. Speech-acts and social choices of realizing dignity

alienations (ibid.: 336). It is a perversity to persuade women in the name of feminist empowerment “to postpone motherhood to some ill-defined future moment” and “pay female employees to freeze their eggs” in order to concentrate on their career (ibid.: 341). It is a lack of solidarity that the individual woman is held responsible for solving this conflict on her own. We need to change our economies and pursue policies creating sustainable production and consumption patterns that improve the well-being of all, the happiness of all, the health of all and reduce poverty. All women, men and queer are invited to develop forms of lives and participate in promoting livelihoods on a working work-life balance. It is possible to organize family life and the care for children with the participation of both parents, women, men and queer. If there is political energy and will, sustainable production conditions and life adapted career patterns are possible. If there are flexible work arrangements for women, men and queer, and if men take equal responsibility for childcare and the housework, if society enables family careers with the same energy and perseverance as it rewards the commitment to professional careers, if work and family are organized together, women, men and queer get a chance to become happy together. To me it is a question of organizing society in a completely new way. The expression work-life conflicts is not any more reserved for men and when women are concerned, the expression does not slip any more to work-family balance. A work-life balance includes job-work and family-work and creative leisure as well as many other social realizations and concerns of women, men and queer (ibid.: 339). We have to create workplaces that balance commitment to family and job-work and are ideal for women, men and queer. As a man, I think about the possible experience of caring for my children knowing that I will still be able to pursue a career that makes me happy. I will not earn as much money, but the loss of capital value is more than compensated by the gain in human value. Why do we not start realizing this kind of organizing in our societies? Feminism includes organizing the private and the public domain according to the equal dignity, liberty and rights of women, men and queer. I argue that women, men and queer participate in the negotiation of work and home life and that women and men take responsibility for organizing their common lives. The discourse of liberal democracies “has always been gendered and has served to naturalize the sexual division of labor” by making normative the distinction between the private and public spheres (ibid.: 344). Therefore, I claim to replace this discourse by a new discourse of balanced solidarity of women, men and queer where men take responsibility for the family as do women

3. Speech-acts and social choices of realizing dignity

and queer. We make ourselves pictures of policies and pictures of values, desires and aspirations. Why not develop a society where women, men and queer work together in the family, care together, plan their careers together with women, men and queer managers and professionals who join realizing the business of solidarity and capital value that sustains life.

Tractatus 2.1 reads “We make to ourselves pictures of facts”. The picture is itself a fact and *Tractatus 3* says “The logical picture of the facts is the thought”. *Tractatus 4* continues “The thought is the significant proposition”. In 2019, I want to revise my proposition of 2007 concerning Fanny. Yes, this sculpture still touches my heart. I am still excited that an artist of the Old Stone Age engaged in creative art. But Fanny does not remind me any more of the longing of man and women to produce human pictures to forget about the rest of this world. Producing pictures of art, sentences or sculptures, music or paintings is a very good and legitimate way to live and master one's life. Forgetting about the rest of this world means first forgetting about oneself. Producing pictures helps to get along with oneself, but forgetting about oneself is not good. No picture could make up for oneself. Neglecting self-awareness, painful or full of happiness, is repression that is violence. A violent person is not capable of relating to other persons peacefully and with love. Having found the love of oneself and of another person allows turning to produce creative pictures and sentences. Do not substitute your love with a statuette like Fanny, a picture of a dead mother or an imagined lover.

In September of 2008, I wrote the following self-assessment that is inspired by my reading of Adolf Grünbaum's 1998 article on a century of psychoanalysis (Grünbaum 2012). He takes a look at psychoanalysis as a theory of human nature and therapy. What use do I make of the expression “unconscious”? Grünbaum helps me to answer this question in relation to Sigmund Freud (1856–1939). Repressed forbidden wishes of a sexual or aggressive nature, which recklessly seek immediate gratification, independently of the constraints of external reality make up what Freud called the “dynamic unconscious” (*ibid.*). Defensive operations of the ego apparently prevent the entry of these unconscious wishes into consciousness. I do not want to present the elements of Freud's picture of the unconscious nor reconstruct the relation of memory, perception, judgment and attention to the wish-content. The technique of free association could lift the repression of instinctual wishes. I agree, using the flow of free association in my meditation and in group experiences enables me to observe wishes,

3. Speech-acts and social choices of realizing dignity

desires, anxieties and many other sentiments and emotions that I apparently had repressed to the unconscious world and never made it to be formed in a picture of language. I agree that I show resistance to the exercise to calm down and sit on my Caucasian meditation rug in the prophet's colors of green, black and deep purple, red and white. I agree that I show resistance to the exercise to remember my dreams where restlessly I travel in the company of proletarian hobos and depressingly unsuccessful drivers of trucks and automobiles. I show resistance to any effort to get calm and peaceful. I show resistance to the simple admission that I do not feel good. What about the censoring forces of the ego? I acknowledge not liking bad experiences and news. Grünbaum writes on Freud: "Freud assumed axiomatically that distressing mental states, such as forbidden wishes, trauma, guilt, and sadness — all of which are unpleasurable — typically actuate, and then fuel forgetting to the point of repression. Thus, repression presumably regulates pleasure and unpleasures by defending our consciousness against various sorts of negative affect" (ibid.). I agree on the examples for distressing mental states. I agree that unconsciously and consciously I repress unpleasurable emotions, events and memories. I see any regulation of my pleasure and unpleasure equilibrium by repression. I leave it up to science to investigate the matter. For the practical experience of my life, I profited from the technique of free association in groups, of allowing me to associate freely in meditation and of overcoming the unpleasurable fatigue of dreaming by trying to memorize what I dreamt. The distressing memories of the insatiable desire to experience the presence of my mother alive are getting a little bit less distressing by letting them enter my consciousness, but this slight alleviation is far from banning the distressing affective impulses of the fact of having lost my mother's protection, nurture and care. On the other hand, I do not miss my father, although this is due to undue repression of his incapacity to stand up for his will in peace and with convincing force and tactics, so that I stayed without a model to learn to stand up with courage and say what I think. Yet, accepting my angst to stand up and just stand anxiously awaiting the moment of speech, I experience that angst fades and unimagined strength enters my integrity to talk strongly and with sensible force. What do I want to say? Facing my life and letting memory, emotions and feelings, desires and wishes, pleasurable and torturing surge from the unconscious, is an exercise that helps me to confront the fact that there is a lot of energy with me. I am happy to hear that there are scientists that "do valuable work on the conditions under which painful experiences are remembered and on those

3. Speech-acts and social choices of realizing dignity

other conditions under which they are forgotten". Yet, I do not talk of a method of free association. I called it a technique of free association. In a group, the technique would consist in the rule that anything that comes into one's mind, emotions, feelings, thoughts or other, can be communicated and is worth being told and listened to with respect. There is a lot of grieving, mourning and sorrow coming up in groups where men and women follow this rule, there are a lot of tears and hurting pain and wounds to be lamented and exchanged. There is no finding of causes, there is no therapy to get happy, and there is no interpretation of a dream that must not be validated by the dreamer herself. Nevertheless, I owe much of my integrity, dignity and freedom to the insistence of Freud on a successful sexual life of partnership; I owe much to him because he insisted on the importance of feelings, emotions and distress for the history of a life.

I owe much to Freud, because in his account of the story of Oedipus, I got a story that helped me to cope with my mother and father, my dead brother and my brother alive. Do not substitute your love for a picture or an object, is a wisdom that I owe to the savage sage Freud who did not cultivate his psalms with the help of David and Babylon. Do not substitute your love for a picture, even if she is dead and cannot love you anymore. Terrible and full of suffering is the story of expulsion of Freud from Vienna by his fellow Austrians in 1938. Terrible is the untold story of sufferings and destructions of individuals by the German army, Hitler's organizations of dehumanizing people. Unsaved are the tears of the men and women who were subjected to this unbearable terror of evil men and women. Freud's insistence on the emotional integrity of the individual can be understood as a social realization of dignity. His insistence on listening to the individual that is too weak for the moment to work out her or his integrity, his insistence not to talk and interpret and thereby overhear the suffering that needs to be told and listened to is an important contribution to the dignity and freedom and liberty and integrity of the individual. Integrity, health and Human Rights are now seen as inseparable and take together many aspects of human life and experience, biological, psychological, social, economic, cultural and spiritual aspects have to be taken seriously by all professions. Do not substitute your angst for aggression, your impotence for omnipotence, your creativity for normality, would be a formulation of what is good for me. My personal ethical work consisted in finding, accepting and working out in daily life the following rules: Do not substitute your dead mother for some figure of importance as reincarnation of the lost. Do not substitute the man or women

3. Speech-acts and social choices of realizing dignity

in front of you for the multiple transfers that tempt your soul and mind and feelings. It takes a lot of love to overcome one's transference resistances. To experience good emotional experiences after having mourned the sufferings of the emotional past is the way to integrity. Yet I suppose that the world of the unconscious in me and the unknown influences of my social environment are pictured by the sentences of my speech. Working through my associations and getting to the feelings that disturb, prepares the meditation of calm and peaceful consolation. Sometimes meditation serves very little. Do not substitute a dead love for some picture of little life. If you have to say goodbye to a loved one in your life do not substitute but reach out and go for the love of another man or woman that you can love tenderly with your life. So far September 2008.

I know that Freudian theory was used to reinforce the social imaginary of patriarchy that determines the social norms and expectations associated with masculinity and femininity according to male superiority and female inferiority (Mambrol 2016). I cannot judge whether Freud claimed that inferiority was an inherent quality of the female. Describing women as having penis envy that is by lacking a penis and therefore desiring men, indeed is discriminating. I do not want to defend any theory of Freud, I give testimony to what was of help to me. There are women like Arlene Kramer Richards and Hilda Doolittle who found in their analysis encouragement, a sense of purpose, and belief in her own creative powers (Kramer Richards 1999, 1213). Sigmund Freud invented psychoanalysis as the art of listening and his therapeutic work was instrumental in freeing women from both domestic bondage and fantasies of inferiority. Sabina Spielrein and Lou Andreas-Salomé contributed with their writings to early psychoanalysis. Spielrein worked as a clinician, theorist and researcher on child psychology and language, on sexuality's aspects of satisfaction and destruction, and it is our social choice to recognize Andreas-Salomé as a psychoanalytic thinker defending the ego calming resources of stormy creativity. Why should Freud have believed that women are not equal to men (ibid.)?

Analyzing my psyche is a capability I have to learn. Learning to analyze myself is the task of the psychoanalyst. Falsely people claim that the psychoanalyst does the psychoanalysis. No, the psychoanalyst helps and empowers a person to whom she or he is listening to a lot, to analyse herself or himself. If a psychoanalyst thinks he is called to explain something to somebody, we have the case Wittgenstein describes, "Freud's fanciful pseudo-explanations (precisely because they are brilliant) perform a

3. Speech-acts and social choices of realizing dignity

disservice. (Now any ass has these pictures available to use in 'explaining' symptoms of illness)" (Wittgenstein 1980, 55e). Kramer Richards and Doolittle found in their analysis encouragement, they empowered themselves to a sense of purpose and discovered their creativity. Adreas-Salomé speaks of her stormy creativity and her fight to be free to create.

Linda Martín Alcoff aims at revealing creative self-identity and making socially visible what social violence and identity anxieties try to repress; the burdensome labor of accepting oneself, "to know thyself, to be to thine own self true", makes visible shame and structures of power (Martín Alcoff 2006, 8). Yes, "shame and guilt are affective companions of a negative appraisal of one's own self" (Aichhorn and Kronberger 2012, 523). Yet, the feeling of guilt because of a presumed violation of rules and norms transforms to self-esteem and self-worth, when these rules and norms are identified as unjust social power structures that result from a women oppressing male ideology. Martín Alcoff reflects on life experiences, personal experiences and history have informed her feminism (ibid.: ix). "The double day, the ordinary stress and guilt of the working mother, the sexual harassment that is a constant aspect of the working environment" belong to this life history as "having been born to parents of different races and ethnicities, and having grown up in the U.S. South during the era of civil rights" (ibid.). She describes herself as a Latina and as a white Anglo American academic middle class woman, she suffers from "the experience of having mixed or ambiguous identity" and takes advantage of her experience for learning "about the fluid and at times arbitrary nature of social identity designations" (ibid.).

The question of identity is linked to shame and power. Shame can be understood as the resulting feeling of a person-environment and environment-person relationship that oppresses the person's social choices and her right to reciprocal relationships, and at the same time legitimizes this discrimination as normal. Neglecting the acceptance of the person as person, refusing to provide love and understanding, the lack of positive feedback and recognition produces feelings of humiliation, anger and hate (Aichhorn and Kronberger 2012, 523). All basic emotions and feelings are developed in infancy and childhood. "A child develops a sense of self-worth through mirroring from its mother. The child is loved for the sake of his or her own self and is validated in his or her spontaneous aliveness" (ibid.). The psychological understanding of the person-environment and environment-person relationship is linked with the understanding of

3. Speech-acts and social choices of realizing dignity

the social and political structures of the environment, because of the claim that the persons have the chance to change the social structures and unjust politics with the help of policies that lead to a just rule of Human Rights law. The social domestic order is produced in much the same way as the international order is produced that is by the realization of social choices by women, men and queer. It is important to be clear on the point that shame and power is a problem for all, for women, men and queer. My shame as male partner who cultures the narcissism to love my female partner but in reality discriminates the partner by not sharing the housework burden in a fair way results from the recognition of the discrepancy between the real and the ideal self. The shame of my partner not to comply with her ideal self of keeping the house in perfect order causes submission that powers my discrimination. Only the feed-back that she feels bad and her claim that we realize the housework in solidarity helps me to recognize my discriminating patterns of behavior and help restore the integrity and dignity of my partner.

The question of identity is linked to shame and power, but how do we describe identity? I am suggesting the predicate term for the expression identity that is I try to define the expression. Therefore, I suggest for the expression identity the predicate "self-assessment of how successfully I claim the social realization of my dignity as a singular individual that is part of one or more particular groups". A group is two or more persons, women, men or queer who are interacting with each other. I know that group formation and formation of group identities like "black women", "white women", religious groups, political parties, states and nations but also groups of animals like of chimpanzees, a pack of wolves, a herd of antelopes, and the swarms of birds, etc., belong to the many processes of the world's history that empirical sciences study. I am thinking not so much about zoo-semiotics that is animal communication, but rather of anthropo-semiotics that is human groups speaking languages (Cobley and Jansz 2010, 120). Concerning speech-acts of women, men and queer, I use the term social semiotics according to M. A. K. Halliday who assesses the fact that the social context of the speaker and hearer appear within the utterance rather than existing externally in a system (ibid.: 165).

It is not so much of a social choice that I am a man, woman or queer, but accepting that I am a man, woman or queer or not accepting that is a social choice. It is a social choice to accept that I am a white European. Identity is understood as a meaningful

3. Speech-acts and social choices of realizing dignity

characterization of self; ascriptions that are imposed on people from the outside are an alienating and hurting brand (ibid.: 43).

After an intellectual, physical, psychic, social, economic and spiritual struggle of decades, Martín Alcoff abandons the enterprise to seek comfort and identity in one particular group. She is not either Anglo or Latina; she accepts fighting for her self-worth, integrity and dignity and the equal dignity of women, men and queer of this world independently of a particular group identity through sharing existential and precious living experiences in more than one social group (Martín Alcoff 2006, 284).

Problems arise by neglecting particular groups the social realization of dignity by deterministic ascriptions in combination with a discriminating polity (ibid.: 15). The political reaction of discriminated groups to create homogenous consciousness for group identity, to organize protest and equality ensuring polities is important, but groups are always heterogeneous and tend to discriminate legitimate interests for equal dignity of discriminated sub-groups (ibid.). There is “the racism in the white-dominated wing of the women’s movement, the sexism in the male-dominated wing of the black liberation movement, and heterosexism that was virulent everywhere” (ibid.). Balkanization is not the real danger but a pretext for the political and economic disempowerment of minority communities (ibid.: 18). Conceptualizing justice and the rule of Human Rights law across cultural differences is the real need and challenge (ibid.: 19). The social struggle for dignity, recognition of oppressed minorities, women or queer, and redistribution concerning labor, wages, welfare rights, etc., does not lead to social transformation by claiming an unselfconscious universalism, but by realizing the right of full participation of all and by keeping in mind that “maintaining unity requires a careful attending to differences” (ibid.: 26–27). Internalizations of self-hatred and interiority cannot be solved through redistribution but only by the recognition and social realization of the status as a full partner in social interaction as a ruling value in society (ibid.: 32–33). The social realization of dignity with the help of speech-acts, that is with the mutual interaction of a speaker and a listener, is claimed by and agreed to by feminist philosophers, including Martín Alcoff (ibid.: 60).

My parents had the power, the legitimate authority, to give me a name and name me. Accepting my name may be based on the narcissist desire to be seen, as psychoanalysts claim (ibid.: 74). I would say that I accepted my name and being named with a name, because I took narcissist profit from being named and I got cared for and

3. Speech-acts and social choices of realizing dignity

was loved for the sake of my own and therefore accepted that name as my name. I do not like the determinist ascription of the psychoanalysts that I accepted my name because of my desire to be seen, because I have the feeling that the matter is more complex and interactive. I call my cats by their names and they look at me and indicate that they understood their names. My cats then will not start talking to me or with me. My parents empowered me to use language to express myself. Eventually, I was capable of consenting or protesting to their power and alienation was not the result of their power to name or dominate me. I felt alienated when I did get understanding, when my father was unable to communicate his feelings and to interact with the expressions of my feelings. Social naming is not necessarily per se “a form of primary alienation whose source is power” as Butler claims with Althusser as well as Freud and Foucault (ibid.: 75). Butler’s claim that “interpellation never identifies that which existed before, but calls into existence a subject who becomes subject only through its response to the call” (ibid.) oversees the social condition of that “which existed before” as possibility condition for hearing and understanding the interpellation. The baby comes to understand because the parents already interacted and taught the baby some rules of language games. The parents usually communicate on the expectation of a reciprocal and mutual interaction with their baby; they empower their baby to use language and do not reserve the power of naming to themselves. “A child develops a sense of self-worth through mirroring from its mother”, interiority is a social category because it is expressed in language, and mirroring is not a posteriori to naming. Speech-acts are not necessarily social realizations of dignity. I may start a speech-act by presenting me with my name and yes, I present myself as a speaker. The language game of presenting each other to each other includes the rule of reciprocity. The partner of my speech-act will present herself or himself too with her or his name. The rules of the language games are social rules, are part of the social structure and the social institution of language and the speakers use this social structure. There is no doubt that interpellation is used for purposes that do not protect the integrity and dignity of other persons. There are uses of the expression interpellation that aim at subordinating women, men and queer by telling them who they are, but the process of questioning for government ministers in parliaments is also called an interpellation. Martín Alcoff is not a language philosopher but she accuses as alienating determination “if I am culturally, ethnically, sexually identifiable that this is a process akin to Kafka’s nightmarish torture machines in the penal colony” (ibid.: 81). There is

3. Speech-acts and social choices of realizing dignity

no necessity for describing the interactions of parents, community and society, and the discourse episteme as a whole as a one-sided subordination and oppressing domination (ibid.).

I am convinced that in today's world of globalized information the individual man and woman has to take himself and herself the word to give expression to the sense and dignity and freedom of his or her life. At the same time, I am an accomplice sustaining the social structures of subordination and oppression. I wrote in September of 2007:

I take part in the slave trade of our globalized world and buy cloth that come from the sweatshops in India or Asia. I have my money in a bank system that works and secures my little wealth because it can make profit with the millions of millions of Euros and dollars that are stolen from the peoples of Africa by a tyrant like Mobuto. In the year 2007, Switzerland will still not return the money deposited in banks by the dictator Mobuto Sese Seko, who was ousted from power in 1997. There are one million children in Great Britain according to the BBC that will not be lifted out of deprivation by the end of the decade and will still live in poverty. But there is the money in Great Britain to participate in the war against Iraq. The health of indigenous people worldwide is much worse than that of other communities, even the poorest communities in the countries where they live. Infant mortality among the Nanti ethnicity in Peru, the Xavante in Brazil, the Kuttiya Kandhs of India and the Pygmy peoples of Uganda is much worse than in the poor communities that host these minorities (Stephens et al. 2006, 2022). One in seven children dies before the age of five in the least developed countries, in West and Central Africa one in five dies before the age of five. It takes me some minutes to settle and really listen to the message of studies like this. I am getting sad. There are children growing up in poverty in my country. I am conscious that I am sitting at the desk in my university office without having to worry about anything. My social security is safe, my job is safe, my payment is good, and my social and economic status is secure. From my small personal European experience, I am grateful for the Western advocacy of economic and social rights. This political strategy was strong, consistent, and essential to creating the post-war international order, which was intended to consolidate and strengthen Western welfare states. I realize that this Western welfare state in the 1980s was getting into trouble. I realize that Bretton Woods practically broke down due to the politics of global neoliberalism. I did not study economics, trade or world financial transactions; My knowledge on economic affairs is

3. Speech-acts and social choices of realizing dignity

blank and rude. I am mostly concerned with the rule of Human Rights law in the Roman Catholic Church. When I come to read authors like Jean Ziegler, I get concerned and worried again and I feel guilty. I do not doubt that his description of the actual global market laissez-faire exploitation order corresponds to the facts and that his accusations are reasonable. He writes that the International Monetary Fund, The World Bank and the U.S. Treasury Department agreed in 1989 in the name of reform to help the indebted countries on their way to develop to force them to open up to the market fundamentalism of the large multinational corporations. Their wealthy owners in First World economies work for the profit of the rich and the deconstruction of social, economic and educational infrastructures in the poor countries that cannot protect their basic interests and needs. Three hundred to five hundred corporations seem to steer World Trade with the instrument of the World Trade Organization to the end of maximum profit. I do not ignore the problems of corruption and nepotism of families, clans, ethnicities and ethnic conflict. Legitimize stateless global governance with the end to maximize the profit of the rich and to be able to overlook and neglect the basic needs of the poorest is to take part in the deprivation of the dignity and liberty of life for millions. Jean Ziegler estimates that in 2001, over thirty million people in Honduras, Mexico, Guatemala, and South Korea, in the Philippines, Sri Lanka, Santa Domingo and China are suffering under slave like working conditions in the sweat shops. I am taking profit of these sufferings and enjoy low prices for the clothing I buy in Austria. An estimated twelve million people in Russia, China, India, Peru and Zambia are affected by the severe pollution caused by chemical, metal and mining industries. 140 thousand people are at risk from lead poisoning in Tianyng in China. Globalized information makes it possible to get easy access to what is going on in this world. I am saying this to document that I know about the misery that 20% of the world's population uses 80% of the world's resources. In his 2003 report as UN special rapporteur on the right to food, Jean Ziegler assesses that "Women are disproportionately affected by hunger, food insecurity and poverty, largely as a result of gender inequality and their lack of social, economic and political power. In many countries, girls are twice as likely to die from malnutrition and preventable childhood diseases as boys are, and almost twice as many women suffer from malnutrition as men. Unfortunately, however, there are still no global statistics on malnutrition or undernourishment rates disaggregated for men and women (Ziegler 2003, 7).

3. Speech-acts and social choices of realizing dignity

How to bring about change? It is my conviction that social responsibility and individual freedom have to join in conversions to solidarity in order to stop the actual attack of global acting market fundamentalism on the institutions of the welfare state and the empowerment of the marginalized economies to join the global market as players. Ivan T. Berend the professor writing on the economic orders and developments in Europe from the nineteenth to the challenges of the twenty-first century confirms this description of the actual market situation of global economics (Berend 2006). His insights show that this global laissez-faire of money liberalism is the rebirth of the economic system that dominated the European economies in the nineteenth century. The twentieth century knew many sorts of national economic systems that were characterized by interventionist state policies. Centrally controlled capitalist-socialist economies presented a mix of laissez-faire for private enterprise and Keynesian interventionist economic policies. Social security, health and social rights of the workers were guaranteed in this welfare state. The eighteenth century brought England the individual liberties. The nineteenth century continued the fight with civil liberties to develop political liberties. Civil and political liberties were the conditions to develop markets and a capitalist economy. To get the many inequalities corrected that are produced by a free market economy, we have to rely on individual and political liberty. This is my conviction. The success of the free market in the late twentieth century was due to the gigantic technologic, communications and service-economy revolution of the 1970s and 80s. In 1974, the first Personal Computer entered the market. Social and economic rights were institutionalized in the twentieth century and belong to the international Human Rights. Yet social citizenship for every man and women on this earth remains a dream to become realized. The European Union's history in the second part of the twentieth century was a success of social peace and economic success. In the twenty-first century, we need a profound reform of our welfare institutions and a radical transformation of the global world order writes Berend (*ibid.*: 263–326). I only can agree. Democracy has to face the equilibrium of economic growth, social justice and ecologic sustainability, has to balance the gaps between extremely high and low incomes and bear in mind that democracy has to take a look at possibilities for everybody and not only for small elites. The United States of America and the European Union and Japan will see China and probably some other Asian nations as the principal architects of this new order.

3. Speech-acts and social choices of realizing dignity

I want to do something to help to change this misery for a life in dignity. Many men and women of good will are laboring and collaborating to bring about that change. They were successful in the twentieth century; democracies managed to assert individual rights and create prosperity in Central Europe, in 1991 the Soviet Union was buried and the states under her control went free. What kind of possibilities does freedom have, if the institutions which empower the dignity of men and women do hardly exist and function ineffectively? Majority voting and the rights of minorities is a key element of individual, social and political freedom. Other factors are free media, free elections, free speech, multiple political parties, protection of minorities, equal rights, rule of good law, responsive public services, a free enterprise environment, access to education to mention some basic conditions of democracy. Where in Europe, Latin America and Asia are the democratic nations that are powerful, willed and able to support and defend progress towards a more liberal, human and just world?

Equal rights for women in the Roman Catholic Church are impossible to realize now. Why? There are still too many enemies of the rule of Human Rights law holding power and authority in the Roman Catholic Church's hierarchy. To convince Roman Catholics to accept the rule of Human Rights law in our Church, I have to show that Human Rights law is a central message of the faith in the words and deeds of Jesus Christ. A few years ago, I thought it was evident in the Catholic Theological Faculties of Europe that professors and students want to bring about the rule of Human Rights law into the Church. Today the contrary is evident. The majority of Catholics in Europe at the beginning of the third millennium do not demand the rule of Human Rights law within the Church. Since I am convinced that the rule of Human Rights law is a basic message and claim for the governance of the Catholic communities and the life of each woman, man and queer in the Roman Catholic Church, I have to prove that the rule of Human Rights law is a claim of the message of Jesus Christ.

The sentences about my faith, my convictions and values are speech acts that claim validity. The validity condition of the claim of the link of Human Rights with the message of Jesus Christ has to be met. My claim that the rule of Human Rights law corresponds to the teachings of Jesus Christ has to be validated with the texts of the Holy Scriptures of Christian faith but also with the theological tradition of the Catholic Church.

The foundation of liberty with the help of customary laws and historical liberties we find in the European medieval tradition. From there, Bartolomé de Las Casas (1485-1566)

3. Speech-acts and social choices of realizing dignity

developed - inspired with the rationalist stimulus of Saint Thomas' conception of natural law -, the claim of freedom and equal rights for all independently of race, religion, wealth or power (Pérez Luño 1990). Already Aquinas was convinced that Go'd's right of the order of grace does not take away with human right that is of the order of natural reason. This conviction of the Aquinas guided a few Europeans in the fifteenth century in their struggle for freedom and liberty of the Indians. The principle is clear. God's grace is not at disposition to determine the suppression of the Indians at the prey of enslaving laws that corrupt kings promulgate and popes tolerate. Religious beliefs and convictions helped to develop what we call today Human Rights that is the conviction and belief in the dignity and freedom of all women, men and queer. Pérez Luño reconstructs Las Casas' fundamental claim that the right of freedom and liberty must be respected by the Christian religion according to its fundamental beliefs and convictions (ibid.: 1–39): For the sake of the souls neither man nor woman is allowed to enslave another man or woman, because salvation in theology is a predicate which is reserved to Go'd, salvation belongs to the order of godly grace. Las Casas was the first to assert and claim liberty for all human beings. He affirms the principle that a man or a woman who is born free cannot legitimately lose this freedom during his or her lifetime; a human person is always free. Las Casas presents a theological argumentation to defend his claim. Liberty for Las Casas comprises liberty of conscience and the right to property. Las Casas followed the understanding of the Bible of his times that is he took the Gospel quite literally. He observes that Jesus did not compel anybody to believe nor did he take away property rights from the unbelievers to reward the believers. With understanding and love, Las Casas wanted to convince everybody to be ready to collaborate with reason and caritas to reach an individual and social order of solidarity. I do not share Las Casas' hypotheses that natural reason pushed men and women to live in societies nor do I share the naturalist confidence in the necessity that human nature will build a society of solidarity. Las Casas is an important Catholic theologian because he was reflecting on liberty and the Christian faith as being inseparable. Following Las Casas there were individual Christian women, men and queer contributing in the historic development that leads in the 20th century to the proclamation of the *UDHR*. I return to my reception of feminist philosophy in 2019:

Martín Alcoff writes in English. She has learned the rules, grammar and use of language games in that language. I have learned English to a degree that I read and

3. Speech-acts and social choices of realizing dignity

understand her book and write my thoughts in English. I am not communicating with Martín Alcoff, I am not speaking with her. She published her book, a possibility condition for women, men and queer all over the world to get to know her thoughts. The readers have in common that they know what Martín Alcoff's has written. In recent years, academic cultures in the West have started to use gendered language. I interpret the fact that the use of gendered language until recently was not a desired and required norm of speaking behavior, as an indicator of the male dominance and control of women by the subordinating and discriminating use of language. The use of language is an instrument of suppression just as it is possible to use language as an instrument for the social realization of the dignity of the women, men and queer with whom I am communicating.

Investigating the concept of woman as the central concept of feminist theory is of primary significance because this investigation transforms contemporary culture and social practice "from a woman's point of view" (Martín Alcoff 2006,133). It is an enormous cultural effort for women to work on "a concept of woman" because "it is crowded with the overdetermination of male supremacy, invoking in every formulation the limit, contrasting Other, or mediated self-reflection of a culture built on the control of females" (ibid.). Four decades later, this affirmation of Martín Alcoff is still valid. There were and there are feminist thinkers who claim "that feminists have the exclusive right to describe and evaluate woman" (ibid.: 134). Cultural feminists have rejected the definition of woman by men; they have not reflected that they "merely valorized genuinely positive attributes developed under oppression" (ibid.: 139). Cultural feminists simply replaced the misogynist male discourse by reevaluating the male ascribed passivity as peacefulness, sentimentality as proclivity to nurture, subjectiveness as advanced self-awareness, and so forth (ibid. 134). A second major response to male control over defining woman rejected "the possibility of defining woman as such at all" and claims politics of gender or sexual difference "where gender loses its position of significance" (ibid.). We cannot discuss the question of sex and gender without considering race. Radical feminists of color consistently rejected the cultural feminists' efforts to develop a female counter culture (ibid.: 138). Cultural feminism developed and flourished best among white women and duplicated a strategy of discrimination (ibid.). A thorough critique of power refuses "the construction of the subject by a discourse that weaves knowledge and power into a coercive structure" (ibid.: 139). A coercive structure is a discourse that does not allow the listener to

3. Speech-acts and social choices of realizing dignity

answer, it is a determinist discourse that tells the other what he or she is. In the case of cultural feminism, this coercive discourse tells the woman what she is and the woman has no social choice but to subordinate to this interpellation. Feminist theory asks the individual woman to speak, listens to the sentences of the woman and discusses the claims by realizing the social dignity of the speakers. In my understanding, the social realization of dignity in speech-acts presupposes that the speakers understand their language games and engage in the mutual recognition of the rule that there are no privileged sentences. The social realization of dignity by speech-acts is based on the belief and conviction that women, men and queer possess equal dignity, freedom and rights. The participants of a speech-act express their positions. Am I talking about an illusion? Aren't the positions of the speakers mediated through their cultural discursive contexts and isn't the product of this person-environment and environment-person relationship dominated again by male determinations that discriminate women? Does the individual woman, man and queer have the social choice of mutually interacting, and committing to each other and in a reciprocal flow? I am convinced of the hope that women effectively find the context of speech-acts as a position and "location for the construction of meaning, a place from where meaning can be discovered (the meaning of being female)" (ibid.: 148). The concept of women as positionality invites me to theorize about speech-acts of women, men and queer where "women use their positional perspective as a place from which values are interpreted and constructed" (ibid.). Speech-acts position women, men and queer in a locus where they question their determined sets of values from their own position as speakers and listeners.

Does the analysis of speech-acts allow to reconstruct the very concrete and historical social situation in which "one is made a woman"? Martín Alcoff is right claiming the importance of very concrete and historical social situation in which "one is made a woman" (ibid.: 151). Knowing who I became and how I became the one I discovered that I am, allows asking who I really want to be, how I really want to live, and to whom I want to relate. Is discourse a way of discovering, challenging and changing regulative norms about my sex, gender, desires, sexuality, and many other behaviors? Why are so many of my academic Catholic colleagues silently submitting to the power of the Catholic hierarchy and consent being doomed to desiring our own domination as Judith Butler (ibid.: 158) would analyze?

3. Speech-acts and social choices of realizing dignity

Biologically insignificant physical attributes such as skin color, the shape of the nose, or eyes, or hair type for racism are actually very significant as signs of fundamental differences in human capacity (ibid.: 164). The anthropological recognition that “what is vital for reproduction is a child’s access to a somewhat stable group of caring adults” (ibid.: 173) suggests that sexism’s talk about defining biological differences that legitimize the male-female dimorphism is biological determinism. “The capacity to sustain an infant entirely on the production of one’s own body, to give birth, to nurse, are much more significant attributes” than skin color, hair type, and so on (ibid.: 164). Socially realizing the dignity of speakers and listeners in speech-acts by using language, makes women, men and queer use the grammars of their language but also the body structures of their brain, neurons, muscles, tongues, lips, vocal cords and much more. I strongly share Martin Alcoff’s egalitarian look at the bodies (174–75). Human bodies share the capacity of speaking and why not empower this capacity for the social realization of the equal dignity, liberty and rights of all women, men and queer? Derrida’s dream of a multiplicity of “sexually marked voices” seems possible (ibid.: 176). Is it possible to realize this dream by speech-acts where “the question of the limits of possibility of each (sexed) body is recognized” as Elizabeth Grosz suggests (ibid.)? I hope so. It is true that I hope for realizing myself the social realization of dignity in speech-acts. For the moment, I am preparing for these realizations.

An important exercise in this preparation for mutual speech-acts of speaking and listening consists in the practice of listening. Men are capable of listening, but they are not willed to listen in a reciprocal way. Men are not ready to listen to women as thoroughly as they listen to themselves, and therefore speech-acts that are effective social realizations of the dignity of women, men and queer are not happening. Concerning for example the literary practice in contemporary North American women’s writing, men not only do not listen, they even accuse women who exchange speech or writing of oversharing, that is of revealing too much personal information. Rachel Sykes argues, “that women are more likely to be accused of oversharing than man not matter what the content of their self-disclosures” (Sykes 2017, 151). It is not only feminism’s linguistic role “whether oversharing confines women to disempowering modes of communication”, to a “talk that was in itself a silence” (ibid.: 152), the social realization of dignity by speech-acts of women, men and queer concerns all critique of language by women, men and queer. Discrimination of gender intersects with discrimination of race within the same gender. Black women autobiographers are not fitting the

3. Speech-acts and social choices of realizing dignity

continuing prioritization of literature about straight white women experiences (ibid.). Experimental women's writing is excluded from mainstream publication (ibid.: 163). The Internet and social media help women writers "to bypass traditionally male-dominated routes to publication" (ibid.: 164). Literary journalists parallel giving personal information to "the enjoyment of in therapy to share one's feelings" (ibid.: 156). Internet-based communication platforms satisfy the desire to share, explore, and expand on what people believe. Male media theorists criticize the exhibitionist side of sharing too much, "be it sexual, bodily, or mundane, that falls outside societal and" patriarchal norms (ibid.: 157). Oversharing is a gendered term, "commentators, journalist, and reviewers accuse women of oversharing more often than men" (ibid.: 158). Female self-knowledge and the public sharing of that knowledge are characterized as "in some way shameful" (ibid.). Traditional female realms such as children, food, cooking the body, etc. are judged as "trivial and inconsequential" (ibid.). There is a double standard, because male writers giving similar accounts of the inner life of their protagonists, their body and sexual activity are celebrated by the male literary critiques as being culturally significant (ibid.: 162). Depicting the personal, sexual, and intellectual lives of white, heterosexual North American life challenges patriarchy's power, forcing women to embody within patriarchy's oppressing structures and constitutes effective feminist liberation (ibid.: 169). Despite all social constraints, female writers write themselves into existence, and reclaim an "active, public I" (ibid.). Male journalists, academics, writers and theorists are not capable of recognizing the public claims of women to their equal dignity, freedom and rights. The cultural elite of 3% of the population in Western liberal democracies is not prepared to realize the social dignity of women, men and queer in speech-acts. To be clear. The problem is not that women, men and queer of all social strata in rich countries like Austria (Leher 1995) or countries like Colombia (Leher and Denz 2005 and Leher 2018, 112–162) do not speak of their life experience if they are asked and listened to. The problem is that so many men of this world are still telling women when to speak, where and what to speak and for how long. Men take interest in oppressing the liberating discourse of men, women and queer instead of listening and empowering others to listen.

Although Martín Alcoff argues that "future meanings of racial identity itself are open-ended" (Martín Alcoff 2006, 195), she investigates and documents what she witnessed all her life: The social reality of mainstream North America's racism. Learned practices and habits of visual discrimination and visible marks on the body sustain racial

3. Speech-acts and social choices of realizing dignity

consciousness as a social practice of domination (ibid.: 196). The women, men and queer of the dominant group distribute “intersubjective trust, the extension of epistemic credence, and empathy” to racialized visible determinations of the bodies of women, men and queer (ibid.: 197). These racialized perceptions are the results of upbringing, heritage and identity, that is of social status and social class of those in power. Usually, they are not conscious of their discriminative behavior but they are very effective at sustaining their power (ibid.: 204). Martín Alcoff gives testimony to the fact that white North Americans fear losing their identity when recognizing they have to give away the benefits of their white supremacy (ibid.: 206). She is very critical of the efforts of initiating whites recognizing and reflecting their racist interactions and transforming their mind set and behavior (ibid.: 212). Martín Alcoff’s lived experiences of racism, her professional studies and her personal political antiracist activism informed her skepticism on transforming social relations, political strategies and actual policies of discrimination (ibid.: 290). The social realization of dignity, the recognition of an irreducible difference and at the same time the recognition of “the Other’s own point of departure, the Other’s own space of autonomous judgement, and thus the possibility for a truly reciprocal recognition of full subjectivity” are if not impossible still far from contemporary experience (ibid.: 218). The social realization of dignity by speech-acts of women, men and queer seems far away.

Already in 1998, Martín Alcoff identified the political strategies that twenty years later helped the U.S. Administration of president Donald Trump in reorganizing white supremacy: “revival of nativism, the vilification of illegal immigrants, ... a state-sponsored homophobia, citizenship, patriotism, family values, Christian practice, or other features that most whites can believe they share” (ibid.: 221). In 2017, four in ten Americans identify as white and Christian (evangelical Protestants and Catholics), compared to eight in ten in 1976. Members of non-Christian faiths remain a relatively small percentage of all Americans, two percent of all Americans identify as Jewish, and Buddhism, Hinduism and Islam each are represented by one percent of the U.S (O’Loughlin 2017). According to these numbers, white supremacy is not challenged by non-Christian religions, especially not by Islam. Whites also lose their psychic and social status in Europe, and millions follow autocrats like Viktor Orbán in Hungary, Vladimir Putin in Russia, and propel far right politicians into the governments of Poland, Austria and Italy. Being white or nationalist that is being against immigrants and rejecting foreigners as nativism does in the U.S. where some Anglo-Americans believe

3. Speech-acts and social choices of realizing dignity

that they are the true Americans, excluding even the Indian apparently allows to give to people a very strong identification with a group that is the group of Anglo-American whites. In-group identity is important to these women, men and queer to a degree that they accept economic disadvantages for the sake of upholding group identity and feelings of in-group supremacy over other groups. Politicians who nurture in-group identity of nationalism or nativism can be sure of the support of the in-group members, even if their economic situation is poor and degrading ever more. White supremacy and nationalist ideology is being “used by the wealthy and powered to fool the white poor” (ibid.: 213). The price of in-group profit in self-esteem, self-worth and feeling safe, the price of political loyalty to the oppressing rich and wealthy is blindness for one’s own economic interests, suffering of poverty, crippling psychological development, further loss of access to education, formation and health care and fewer and fewer opportunities for change.

Martín Alcoff not only makes visible to me racism in the United States of America. She tells from lived experience of a completely different situation concerning questions of race in South America and the Caribbean. The Spanish colonizers of the Americas “intermarried with indigenous people at a higher rate than the English colonizers of the North” (ibid.: 266). “Massive coercion as well as some voluntary unions” of slaves from Africa contributed to the same effect, “the population of Hispanics today is a mix of Spanish, indigenous, and/or African heritages” (ibid.).

Latinos and Asian Americans were often brought to the U.S. as cheap labor and then denied political and civil rights (ibid.: 247). “Both groups often come from countries of origin that have been the site of imperialist wars, invasions, and civil wars instigated by the Cold War, some of which involved the United States’ imperialist aggressions, as in the Philippines, Puerto Rico, El Salvador, Vietnam, Laos, Cambodia, Nicaragua, Guatemala, Korea, the Dominican Republic, and most recently Colombia” (ibid.). There are court decisions where Asians were considered white, Mexicans in Texas were classified as white or simply as other (that is other than white or black), “Latinos were overtly denied certain civil rights; when they were classified as white, the de facto denial of their civil rights could not be appealed” (ibid.: 251). This legal history makes clear, “that race is a construction that is variable enough to be stretched opportunistically as the need arises in order to maintain and expand discrimination” (ibid.).

3. Speech-acts and social choices of realizing dignity

In 2017, about 20% of all Americans identify as Catholic. The U.S. Catholic church is increasingly less white, a majority of 52% of Catholics under thirty are Hispanic. Hispanic Catholics have larger families with younger children than their white counterparts. According to the U.S. Conference of Catholic Bishops, 10 percent of 284 active bishops in the US are Hispanic and among the six cardinals leading U.S. archdioceses, all are white and all but one lives in the Northeast or Midwest. There is a big educational gap between white and Hispanic Catholics. With 63%, white Catholics have attained some of the highest levels of education among religious groups in the United States. Hispanic Catholics present with just 28% of having some college education the lowest number for a religious group in the U.S (O'Loughlin 2017). There are actually eight black Catholic bishops in the U.S.^{xxi} It is clear, the structures of the Catholic Church in the U.S. participate in the racial discrimination of Hispanics and African-Americans by all Whites in the U.S.

When Martín Alcoff lived with her sister as a child in Panama “my older sister and I were prized for our light skin” (Martín Alcoff 2006, 266). When in the 1950s they moved with their white Anglo-Irish mother to central Florida where “a biracial system and the one-drop rule still reigned ... our mixed race status meant that we had a complex relationship to white identity” (ibid.). “My sister, who was darker and spoke only Spanish at first, ... still suffered discrimination at school and second-class status at home” (ibid.). In 1995 Martín Alcoff still testifies that “today, the many dark-skinned Latinos who have moved to southern Florida are ostracized not only by white Anglos but by African Americans as well for their use Spanish” (ibid.: 300). What about in 2019? Would the Catholic community in central Florida receive the two sisters today with open hearts and without discrimination? I do not know because I do not know about their religious identity. I do not know if Martín Alcoff and her sister are Catholics. As an Austrian Catholic, I suppose that the daughters of a father from Panama and a mother of Anglo-Irish background are Catholic. After having witnessed over three hundred pages of Martín Alcoff’s protest against external ascriptions of identities, I should have learned the lesson to be careful with stereotypes concerning culture and religion. There is a simple way of knowing if Martín Alcoff considers herself a Catholic that is by asking her.

What about racism in the Catholic Church? In March 2019, of the 119 cardinals who have the right to vote in a future Conclave, fifty are European, and twenty-six of these

3. Speech-acts and social choices of realizing dignity

are Italian. Together with the thirteen white cardinals from North America and one white Australian cardinal, white men still possess the majority in an upcoming Conclave.^{xxii} The efforts for the internationalization of the Roman Curia had started with the Second Vatican Council. Fifty years later progress was made, but white men still hold the majority of cardinals. The European Catholics who make up about 15% of the world's Catholics in 2019, are represented with 40% of the 119 cardinals that would vote in a Conclave ("How many Roman Catholics" 2013). One can call this fact an imbalance, and a discrimination of 85% of the world's Catholics. To my knowledge, nobody calls this discrimination a racial discrimination. The fact that this discrimination is not publicly called a racial discrimination does not imply that there is no racial discrimination associated with this fact. On the contrary. The fact that there is public silence on this discrimination is a secure indicator that structures of oppression are at work.

Martín Alcoff fights against discriminating social power structures that oppress gender and race and demonstrates that gender equality and the struggle to end racism are linked to each other. There is another fight among huge identity groups to oppress and dominate each other, that is the fight among religious confessions. The Christians, Protestants and Catholics and Orthodox Christians claim a Christian supremacy over other religions. In order to fight discrimination of religions and realize the social equality of all religions I claim the equal dignity of all religions. There is no privileged religion; all religions are equal in dignity, freedom and rights. I understand this claim from my Christian faith, it corresponds deeply to my faith in Jesus Christ and his message and deeds, his life, death and resurrection that all religions contribute to the realization of the spiritual aspect of our existence.

3.3.3 *Christus Dominus*

The Decree concerning the pastoral office of bishops in the Church *Christus Dominus*. We must be clear about the fact that *Christus Dominus* is about the government of the dioceses by the bishops. The text on the bishops had to spell out the juridical and pastoral guidelines for the government of the dioceses (Grootaers 1996a, 483). We have also to remember the context of the discussions on the document in the aula in November 1963. The climate between a minority of the Council and the majority that tried to reign in the centralized power of the Roman Curia in the Roman Catholic Church was already very tense. The Curia was not willing to share the powers of selecting bishops. With the help of the local nuncios, the Curia prepared the nomination

3. Speech-acts and social choices of realizing dignity

of bishops by the pope. There was no active participation of the people that were concerned, and therefore the question of how bishops would get chosen was not any more discussed. In November 1963, nobody in the aula wanted another conflict with the Curia. The Curia has succeeded to this day in ruling over the process of selecting and presenting candidates to the pope for the nomination of new bishops. The October crisis of 1963 about the conflicts over the texts on religious liberty, the relation to the Jews and non-Christian religions in November was still present on the minds of the bishops (Famerée 1998, 174). Onclin presented his draft for *Christus Dominus* in January 1964 in the commission for the bishops and succeeded in integrating his text and the structure of the three chapters in the final decree *Christus Dominus*. He did not get juridical powers for the bishops' conferences that is the power of governing the Church remains fully and exclusively with the pope.

The official Vatican English publication of *Christus Dominus* (Paul VI 1965a) does not coherently translate the Latin term *potestas* in the official Vatican Latin publication of *Christus Dominus* (Paul VI 1965c). The translations of the term *potestas* are authority and power; I coherently use the term "power" as translation of the term *potestas* and the term "authority" as translation of the term *auctoritas*.

The preface of *Christus Dominus*

The first sentence of number 1 of *Christus Dominus* refers to the dream of Joseph and the angel of the Lord who announces to Joseph that Mary "will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins" (*Matthew* 1, 21). Jesus saves his people from their sins that is he sanctifies his people. *Christus Dominus* says "all men might be sanctified" that is the document does not use the gender including language. We have to assess that to the people of Jesus belong all women, men and queer and he came to sanctify all of them.

The second sentence of number 1 of *Christus Dominus* refers to *John* 20, 21 where Jesus speaks to his disciples: "Peace be with you. As the Father sent me, so am I sending you". From *John* 20, 24 it is clear, that the evangelist knows "the Twelve" that is the Apostles who accompanied the historic Jesus as close followers. It is clear that in *John* 20, 21 Jesus speaks to a larger circle of disciples and in *John* 20, 22 confers the Holy Spirit on them and in *John* 20, 23 the power to forgive sins. This power is not conferred to the Apostles as the text of *Christus Dominus* improperly claims, it is conferred to the disciples. This third sentence further identifies "the body of Christ" with

3. Speech-acts and social choices of realizing dignity

the Church citing *Ephesians* 4, 12. *Christus Dominus* fails to cite the important context of *Ephesians* 4, 12. *Ephesians* 4, 11 says that Jesus' gift to some "was that they should be apostles; to some prophets; to some, evangelists; to some, pastors and teachers" and the aim of these gifts was to equip the saints that is all women, men and queer of the holy people of Go'd "to Build up the Body of Christ" (*Ephesians* 4, 12).

Thinking in 2019 about the Apostles, we may affirm that they were lay people and that they were married just as Peter was married (*Luke* 4, 38). They were not priests, bishops or presbyters. It is true, we do not know very much about the wife of Peter and his mother in law. Luke tells us, that after Jesus left the synagogue of Capernaum, where he was teaching and healing on the Sabbath, he went to Simon's house (*Luke* 4, 31–38). "Now Simon's mother in law was in the grip of a high fever and they asked him to do something for her. Standing over her, he rebuked the fever and it left her. And she immediately got up and began to serve them" (*Luke* 4, 38-39). We already find this story of the cure of Simon's mother-in-law in *Mark* 1, 30-31 and the Apostle *Paul* writes "To those who want to interrogate me, this is my answer. Have we not every right to eat and drink? And every right to be accompanied by a Christian wife, like the other apostles, like the brothers of the Lord, and like Cephas?" (*1 Corinthians*, 9, 3-5). According to Clement of Alexandria (150–215? CE) the Apostles "Peter and Philip produced children, and Philip gave his daughters away in marriages" (Clement of Alexandria 1991, 289). From the *New Testament* we know nothing about children of Peter and Philip, or about Philip's marital status. The same is true of the following story about Peter that Clement of Alexandria tells in the seventh book of his *Stromateis*. There is no hint anywhere that this story would correspond to historic facts of the lives of Peter and his wife and Peter assisting the martyrdom of his wife. We do not know anything about a martyrdom of the wife of Peter; we do not even know her name.

"There is the account, that the blessed Peter, on seeing his wife led to death, rejoiced on account of her call and conveyance home, and called very encouragingly and comfortingly, addressing her by name, 'Remember thou the Lord'. Such was the marriage of the blessed and their perfect disposition towards those dearest to them" (Clement of Alexandria 1999, 7). The interpretation of the story is interesting. Clement wants to present the Apostles to philosophers of the Gnosis who value the immaterial soul and disvalue the material body, as credible testimonies of Jesus Christ that are morally perfect as gnostic philosophers claim for upright and wise people. There

3. Speech-acts and social choices of realizing dignity

Clement insists that Peter had no more sexual intercourse with his wife after he had become an Apostle. "Thus also the apostle says, 'that he who marries should be as though he married not,' and deem his marriage free of inordinate affection, and inseparable from love to the Lord; to which the true husband exhorted his wife to cling on her departure out of this life to the Lord" (ibid.). Clement apparently was ashamed of describing and even of imagining Peter and the Apostles leading an active sexual life as married men and Apostles. Eight hundred years later, there was a change of mentality on marriage and sexuality and the theologians adapted again to this mentality. In 1937, the Theologian Otto Karrer comments on the above story of Peter encouraging his wife and calling her his love in his German translation of the account for a broad public of lay Christians who take interest in patristic literature very positively as an example of Peter's solidarity of love and faith with his wife (Karrer 1937, 172).

In 1562, the Council of Trent wanted Christ to have established the apostles as priests "and ordained that they and other priests should offer his body and blood" (Wijngaards 2019 with reference to Denzinger 2010). According to *Luke* the *Last Supper* was a Paschal meal. Jesus sent Peter and John to ask the man hosting him and his disciples: "Where is the room for me to eat the Passover with my disciples?" (*Luke* 22, 7–11). According to *Exodus* 12, 1– 4, the whole family, including women, had to take part in the Paschal meal. Women always took part in Jesus' community meals, so why would Jesus' mother and the women disciples not be present at the Last Supper, the Passover that is celebrated by the whole household and even neighbors (ibid.)? Jesus words "This is my body given for you; do this in remembrance of me" (*Luke* 22, 19) were addressed to all the disciples, men and women. Thus one might say that Jesus empowered all of them presiding at the Eucharist (Wijngaards 2019).

According to the exegetes, Paul did not write the letter to the *Ephesians*. The letter was written a few decades after his death. The authors of the letter to the Ephesians knew Paul's theology very well and accepted his claim at the beginning of his letter to the *Romans* that I am Paul "a servant of Christ Jesus, called to be an apostle" (*Romans* 1, 1). Paul is an apostle like Peter although he never met the historic Jesus. Paul received the gift of being an apostle just as the other apostles received this gift too. More important than the assessment that being an apostle does not necessarily mean one has to have known the historic Jesus personally is the fact that being an apostle is not restricted to the male gender. There are female apostles, too. There is for

3. Speech-acts and social choices of realizing dignity

example Junia, who Paul greets in Romans. "Greetings to those outstanding apostles, Andronicus and Junia, my kinsmen and fellow-prisoners, who were in Christ before me" (*Romans* 16, 7). Since 2016 even, the German speaking bishops and their official translation of the Bible accept Junia a woman apostle.^{xxiii} For about a thousand years, the Catholic Church was not able to affirm that there is a woman given the title apostle in the New Testament. In the fourth century, the great Saint John Chrysostom, bishop of Constantinople, in his homily 31 on the epistle to the *Romans* continues the Christian tradition of recognizing and praising Junia as a woman apostle of note^{xxiv}. If there were women apostles, it is not acceptable to claim that the successors of the apostles have to be male. Women very well may be consecrated bishops and ordained priests. On June 16, 2017, Pope Francis raised the liturgical memorial of St. Mary Magdalene to the rank of a liturgical feast, characterizing her as "the apostle of the apostles" (Senèze 2018). Lucetta Scaraffia, a feminist historian of the relationship of women and the Church and a journalist, claims that placing Mary Magdalene on the same rank as the apostles is irreversible and provides a basis for achieving every kind of equality of women in the Church (*ibid.*). Pope Francis could bring about this equality of women in the Catholic Church but he does not realize the necessary reform of Canon Law despite his absolute powers as pontiff. Very sad indeed.

Already in January 1965, the theologian expert Hirschmann insisted in the commission on the laity that the laity has a proper function, a *munus* that is to sanctify the world (Burigana and Turbanti 1999, 595). The Council never accepted that the laity and the bishops have an equal *munus* sanctifying the world. *Christus Dominus* reserves the use of the term "*munus* of sanctifying" for the bishops and the *Decree on the Apostolate of the Laity Apostolicam Actuositatem* failed to integrate effectively the laity in the apostolate of the Church (Grootaers 1996b, 579). There is never equality of the apostolate of the Church for the laity and the bishops. The laity participates, takes part, and cooperates but is always submitted to and has to obey the hierarchy (Sauer 1999, 290).

At the end of his history of the document on the laity, in the third session of the Council, Sauer all of a sudden turns to an unfinished manuscript of Karl Rahner on the laity (*ibid.*: 289). This manuscript was never discussed or brought up at the aula, but, according to Sauer in 1999, it constituted still innovative theology concerning the apostolate of the people of God (*ibid.*). Sauer got access to the manuscript number

3. Speech-acts and social choices of realizing dignity

633 of the Rahner archive with the help of Rahner's assistant at the University of Münster, Elmar Klingler and presents the Rahner project (ibid.: 291). In my eyes, this manuscript is not innovative, it limits the range of the discrimination of the lay women and men and queer in the Catholic Church but does not establish equality. On the contrary. Yes, Rahner claims that divine law limits the authentic competences of the clergy and the hierarchy over the laity, but laicism wants to do away with these authentic competences (ibid.: 289). These competences concern ordination and jurisdiction. Rahner claims that the sacraments of baptism and confirmation characterize the laity (ibid.: 290). Well, baptism and confirmation also characterize the clergy and hierarchy as Christians. In this manuscript, Rahner is not conscious of this fact. Rahner affirms, as does the later *Decree on the Apostolate of the Laity Apostolicam Actuositatem* that all members of the Church are called to actively participating in the work for the salvation of the world (ibid.). *Apostolicam Actuositatem* 2 reads:

“The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption, and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, which the Church carries on in various ways through all her members. For the Christian vocation by its very nature is also a vocation to the apostolate” (Paul VI 1965b).

The sacrament of the Christian vocation is baptism, and baptism is for all. Therefore, the vocation is for all. If the apostolate is part of that vocation, how is it possible to discriminate the lay and diminish their vocation? Rahner holds necessary that the hierarchy guarantees with doctrinal and pastoral directives to the laity the unity of the Church (Sauer 1999, 290). In 1966, in his commentary on *Christus Dominus*, Rahner says he does not need to comment on the preface because it is a reception of *Lumen Gentium* (Rahner and Vorgrimler 1966, 251). As generations of theologians after him, he misses the second side of the coin on the power in the Catholic Church that is the underlying concept of governing the Church as ecclesial society.

The first sentence of number two of *Christus Dominus* affirms without any reference to any document that “the Roman pontiff, as the successor of Peter, to whom Christ

3. Speech-acts and social choices of realizing dignity

entrusted the feeding of His sheep and lambs, enjoys supreme, full, immediate, and universal power over the care of souls by divine institution”.

I am not questioning that Jesus confided a special role to Peter concerning the Twelve and the larger group of disciples. I am questioning that Jesus entrusted to Peter and to the Roman pontiff as successor of Peter “supreme, full, immediate, and universal power” of governing. Feeding of sheep and lambs is not the right description for exercising governing powers; it is rather a disguising description for masking absolute power. There is no such power; there is the power for preaching good news and for healing. We hear of the special role of Peter in *Luke 22, 31-34*. Jesus prays for Peter that he may have faith. Jesus does not pray that Peter may have “supreme, full, immediate, and universal power” of governing as bishop of Rome. Jesus foretells Peter his denial of him, Jesus prays that Peter will recover and will turn to strengthen his brothers (*Luke 22, 31-34*). There is no talk about structure, roles or offices but it is clear for *Luke* that the Christian community needs those responsible (Bovon 2009, 274). Peter will be able to empower his brethren to stay firm in the faith. He himself had struggled desperately to be granted this faith; Peter had failed and was pardoned (*Luke 22, 33-34*). Christian communities will form and they will chose responsible men and women and confer them offices. The responsible men and women organize not according to a hierarchy but take and sustain their authority from their service to the community (*Luke 22, 26–27*), that is love (Bovon 2009, 274). Jesus does not tell Peter to strengthen his brothers that is the brothers of Peter in the name of him that is Jesus. Peter’s mission is that of a faithful believer in Jesus Christ as the crucified and resurrected Messiah. He believes in the name of the Father, the Son and the Holy Spirit, he does not govern in the name of the Father, the Son and the Holy Spirit. Medieval papal primacy is a later fact.

The second sentence of number two of *Christus Dominus* claims that the Roman pontiff “is sent to provide for the common good of the universal Church and for the good of the individual churches” and the third sentences says “Hence, he holds a primacy of ordinary power over all the churches”.

In order to understand that the Church as the Mystical Body of Christ needs a government and an absolute power of governing, I turn to the hermeneutical key provided by William Onclin (1967). His article on Church and Church Law from 1967 is an important testimony to the understanding of Church government according to the

3. Speech-acts and social choices of realizing dignity

documents of the Second Vatican Council from the point of view of the pope, the highest authority in the Church, who codified this doctrine on the Church in the 1983 Code of Canon Law.

Onclin starts looking at the Church under the twin aspects of society and community (Onclin 1967, 733). He uses these aspects because they are authorized by Pope Pius XII's Encyclical *Mystici corporis Christi* from 1943 and still used in the Dogmatic Constitution *Lumen Gentium* of the Second Vatican Council that was promulgated on November 21, 1964 (ibid.). A correct and complete interpretation of the documents of the Second Vatican Council has to take notice of the following fact. All talk of the Church as "the people of God", as "the messianic people" destined to bring together all human beings that is "established as a communion of life, charity and truth" (*Lumen Gentium* 9) is incomplete. We have to recognize that the Church at the same time is also "the society of men who are incorporated in it and who, under the direction of the sovereign pontiff and the bishops, pursue in common the end to which they are called, communion in divine life" (Onclin 1967, 733). The Dogmatic Constitution *Lumen Gentium* is perfectly clear about the fact that it is impossible to separate the Church as society and the Church as communion, "the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities ... " (*Lumen Gentium* 8). Guido Bausenhardt is one of those theologians of the first reception of the Second Vatican Council who misses the point of the two sides of the coin of the Second Vatican Council's ecclesiology. In his comment on the preface of *Christus Dominus* he contrasts the ecclesiology of the body of Christ in *Christus Dominus* 1, with the ecclesiology of *Lumen Gentium* 1, where the Church is characterized as a sacrament in Christ (Bausenhardt 2005a, 248). The body of Christ theology joins the societal structure of the Church and the mystical. The mystical reality of the Church that is the Church as sacrament consists of two parts: The mystical is the sign and the societal is the instrument for realizing the sign, "the Church is in Christ like a sacrament or as a sign and instrument" (*Lumen Gentium* 1).

Onclin repeats again the two sides of the same coin; the two sides, society and communion, are important for the self-understanding of the popes and bishops since the Council of Trent. Pope Paul VI refers to the classical definition of the Church by the Jesuit Cardinal Robert Bellarmine (1542–1621). According to the cardinal, the Church is defined as the community of men united by the profession of the same Christian faith

3. Speech-acts and social choices of realizing dignity

and communion in the same sacraments, under the authority of legitimate pastors, and especially of the sole Vicar of Christ on earth, the sovereign pontiff (Onclin 1967, 734). The pontiff and the pastors direct those who are incorporated in this society and they are submitted to the authority of their pastors and must obey the laws and precepts decreed by them in order to assure this direction (ibid.).

The common goal of the Church as a society consists in teaching mankind the doctrine of Christ and to work for their sanctification (ibid.). Onclin's understanding of a community includes the claim that "a community is not a voluntarily constituted organization in view of realizing a common, determined end" (ibid.: 735). In 1967, Onclin still holds that the whole of humanity, "comprising all the men on this earth" is a community, and does not constitute a single organized society comprised of all men, but is divided into many States. There is not a single world State, "a single organized political society" (ibid.: 736). The last chapters of Pope John XXIII's Encyclical *Pacem in Terris* from 1963 clearly hold a different view on the world. John XXIII recognized the United Nations as the necessary organization that overcomes the particular interests of the single states and nations and claims the goal of world peace and justice as the common end. It is evident that Onclin and the popes who succeeded John XXIII were not able to apprehend this part of *Pacem in Terris* and consequently did not adapt their view on the Church as society and community. If the Church accepts the teachings of John XXIII, we are living in a world society and are collaborating as Christians for the realization of the government of the United Nations according to the rule of Human Rights law. The realization of the rule of Human Rights law constituted the individual woman, man and queer as subjects of international law. The Universal Declaration of Human Rights (UDHR) proclaims the individual to be subject of international law and every individual, not only single states, was invited and empowered to make claims of human dignity (Leher 2018, 18). This development of Human Rights in the world society of the United Nations constitutes the individual subjects of equal dignity, freedom and rights. There is no need of submission to the authority of monarchs that make the laws; there is no submission to obey the laws and precepts decreed by monarchs who stand over the law. Every individual woman, man and queer has right to the membership of the world society of the United Nations and has the right to participate in the society's government, legislation and jurisdiction.

3. Speech-acts and social choices of realizing dignity

According to tradition and according to Onclin, the community of Catholics, the community of believers in Jesus Christ and the community of the people of God do not constitute a society because the believers cannot propose a juridical order or a legal structure that would govern the ordered collaboration of its members toward a common goal (Onclin 1967, 737). The individual Catholics are not able to self-legislate, they are not capable of creating legal structures; therefore their bishops, cardinals, and popes have to govern, and the individuals must submit to their laws (ibid.). Individual Christians evidently are not capable of realizing the duties of reciprocal affection and solidarity, the people of God therefore need imposed statutes by the constitute authority (ibid.). The organization of the Church as a spiritual community does not empower the Church and its members, the believers in Jesus Christ, for governing. The Church as a society therefore needs a worldly organization says this doctrine.

I doubt that the Christians building the Mystical Body of Christ today are not empowered by the Holy Spirit to govern their community life. They do not need the Church-society as an absolutist monarchy in order to help to realize the formation of the church community and to determine by absolute power their belonging or not belonging to the community of the Church. The teaching mission of teaching the reign of God and healing that Jesus gave to his disciples today is realized not only by bishops, cardinals and popes. Today many Christian women, men and queer are theologically educated. They have the spiritual formation and empowerment to promote the Gospel and help educate and form women, men and queer to become Christians and they have the expertise to govern Christian communities and churches. The individual woman, man and queer does not need a pope, bishop or cardinal and their government for the formation of Christ in them, as Onclin claims with Church doctrine (ibid.: 739). In the twenty-first century, the Catholic Christians are realizing their dignity as Christians and are empowered by the Holy Spirit to govern their communities within the world society of the United Nations and work together for justice and peace, for equal dignity, freedom and rights of all within the Church in the whole world.

Onclin holds that the Church considered as the Mystical Body of Christ is a community that does not pursue a common determined goal and therefore does not need a juridical order (ibid.). The theologian Onclin is not interested in the names of the baptized believers, his sisters and brothers are not even called lay women, men and

3. Speech-acts and social choices of realizing dignity

queer or simply laity. At baptism the Christians become Christians, they get a name, and they are called by this name by their Christian community. The Christians are called by their names and they make up quite a real social reality because Jesus Christ, the incarnated Word of Go'd had a name and was a human individual taking part in history. To call somebody with her or his name is very important for relating to the other. We hear the names of those to whom Go'd speaks. We hear the name of Jeremiah who testifies: "The word of Yahweh came to me, saying: 'Before I found you in the womb I knew you; before you came to birth I consecrated you; I appointed you as a prophet to the nations'" (*Jeremiah*, 14-5). Jesus says in his last instructions to the Eleven and those who were with them and the two disciples of Emmaus that "in his name, repentance for the forgiveness of sins would be preached to all nations, beginning from Jerusalem" (*Luke* 24, 47). Jesus insists that the mission of preaching and healing be realized in his name. Jesus does not say that only the apostles are empowered to preach and heal. Onclin holds that the community of believers does not pursue a common good and that they would need laws that tell them to collaborate because the believers are not empowered to collaborate, their community is spiritual (*ibid.*: 740). We all know from our daily experience that the same person can have faith and be a Christian and at the same time, she or he is able to organize with other persons of faith for example a charity event. The people of Go'd are quite capable and empowered to organize themselves for the realization of goals and ends. The social life of their community is helped, if there are some rules that all have to abide to. Yes, the Reformation had to learn that it is helpful for the community life of all those who are justified by faith and by grace to follow some rules (*ibid.*). It is somewhat an irony that the Reformation created her Reformed law with the established juridical tradition of Catholic canon law. Does the Church need canon law? There is no problem for the faithful organizing as a society with the help of laws. There is a problem with the constitution of the Catholic Church as an absolute monarchy. The 1983 Code of Canon Law does not treat all faithful women, men and queer as equal under the law but that there is a pope who stands above the law and he is given power to discriminate men, women and queer of the Church of Jesus Christ. This does not correspond to Jesus Christ as we read in the Scriptures.

Onclin tries to justify that the successor of Peter and the bishops have to govern, that they have to direct the faithful with authority and that they have to assure the guidance of the faithful with the help of prescriptions, laws and precepts (*ibid.*: 741). Onclin refers

3. Speech-acts and social choices of realizing dignity

with *Lumen Gentium* 8 to *Matthew* 28, 16-20; *Mark* 16, 15; *Luke* 24, 45-48; and *John* 20, 21-23 (ibid.). None of these references speaks of governing, directing or guiding with prescriptions, laws and precepts the faithful. In *Matthew* and *Mark*, Jesus confides to the eleven disciples the mission to baptize and teach his Gospel, and in *John*, Jesus sends the disciples as the Father had sent him in order to forgive. Nowhere in the Scriptures does Jesus tell the apostles and disciples to govern like kings, direct as absolute monarchs and guide with laws and prescriptions of their will. On the contrary: "Among the gentiles it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. With you this must not happen. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves" (*Luke* 22, 24-26). The unjustified use of the references of *Lumen Gentium* for the justification of the absolute powers of the pope do not get more credibility when Onclin cites Paul VI claiming that his absolute power "flows in a coherent way from revelation" (ibid.: 742). It does not. If the pope does not possess absolute power as claims the 1983 Code of Canon Law in Canon 331 (John Paul II 1983) and Onclin in 1967, because Christ did not confer the power to govern his Church as an absolute monarchy, the pope does not possess the authority to prescribe and promote Canon Law. The Church possesses the mission to preach and heal. The authority of the Church is Jesus Christ who directs this mission with the help of the Holy Spirit that every faithful receives at baptism.

I fully agree with Onclin that "the Church, as a society on this earth, is in the service of the community which constitutes the Mystical Body of Christ" (ibid.: 745). Actually, the Church is in the service of the whole world but the sisters and brothers are also called to serve each other. Canon law has therefore to be at the service of the community, at the service of the sisters and brothers of the Mystical Body of Christ. Onclin appreciates the ecumenical aspect of this service (ibid.). He also accepts that "Christians themselves are the ones who must build the kingdom of God" and I agree that this claim corresponds to the teachings of the Second Vatican Council (ibid.). I do not agree that the faithful would need the laws and prescriptions of the pope and the bishops in order to direct them on the way of pursuing their spiritual end (ibid.).

At the very end Onclin discovers in his article the insight that the service of Canon law for the common good "should not be involved directly and formally in the domain of the individual conscience" (ibid.: 746). Onclin recognizes that conscience is first of all the

3. Speech-acts and social choices of realizing dignity

domaine of divine law that is Go'd who speaks to the hearts and minds of women, men and queer. Nevertheless the canonist Onclin cannot resist the temptation to claim that divine law already obligates in principle the conscience to obey to the precepts of the authority of the Church that is the pope, because a society needs laws to organize the collaboration of her members (ibid.: 747).

Onclin, the 1983 Code of Canon Law, and the Second Vatican Council were not ready to imagine an organization of the Church as society with laws that take their origin in the will of the individual conscience of the faithful who all live by the rule of this Canon Law.

There is a second paragraph in number two of *Christus Dominus* and it concerns the bishops. They are successors of the Apostles; continue under the authority and with the supreme pontiff "the work of Christ" who gave them "the command and the power" to teach that is to announce the Gospel to all nations, to sanctify them that is to administer the sacraments, and to pasture that is to govern them. The bishops are therefore teachers, pontiffs and pastors says *Christus Dominus* and refers to *Lumen Gentium*, chapter 3, numbers 21, 24 and 25. Canon 391 §1 of the 1983 Code says of the government: "It is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law" (John Paul II 1983).

It is important to notice that the 1983 *Code of Canon Law* uses the terms legislative, administrative and judicial functions, organs and powers in a very different way than civil governments and Western democracies under the rule of democratic law do (McCormack 1997, 25). The theological doctrine of Vatican II that the Church mirrors her divine Head, who is the way, in her government, who is the truth, in her preaching of the word, and who is the life, in her sacraments we find spelled out in the Dogmatic Constitution on the Church *Lumen Gentium*. *Lumen Gentium* 10 and 18 will claim for the accomplishments of these three functions in the mission of the Church that the Church is endowed with the one indivisible sacred power of Christ (ibid.). The one power of governance that divides into legislative, executive and judicial powers must not be considered as functions (ibid.: 35). The three powers of canon 135 § 1 are exercised in the highest degree by the pope as says canon 332 § 1 of the 1983 Code (John Paul II 1983):

3. Speech-acts and social choices of realizing dignity

“The Roman Pontiff obtains full and supreme power in the Church by his acceptance of legitimate election together with episcopal consecration. Therefore, a person elected to the supreme pontificate, who is marked with episcopal character, obtains this power from the moment of acceptance. If the person elected lacks episcopal character, however, he is to be ordained a bishop immediately.”

Bausenhart rightly comments that *Christus Dominus* number two works exclusively with the concept of power that is *potestas* and does not speak of the service of the ministry (Bausenhart 2005a, 249). *Lumen Gentium* 18 that precludes chapter three on the hierarchical structure of the Church and in particular on the episcopate affirms that the “ministers, who are endowed with sacred power”, that is the hierarchy, “serve their brethren” (ibid.). *Christus Dominus* is far away from assessing the fundamental Christian function of service, as incessantly and intensely as *Luke* does for example. Bovon is right, *Luke* focuses in *Luke* 22 on the disciples and not yet on a community of believers (Bovon 2009, 258). The future offers authority to the disciples that is based on service (*Luke* 22, 24–27) and stands on the opposite side of power. *Luke* insists on narrating the serving as an activity, an active service and Jesus as the serving agent. *Luke* makes Jesus the first serving servant “I am among you as one who serves” (*Luke* 22, 27). In *Luke* 12, 45–46, we saw servants that were inactively idle and incapable (Bovon 2009, 268). *Luke* repeatedly and with insistence defends the Christological foundation of any service in the church (*Luke* 12, 35–40. 41–48; 17, 7–10) (ibid.). Christ stays as the serving servant with the Christians. Christ does not need any Vicar on earth. Throughout his Gospel, *Luke* (*Luke* 9, 46–48) confronts us with the persistent problem of the disciples’ false ideas of greatness, rivalry over rank and power. The desire for a position and prominence also appears at the dinner parties with Jesus (*Luke* 11, 43; 12, 1; 14, 7–14; 20, 46) (Tannehill 1991, 255). The rivalry over position among the disciples will only be resolved when Jesus realizes by his death that he is the one who serves and, “as the risen Messiah, opens the disciples’ minds to God’s ways” (Tannehill 1991, 254–55). The Church will always be the Mystical Body of Christ and not a society reigned by a Vicar of Christ. The serving imperative is followed by the eschatological promise to be invited to the banquet of the reign, the eating and drinking again with Jesus (*Luke* 22, 28–30). *Luke* often describes the eschatological reign with the picture of a feast and banquet. *Luke* describes the anticipation of this banquet narrating the meals of Jesus with his disciples or with sinners (*Luke* 5, 29–32; 7, 34–35; 15, 2; 19, 5–7; 22, 14) (Bovon 2009, 269).

3. Speech-acts and social choices of realizing dignity

I suppose that no bishop, cardinal or pope today would oppose that the authority of the disciples of Jesus is based on service (*Luke 22, 24–27*) and stands on the opposite side of power. The principle of power to govern enters the Church with the help of Christian lawmakers and theologians who work at the service of bishops, cardinals and popes in order to become themselves bishops, cardinals and popes. Christian lawyers and theologians developed a certain view on the Catholic Church that legitimates governmental powers of bishops, cardinals and popes as necessary for the Church.

Number three of *Christus Dominus* affirms that the bishops receive their office through episcopal consecration and repeats that they work “in communion with and under the authority of the supreme pontiff”; for their “teaching authority and pastoral government” they are “united in a college” of bishops. The bishop’s office concerns a dioceses or a certain collaboration with other bishops.

First chapter of *Christus Dominus*

Christus Dominus 4–7 describe the role of the bishops in the universal Church. *Christus Dominus* 8–10 describe the relationship of the bishops and the Apostolic See.

The bishops of the Council, male celibate priests and mostly white, continue describing their power. There is not a single thought in the text that married men, women and queer are equally worthy of being consecrated bishops as successors of the Apostles. For the bishops of the Council the Holy Spirit appoints only celibate men as bishops (*Christus Dominus* 2).

Christus Dominus 4 affirms that the “sacramental consecration and hierarchical communion with the head and members of the college” constitutes “the episcopal body”. The claim that this “apostolic body continues without a break” since the time of the college of the Apostles cannot be proved historically. We do not dispose of documents that prove this apostolic succession and the New Testament does not speak of a college of the Apostles. The claim serves to legitimize the power that the bishops exercise in the Catholic Church.

The college of the bishops “together with its head, the Roman Pontiff, and never without this head it exists as the subject of supreme, plenary power over the universal Church” (*Christus Dominus* 4). This means that we have two subjects of supreme, plenary power over the universal Church. One is the college of bishops (*Christus Dominus* 4) and the other is the Roman pontiff (*Christus Dominus* 2). The relationship

3. Speech-acts and social choices of realizing dignity

of these two subjects as two equal subjects never gets clarified in the documents of the Second Vatican Council. The *Nota praevia* to *Lumen Gentium* affirms that the Roman pontiff at any time and immediately that is according to his intention alone, may exercise his power and authority. From this follows that the college of bishops is subjected to the Roman Pontiff and the popes Paul VI, John Paul II and Benedict XVI amply made use of their full and supreme power according to Canon Law canon 332 § 1. Bausenhart comments that to our day, there is no adequate papal and curial practice for realizing the theological dignity of the college of bishops (Bausenhart 2005a, 266).

Christus Dominus 4 cautiously claims the necessary agreement and acceptance of any action of the college of bishops by the Roman Pontiff. The 1983 Canon Law definitely fixes the submissive character of the relationship. Canon 338 § 1 makes it clear that "It is for the Roman Pontiff alone to convoke an ecumenical council, preside over it personally or through others, transfer, suspend, or dissolve a council, and to approve its decrees". Canon 337 § 3 has already affirmed that "It is for the Roman Pontiff, according to the needs of the Church, to select and promote the ways by which the college of bishops is to exercise its function collegially regarding the universal Church" (John Paul II 1983). The 1983 Canon Law makes it clear that the relationship of the college of bishops to the Roman Pontiff in the end is one of submission to his will.

Christus Dominus 5 speaks of the institution of the Synod of Bishops as "effective assistance to the supreme pastor of the Church in a deliberative body". The decennials after the Second Vatican Council have seen some Synods of Bishops but their assistance was neither effective nor deliberative.

Christus Dominus 6 mentions the lay. "Religious and lay" are admitted as "auxiliaries" of the bishops in case that their dioceses are "suffering from a lack of clergy". Their missions of evangelization and their apostolate are asked for only because of a lack of clergy, but not because the laywomen, men and queer by baptism participate in the vocation of the Church, in their mission and apostolate.

The bishops are conscious of the unequal distribution of riches and goods in the dioceses of the world Church and claim solidarity with each other. *Misereor*, the German Catholic Bishops' Organisation for Development Cooperation realizes this

3. Speech-acts and social choices of realizing dignity

claim of the Council since 1958. *Misereor* supports the weakest members of society, it is of no importance whether those in need of help are men or women, what religious beliefs they hold or where they come from. *Misereor* holds that “the poor are our sisters and brothers, who have a right to a life of dignity” and “does not pursue any ends other than the promotion of development”.^{xxv}

Christus Dominus 7 solidarizes with the bishops who “are plagued with slander and indigence, detained in prisons, or held back from their ministry”. The bishops have no word of solidarity with the women, men and queer Christians who are persecuted as their sisters and brothers all around the world. The bishops think only of their own order. They are a poor testimony to the Apostle Paul who remembers not only his sufferings but greets also his fellow prisoners Andronicus and Junia (*Romans 16, 7*).

Sadly, we have to assess in 2019 that 245 million Christians experience high levels of persecution and that countries in Africa, Asia and the Middle East “are intensifying persecution against Christians, and perhaps the most vulnerable are Christian women, who often face double persecution for faith and gender”^{xxvi}.

Christus Dominus 8 affirms that the bishops hold “as successors of the Apostles” in their dioceses “all the ordinary, proper, and immediate authority which is required for the exercise of their pastoral office”. This affirmation sounds like the assessment that the bishops’ governing power that is his jurisdiction, comes from episcopal consecration at ordination and is not given to the bishops by the Supreme Pontiff. Again, we are confronted with a nice text. Bausenhart has to concede that the 1983 Canon Law contrasts this episcopal power of jurisdiction “per se” affirming in canon 333 § 1 that “By virtue of his office, the Roman Pontiff not only possesses power over the universal Church but also obtains the primacy of ordinary power over all particular churches and groups of them. Moreover, this primacy strengthens and protects the proper, ordinary, and immediate power which bishops possess in the particular churches entrusted to their care” (John Paul II 1983). Bausenhart comments that the bishop possess all necessary powers for governing their dioceses, but the defining power of what is necessary lies exclusively with the Supreme Pontiff (Bausenhart 2005a, 262). To say in this context that the Supreme Pontiff “protects the proper, ordinary, and immediate power” of the bishops really is an euphemism for masking the Supreme Pontiff’s supreme power.

3. Speech-acts and social choices of realizing dignity

Christus Dominus 9 affirms that the Roman Curia “perform their duties in” the name of the Roman pontiff “and with his authority for the good of the churches and in the service of the sacred pastors”. The bishops of the Council are conscious of the poor functioning of the Roman Curia. They call for reorganization, for a clear working profile and a “coordination of work among them”.

Christus Dominus 10 claims that the members of the Roman Curia come “from various regions of the Church”. We sadly have to assess in 2019 that white Western Cardinals still dominate the Roman Curia, one-third of them being Italians. There is a surprise again at the end of *Christus Dominus* 10. The bishops suggest that the Roman Curia “would listen more attentively to laymen who are outstanding for their virtue, knowledge, and experience”. The bishops who have the say in the Curia simply need the qualification of their office, nobody asks of a member the Roman Curia to be a bishop or priest “outstanding for their virtue, knowledge, and experience”. This is very strange and discriminating in two ways. First, the bishops need not be as qualified as the lay women, men and queer and second, the qualified lay women, men and queer in reality are not listened to very much by the members of the Curia to this day.

Second chapter of *Christus Dominus*

The second chapter speaks about the relationship of the diocesan bishop to his local Church. *Christus Dominus* 11-16 speak of the three munera of the bishop, articles 17-18 speak of the Apostolate and articles 19-20 of the Church-State relation concerning the appointment of bishops.

Christus Dominus 2, 2 claimed that the bishops “having been appointed by the Holy Spirit, are successors of the Apostles”. *Christus Dominus* 20 directly claims, “The apostolic office of bishops was instituted by Christ”. The Latin term for “office” is *munus* (Paul VI, 1965c). *Christus Dominus* 11, 2 says that the one apostolic office consists of three offices, “the office of teaching, sanctifying, and governing”.

The hermeneutical naivety of the first post-conciliar generations of theologians concerning the term office is stupendous and frightening. Bausenhardt stands for many theologians claiming that not only *Christus Dominus* but the use of the “tria munera” (three offices) concept of all documents of the Second Vatican Council ousted and replaced the concept of power that is *potestas* (Bausenhardt 2005a, 268). Yes, there were expert theologians in the commissions of the Council who claimed apostolic

3. Speech-acts and social choices of realizing dignity

functions for all women, men and queer Catholics. Hirschmann for example insisted that the laity has a proper function, a *munus* that is to sanctify the world (Burigana and Turbanti 1999, 595). This theology of loyal adherence to the Holy Spirit who creates love and dignity and empowers all women, men and queer was not successful at the Council. It is hard to accept and recognize that the power structure of the Catholic Church dominates the documents and that the Second Vatican Council suppressed the theology of the Holy Spirit.

The theological analysis of the use of the term *munus* in *Lumen Gentium* and *Christus Dominus* cannot bypass the interpretative polity of the Catholic Church that is Canon Law. The task of the revision of Canon Law was “to give juridical formulation to the theological doctrine of Vatican II that the munera of the sacred Pastors of the Church are functions of service to the ecclesial society endowed with the necessary power (*sacra potestas*) required for their accomplishment. In particular, the *munus pascendi seu regendi* is possessed of the *potestas pascendi*” (McCormack 1997, 34). Concerning the decree on the bishops, this revision of the Code of Canon Law is prescribed in *Christus Dominus* 44. The 1983 Code speaks of the power of governance and not of functions of organs; canon 135 § 1 divides the one power of governance into legislative, executive and judicial powers and “confined the term *munus* to theological statements of principle” (ibid.: 34–35). The pastoral *munus* that is the pastoral office of governing in the end produces theological statements of principle. The bishop exercises the effective government of his office by powers not by principles. The principles do not realize anything if they are not empowered and sustained by “the necessary power required for their accomplishment (ibid.: 34). The concept of the *munera* did not replace the concept of power as Bausenhart claims, the concept of the *munera* presupposes the concept of power and the concept of power is the possibility condition for the exercise of any *munus* by the bishop.

Christus Dominus 20 directly claims, “The apostolic office of bishops was instituted by Christ”. I am not aware that the Gospels describe and give testimony to this claim. There was no institution of the apostolic office of bishops by Christ. At the time of the historic Jesus and at the time of the first Christian communities there were no bishops around. There were Apostles. These Apostles were not instituted as bishops, Jesus Christ was calling them according to the Gospel. Let me remember again Apostle Paul and his relation with Jesus Christ and his fellow Christians.

3. Speech-acts and social choices of realizing dignity

In *Acts* 9, 3-9, Luke gives his account of the conversion of Saul. In *Acts* 22, Paul speaks in the first person singular of his conversion experience. All of a sudden, Paul was embracing the belief that Jesus Christ is the Lord. He was embracing this belief, he was holding to this belief, confessing this belief, this belief became the bedrock of his world-view and spirituality; he started "calling the name of Jesus Christ" (*Acts* 22, 16). Luke claims that Go'd stands at the bottom of Paul's conversion and *Dei Verbum* 2 affirms that the revelation of "the invisible God Himself" is Jesus Christ. A Christian was important for Paul in this moment of conversion. The Lord told Ananias to go for Paul and Ananias went, "laid his hands on Saul and said, 'Brother Saul, I have been sent by the Lord Jesus, who appeared to you on your way here, so that you may recover you sight and be filled with the Holy Spirit'. It was as though scales fell away from his eyes and immediately he was able to see again. So he got up and was baptized, and after taking some food he regained his strength" (*Acts* 9, 15-19).

Acts 22, 12-16 narrates the encounter of Ananias with Paul from the perspective of Paul:

"Someone called Ananias, a devout follower of the Law and highly thought of by all the Jews living there, came to me; he stood beside me and said, 'Brother Saul, receive your sight.' Instantly my sight came back and I was able to see him. Then he said, 'The God of our ancestors has chosen you to know his will, to see the Upright One and hear his own voice speaking, because you are to be his witness before all humanity, testifying to what you have seen and heard. And now why delay? Hurry and be baptized and wash away your sins, calling on his name'".

The Holy Spirit, baptism on the name of Jesus Christ and washing away the sins go together in the narrative.

Romans 5, 5 gives the description that the Holy Spirit is the gift of Go'd's life, the pouring of Go'd's love in our hearts.

At the end of his *Letter to the Romans*, Paul is able to present a true validity condition for his claims to validity of love: He was able to realize love. In *Romans* 16, verses 5, 8, 9 and 12 Paul presents some individuals, Epaenetus, Ampliatus, Stachys and Persis, as "beloved". Paul effectively realized social relations of love, bonds of mutual love, and his claims to love in *Romans* are credible because he met the validity condition of his claim to love.

3. Speech-acts and social choices of realizing dignity

At this point, I want to draw attention to the Second Vatican Council and *Dei Verbum*. The Apostles “had learned through the prompting of the Holy Spirit” (*Dei Verbum* 7, 1) to realize an authentic transmission of the Gospel. *Dei Verbum* 8 assesses the fundamental validity condition of the help of the Holy Spirit in the transmission of the Gospel: “This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit”. The law of the Holy Spirit animates Church life not the spirit of the law.

The transmission of the Gospel of Jesus Christ develops in the Church with the help of the Holy Spirit. *Christus Dominus* turns the order around and claims that the Holy Spirit develops with the social institution of the apostolic office of the pope and the bishops. *Christus Dominus* 11 claims first “by adhering to its pastor” the particular church is constituted and only then “the Gospel and the Eucharist” gather around the bishop “a portion of the people of Go’d” in the “Holy Spirit”. First is adhering to the pastor that is obedience to the bishop, then there is the Holy Spirit.

“The only thing you should owe to anyone is love for one another, for to love the other person is to fulfil the law” (*Romans* 13, 8). Is it possible to organize as a Christian community by the law of the Holy Spirit of life in Jesus Christ? The New Testament gives us an example that this is possible. The resurrection experience of the disciples of Emmaus is realized in a Eucharistic context (Bovon 2009, 563). The Eucharistic context of the resurrection narrative of the disciples of Emmaus was brought up by Saint Augustine and was never forgotten by the Church (*ibid.*: 567). It is not the bishop who gathers “a portion of the people of Go’d” around him as a dioceses as claims *Christus Dominus* 11. It is Jesus Christ who gathers around him the people of Go’d.

Christus Dominus follows the spirit of Canon Law but does not realize nor aspire to the Law of the Holy Spirit. The bishops exercise the power of the office of teaching faith (*Christus Dominus* 12–14) but they do not thank Go’d for having received faith in Jesus Christ. The bishops “exercise their office of sanctifying” and ascribe to themselves “the fullness of the sacrament of order” but they do not pray for the fullness of life in the Holy Spirit (*Christus Dominus* 15). They decree that “presbyters and deacons are dependent upon them in the exercise of their power” but they ignore the law of the Holy Spirit that is love of their sisters and brothers (*ibid.*). First there is their office of government and after the people “gratefully submit themselves” to the bishops as shepherds the sheep will “work in the communion of love” (*Christus Dominus* 16). The

3. Speech-acts and social choices of realizing dignity

bishops should employ “social research” (ibid.). If the bishops in 2019 only would take notice of one of the first *European Values Study* (Zulehner and Denz 1993) they would know that the European and North American Catholics are refusing to consider themselves as sheep and the bishops as shepherds but they consider themselves as self-responsible Christians who claim their dignity and realize their Christian apostolate. The laywomen, men and queer will not join any more the bishops who “admonish to participate in and give aid to the various works of the apostolate of the laity” under the power of the bishops as claims *Christus Dominus* 17.

Christus Dominus 22–24 is about the territory of the dioceses. That there is a territory follows from the term “diocesan boundaries”. “A proper determination of the boundaries of dioceses and a distribution of clergy and resources that is reasonable and in keeping with the needs of the apostolate” is necessary (*Christus Dominus* 22).

Christus Dominus 25–35 is about the assistants of the diocesan bishops. There is the auxiliary bishop who steps in where the bishop is not capable of fulfilling the pastoral office. Auxiliary bishops are “appointed for the dioceses without the right of succession”, the coadjutor bishop who is appointed with the right of succession “must always be named vicar general by the diocesan bishop” (*Christus Dominus* 26). There is now a conflict between the principle of the monoepiscopality of the dioceses and the theological dignity of the auxiliary bishop and the coadjutor. Just as the college of bishops suffers from a damaged dignity because of the supreme power of the pope, the auxiliary bishop and the coadjutor suffer from a damaged dignity (Bausenhart 2005a, 277).

“The most important office of the diocesan Curia is that of vicar general” and eventually one or more episcopal vicars; the senate of presbyters also helps the bishop governing the dioceses. Finally there is a pastoral commission “of specially chosen clergy, religious and lay people” presided by the bishop (*Christus Dominus* 27). “The priest and lay people ... are making a helpful contribution to the pastoral ministry of the bishops” (ibid.). It is clear that the lay are not capable of enjoying any power of governing in the dioceses. The old classic model of Church democracy distributes the power of governing by an institutional praxis for all women, men and queer Christians of a church following Cyprian (Bausenhart 2005a, 280). The third century bishop of Carthage, Saint Cyprian, a former trial lawyer, still hides from his persecutors and writes a letter to the presbyters and deacons of his dioceses of Carthage. In the fourth

3. Speech-acts and social choices of realizing dignity

chapter of this fourth Epistle, Cyprian affirms that right at the beginning of his episcopal office he had decided never to follow his personal opinion single mindedly, but always to consult his presbyters and deacons before making a decision and to do nothing without the consent of the people (ibid.).

Christus Dominus 29 speaks of those “closer collaborators of the bishop” who as “priests are charged with a pastoral office” that is of the pastors of a parish. *Christus Dominus* 30 affirms: “Pastors, however, are cooperators of the bishop in a very special way, for as pastors in their own name they are entrusted with the care of souls in a certain part of the diocese under the bishop's authority.” “Under the bishop's authority” the pastors should realize also the triple munera that is the offices of teaching, sanctifying and governing. The “souls”, “the faithful and the parish communities” never get attention by *Christus Dominus* as independent subjects or as individual Christian communities of women, men and queer. The individual Christians only appear indirectly as faithful who are “devotedly” receiving the sacraments (ibid.: 282). The cooperation of the laity serves the aim of “catechetical instruction”. The pastors are shepherds by the nature of their office that is participating in the power of the bishop's office. The faithful have to obey the pastor, as sheep obey the shepherd. After this subordination, it is not any more credible that the pastors “are the servants of all the sheep, they should encourage a full Christian life among the individual faithful and also in families, in associations especially dedicated to the apostolate, and in the whole parish community. Therefore, they should visit homes and schools to the extent that their pastoral work demands. They should pay especial attention to adolescents and youth. They should devote themselves with a paternal love to the poor and the sick. They should have a particular concern for workingmen. Finally, they should encourage the faithful to assist in the works of the apostolate” (ibid.).

Christus Dominus 33–35 integrates the religious with their apostolate into the apostolic office of the bishop. Exemptions and privileged of religious are resisting this integration and centralization of the diocesan power in the hands of the bishop.

In reality, diocesan clergy and religious priests are not capable of living up to these pious and naïve visions of a pastor's apostolate as described in *Christus Dominus* 30. Instead, they abuse of their apostolic powers and create disappointment and anger. Sexual abuse by priests and religious men is one of the sad facts that indicate the lack

3. Speech-acts and social choices of realizing dignity

of integrity of the clergy and the hierarchy as a structural problem of the Catholic Church.

Personality factors that may be associated with clergy and religious perpetrators include narcissism, dependency, cognitive rigidity and fear of intimacy” (Royal Commission 2017b, 43). Clericalism that is the idealization of the priesthood, and by extension, the idealization of the Catholic Church “is linked to a sense of entitlement, superiority and exclusion, and abuse of power. Clericalism nurtured ideas that the Catholic Church was autonomous and self-sufficient, and promoted the idea that child sexual abuse by clergy and religious was a matter to be dealt with internally and in secret” (ibid.).

“The powers of governance held by individual diocesan bishops and provincials are not subject to adequate checks and balances. There is no separation of powers, and the executive, legislative and judicial aspects of governance are combined in the person of the pope and in diocesan bishops. Diocesan bishops have not been sufficiently accountable to any other body for decision-making in their handling of allegations of child sexual abuse or alleged perpetrators. There has been no requirement for their decisions to be made transparent or subject to due process” (ibid.). The Vatican discusses for decencies the institution of an independent court for bishops but till today bishops are judging bishops.

“The exclusion of lay people and women from leadership positions in the Catholic Church may have contributed to inadequate responses to child sexual abuse ... It appears that some candidates for leadership positions have been selected on the basis of their adherence to specific aspects of church doctrine and their commitment to the defense and promotion of the institutional Catholic Church, rather than on their capacity for leadership. This meant that some bishops were ill equipped and unprepared for the challenges of dealing with child sexual abuse and responding to emerging claims” (ibid.).

Third chapter of *Christus Dominus*

The third chapter deals with the cooperation of bishops of different dioceses with the help of synods, councils and episcopal conferences. The bishop is first called “ruler” (Latin: *praepositus*) of the individual church. *Christus Dominus* speaks first of the spirit of the law and thereby destroys the law of the Holy Spirit. After the affirmation of the

3. Speech-acts and social choices of realizing dignity

power of the bishop for governing his dioceses follows a not very convincing claim. *Christus Dominus* 36 says that “from the very first centuries of the Church ... the rulers of the individual churches ... were deeply moved by the communion of fraternal charity and zeal for the universal mission entrusted to the Apostle”. The Roman emperor of Constantinople convoked and presided in person or through delegates the first eight ecumenical councils, not the pope or the bishops (Dulles 1987, 240). *Christus Dominus* 36 forgets mentioning this embarrassing detail and simply claims “synods, provincial councils and plenary councils” came into being “in which bishops established for various churches the way to be followed in teaching the truths of faith and ordering ecclesiastical discipline”. There is also a problem seeing the episcopal conferences in line with the synods and councils of the first Christian centuries. *Christus Dominus* considers the universal mission of the bishops realized by the college of bishops (Bausenhardt 2005a, 286). The episcopal conferences are simply “already established in many nations” (*Christus Dominus* 37), but there is no theological foundation for their existence. The Second Vatican Council consciously avoided clearing the theological status of episcopal conferences because there was widespread dissent on the question at the Council (Bausenhardt 2005a, 289). What an irony! The monopoly of governing power that the bishop’s office enjoys in 1965, hinders following the example of the bishops of the first century who met in synods to discuss their problems and find consented solutions to them. The spirit of the law dominates again the law of the Holy Spirit. *Dominus Christus* 36 surprisingly had affirmed that “synods, provincial councils and plenary councils” came into being “in which bishops established for various churches the way to be followed in teaching the truths of faith and ordering ecclesiastical discipline”. In 1965, “the way to be followed in teaching the truths of faith and ordering ecclesiastical discipline” is reserved to the Apostolic See. The episcopal conferences are allowed “to submit their suggestions and desires to the Apostolic See” (*Christus Dominus* 41) but they lack any governmental power. “Decisions of the episcopal conference ... have juridically binding force only in those cases prescribed by the common law or determined by a special mandate of the Apostolic See, given either spontaneously or in response to a petition of the conference itself” (*Christus Dominus* 38, 4). The spirit of the law concerning bishops will get further developed by the Code of Canon Law and a lot of directories (*Christus Dominus* 44).

3. Speech-acts and social choices of realizing dignity

3.3.4 Jesus acts against religious gender separation: *Matthew 9, 20-22; Mark 5, 25–34; and Luke 8, 43–48.*

There were no Catholic laywomen, men or queer participating in the development of the Decree concerning the pastoral office of bishops in the Church. There were no Catholic laywomen, men or queer allowed to vote at the Second Vatican Council either. Sadly we have to assess that this tradition of exclusion of lay men, women and queer dates to the first synods of the Church. After the emancipatory and liberating work of Jesus Christ concerning the apostolate of women, in the second and third century CE the male Christians increasingly ignored the emancipatory and liberating empowerment of the Holy Spirit and turned to a misogynist women discriminating and excluding practice and theology. Women did not participate at the synods and councils of bishops, and male bishops at the synods and councils increasingly lost the agency to integrate sexuality and spirituality for the development of a flourishing body living the life of the Holy Spirit according to the law of the Spirit that is love.

In 325, in the so-called Arabic canons that are attributed to the Council of Nice, canon four decrees on the celibacy of bishops, presbyters and deacons. “We decree that bishops shall not live with women; nor shall a presbyter who is a widower; neither shall they escort them; nor be familiar with them, nor gaze upon them persistently. And the same decree is made with regard to every celibate priest, and the same concerning such deacons as have no wives. And this is to be the case whether the woman be beautiful or ugly, whether a young girl or beyond the age of puberty, whether great in birth, or an orphan taken out of charity under pretext of bringing her up. For the devil with such arms slays religious, bishops, presbyters, and deacons, and incites them to the fires of desire. But if she be an old woman, and of advanced age, or a sister, or mother, or aunt, or grandmother, it is permitted to live with these because such persons are free from all suspicion of scandal” (“Canons of the Council of Nicea” 2019).

Especially questions of sexuality and gender relations were not constructively confronted by open dialogue and discussion in the Christian communities following the first century CE. Women got excluded and exposed to discriminating and sexist practices of oppression. The *Didascalia*, a pastoral treatise composed in the third century, teaches that women should not explain complicated doctrine to outsiders, that women, especially widows, should not teach, and that widows should stay at home (“Didascalia Apostolorum” 2019). At the same time there are still points that testify the

3. Speech-acts and social choices of realizing dignity

liberating self-consciousness of emancipated Christians. The Didascalia teaches also that suitable women should be ordained as deaconesses. That deaconesses should instruct women converts. That deacons and deaconesses are to care for people. That deacons and deaconesses should work closely with the Bishop. That Rabbinical rules of “uncleanness” should be abandoned by Christians. That the Holy Spirit remains with a woman during her monthly period, that giving in to Rabbinical taboos and rules opens the way for the wrong spirit; that the normal fluids of sex and intercourse in marriage are clean, and that men should not reject women during their monthly periods (ibid.). At the same time Dionysius, the Archbishop of Alexandria, writes with a spirit of exclusion in a letter “Menstruous women ought not to come to the Holy Table, or touch the Holy of Holies, nor to churches, but pray elsewhere” (“Canons of Dionysius” 2019). Jesus refused religious gender separation as *Matthew*, *Mark* and *Luke* testify.

Matthew 9, 20–22 constitutes for the exegetic expert Ulrich Luz a miracle of saving and healing (Luz 2007, 72):

“(20) Then suddenly from behind him came a woman, who had been suffering from a haemorrhage for twelve years, and she touched the fringe of his cloak, (21) for she was thinking, ‘If only I can touch his cloak I shall be saved’. (22) Jesus turned round and saw her; and he said to her, ‘Courage, my daughter, your faith has saved you’. And from that moment the woman was saved” (*Matthew* 9, 20-22).

Jesus publicly transgressed the law of separating men and women because of menstruation or women’s diseases. Haemorrhage and sickness is not an obstacle for touching Jesus. Jesus heals and the woman gets saved and healed by touching him. *Matthew* 9, 22, *Mark* 5, 35 and *Luke* 8, 48 all use the indicative perfect active “faith has saved you”. The use of the perfect tense indicates that her faith in Jesus Christ has saved the woman before she had even touched him.

Today, we take the menstruation and haemorrhage for real. In the late antiquity the fathers of the Old Church, as the medieval theologians too, saw in the woman who had been suffering from a haemorrhage for twelve years a symbol for the pagans (Luz 2007, 55).

For Eusebius of Caesarea (approximately 260–340 CE) it was unconceivable that the woman who transgresses the law of *Leviticus* 15, 25 be a Jew. According to Eusebius,

3. Speech-acts and social choices of realizing dignity

she was a pagan. Tertullian accepted that the woman was Jewish. Touching Jesus is an act of faith. It is the faith in the incarnation of God (Bovon 1989, 449).

Jesus healed her and this was the legitimation to evangelize the pagans. Modern exegetes deal with menstruation and disease following modern medicine. Modern science understands the ovulation cycles thanks to the microscopes that were at disposition at the end of the nineteenth century. Menstruation and alarming vaginal bleeding are empirical facts and cannot simply serve as symbols for idolatry or similar religious interpretations.

The woman who wants to get healed by Jesus is very active and courageous. By touching Jesus she transgresses Jewish law. She suffers, she takes her body seriously and does not accept to be imprisoned in a state of impurity, she does not accept her isolation from men, she insists on getting healed. Tannehill observes that Luke narrates healings of women and men, “women are placed alongside men in sayings and stories, for this pattern of doubling shows that women share in what Jesus brings and women’s experience is an equal means of access to Jesus’ message” (Tannehill 1991, 135–36). In *Luke* 13, 10-17, Jesus defends and heals a woman in spite of Sabbath restrictions, calls her a “daughter of Abraham” (*Luke* 13, 16) affirming her “dignity as one who rightly shares in the promises of Israel (Tannehill 1991, 136). In *Luke* 14, 1–6, Jesus heals a man (*ibid.*: 135). *Luke* often presents women as oppressed and degraded persons whose cause should be defended as the widows in *Luke* 2, 37; 4, 25-26; 7, 12; 18, 3-5; 20, 47; 21, 2-3 (*ibid.*: 136). The point of the story of the healing of the woman with the flow of blood is her courage of violating religious taboos by touching Jesus without permission and Jesus’ empathic reaction praising her faith and sending her in peace (*ibid.*). Two thousand years ago, these verses from the Gospel testify the struggle of women for creating self-identity, realizing their integrity and claiming their dignity. These verses make socially visible what social violence and identity anxieties still try to repress that is the burdensome labor of accepting oneself as fighting for one’s integrity. The woman knows herself, and she knows that in order to be true to her own self she has to violate some rules. She is not transgressing norms, she is not accepting the discriminating determination of being impure because of bleeding. Touching the cloth of Jesus, the healing and Jesus relating to her, make visible shame and structures of power that try to suppress women to this day. Yes, “shame and guilt are affective companions of a negative appraisal of one’s own self”

3. Speech-acts and social choices of realizing dignity

(Aichhorn and Kronberger 2012, 523). Yet, the feeling of guilt because of a presumed violation of rules and norms transforms to self-esteem and self-worth, when these rules and norms are identified as unjust social power structures that result from a women oppressing male ideology. The healing of the woman identifies the unjust social power structure as discriminating gender separation.

In *Leviticus* 15, 24 we read: “If a man lies down with his woman during her menstruation he gets unclean”. The three synoptic authors take it for granted that Jesus does not get unclean. “Menstruation” in Hebrew can be used synonymously for “impurity”. For Jesus this use is not the case and getting touched by the woman does not make Jesus violate Go’d’s law. There is only empathy and giving his power (Greek: *dynamis*) to the sick woman. There is no association menstruation—unclean haemorrhage—sinner, as we find in the speech of Yahweh to the prophet in *Ezekiel* 36, 17:

“Son of man, the members of the House of Israel used to live in their own territory, but they defiled it by their conduct and actions; to me their conduct was unclean as a woman’s menstruation.”

The woman suffering from haemorrhages touches the edge of Jesus’ garment. This border or hem of his cloak also means tassel. We find the touching of the tassel of the hem of Jesus’ cloak by the woman in *Luke* 8, 44 and *Matthew* 9, 20. Mark speaks in 5, 27 only of the touching of the cloak but in 6, 56 we read of Jesus: “And wherever he went, to village or town or farm, they laid down the sick in the open spaces, begged him to let them touch even the fringe of his cloak. And all those who touched him were saved.” The tense used is indicative imperfect passive, “they were saved”. In Greek grammar, the use of the imperfect indicates a continuous activity, which pictures Jesus saving the sick as a permanent and constant action of his life. Mark tells in this verse of the many people who always surround Jesus. The function of the tassel is described in *Numbers* 15, 37-40:

“Yahweh spoke to Moses and said (37) ‘Speak to the Israelites and tell them, for all generations to come, to put tassels on the hems of their clothes and work a violet thread into the tassel at the hem. (39) You will thus have a tassel, and the sight of it will remind you of all Yahweh’s orders and how you are to put them into practice, and not follow the dictates of your own heart and eyes, which have led you to be unfaithful. (40) This will remind you of all my orders; put them into practice, and you will be

3. Speech-acts and social choices of realizing dignity

consecrated to your God. (41) I, Yahweh, your God, have brought you out of Egypt, to be your God, I, Yahweh your God.” By touching Jesus’ tassel the woman reminds Jesus and the entire crowd around him that the tassel’s function is to remind of all the orders of Go’d. The tassels are to remind all not to follow the dictates of their own heart and eyes. In the story of the woman suffering from haemorrhages for twelve years, the tassels of Jesus’ cloak remind us of the orders of Go’d to life a life of the Holy Spirit and according to the law of the Holy Spirit that is love. Jesus encourages us to stop the discrimination and oppression of women in the name of religious taboos and to heal and save and bring peace. *Matthew* and *Luke* use the picture of the clothes of Jesus to insist on the power of the law of the Spirit that Jesus embodies and that the woman who stands up fighting for her bodily integrity claims. The courage and determination of that woman is greater than her fear and trembling for breaking and having broken the religious taboo of gender separation.

Matthew and *Luke* use the picture of the clothes to proclaim their message of liberation by the law of the Holy Spirit. John Paul II uses his supreme pontifical power to secure that the clergy of the Catholic Church sticks to the celibacy and the Church does not break the taboo. John Paul II tries to establish unity within the increasingly individualist and pluralist clergy by enforcing the spirit of the law. It is his dress that immediately renders perceptible the identity of the priest in public and his belonging to God and to the Church and not his belonging to Go’d, his family and the faithful. The *Directory for the Ministry and Life of Priests* that was approved by Pope John Paul II on January 31, 1994 claims in article 66 “a cleric’s failure to use this proper ecclesiastical attire could manifest a weak sense of his identity as one consecrated to God” (Sanchez 1994). The priest’s white-collar also signals: Do not touch me, I am a Catholic celibate priest. Jesus is not afraid of getting touched; he is capable of relating to the woman and securing their dignity. The picture of Jesus’ clothing encourages the adherence to the Spirit of Go’d. The fruit of this faith in Go’d is healing and salvation and not compliance with a dress code. Nobody since 1994 got appointed bishop if he had not complied with John Paul II’s dress code before. I have the impression that the majority of priests in the Catholic Church too eagerly follow the dress code in public and I hope they do not compensate thereby the personal assessment of their priestly identity. The faithful who has been baptised “has been clothed in Christ” (*Galatians* 3, 27) and not in a white collar.

3. Speech-acts and social choices of realizing dignity

At the end of his unfinished manuscript on the laity, Rahner introduced a historic critique of social classes and patriarchal structures in the Church (Sauer 1999, 290). He limits the function of the hierarchy to the task of creating unity of faith and coordinating the different charisma in the church. He insists that in the modern world the lay women and men are very well qualified to take over and realize much of the traditional activities of hierarchy in the Church. Rahner remembers the first centuries of the church. A well lettered and well prepared clergy, the educated elite of that time, administered the goods of the church economically, culturally and often politically. Only the social class of the clergy knew about the condition of the people and was able to secure their well-being. Rahner describes the clergy as being part of the elite and leading class of the civil profane society and not only a spiritual elite. Rahner insists that the Church in the twentieth century does no longer need the clergy as a social class of its own. It is an illusion of the clergy and the hierarchy to pretend to know everything and better than the lay. The lay men and women possess not only expert knowledge in profane things, but they also possess authentic spiritual agency.

Rahner insists that all members of the church, laity and clergy are necessary for the salvation of the world and all represent this salvation. The church is immediately and in every member influenced by Go'd and his immediate vocation and destination. For this reason the lay are not only passive receivers of the orders and of the grace of the hierarchy and the priests. Rahner points at the fact that the hierarchy does not possess all the principles and does not know with security the concrete circumstances of the men and women in the world. Therefore, the lay are essential for the church because they take responsibility in the world. Further grace has not only a sacramental character and there exist immediate charismas (ibid.). We have to conclude that we find also with Rahner the ambiguity of esteeming the laity and at the same time ensuring the doctrinal and pastoral direction of the laity by the priests and the hierarchy. He was not ready to affirm the equal dignity, freedom and rights of all women, men and queer in the Catholic Church according to the law of the Holy Spirit. Thanks to Go'd there are women theologians like Susan Mathew who point at *Galatians* 5, 22 where Paul shows the community of sisters and brothers the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, and trustfulness (Mathew 2013, 153).

We must never forget that the law of the Spirit starts with the faith of the individual woman, man and queer. Paul writes in the letter to the Galatians: "For all of you are

3. Speech-acts and social choices of realizing dignity

the children of God, through faith, in Christ Jesus, since every one of you that has been baptized has been clothed in Christ" (*Galatians* 3, 26-27). The faith in Jesus Christ is the foundation of the principal equality of dignity, freedom and rights of all women, men and queer Christians and non-Christians alike (*Galatians* 6, 10). Paul affirms in the following verse: "There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female – for you are all one in Christ Jesus" (*Galatians* 3, 28).

Looking at the equality of all baptized women, men and queer, we have to bear in mind that this kind of equality is principally not an equality of juridical distribution of the right of full participation of women, men and queer at the mission of the Church. Individual equality of dignity, freedom and rights of all women, men and queer, is realized through the burdensome labor of accepting oneself, "to know thyself, to be to thine own self true", by making visible shame and structures of power (Martín Alcoff 2006, 8). Not only in the Catholic world, but also all over the world of mass media and internet publications, female self-knowledge and the public sharing of that knowledge are characterized as "in some way shameful" (Sykes 2017, 158). Despite this ongoing discrimination and suppression of women's creativity, women theologians make unjust social structures and women oppressing male ideology visible.

In 2018, Coblenz and Jacobs assess that this critique of sexism in the church has persisted as a major concern in the US Catholic feminist theology for the last fifty years (ibid.: 557–58). Female theologians deconstructed oppression as enforced passive obedience in exchange for promises of heavenly rewards; they deconstructed the ideology of the women's vocation as self-less surrender of their individual realization for the fulfillment of the needs of others that is of husbands and children (547–50). Catholic women feminist ethicists reinterpreted moral doctrine itself in ways that promote women's embodied experience and well-being (ibid.: 552). Catholic feminist theologians encourage women to take leadership roles and exercise their legitimate authority. They empower women to give language to their spirituality of integration of spirit and body; to exchange the destructive feelings of shame, ascriptions of uncleanness and silence, of self-hatred and self-rejection for the assessment of self-worth and self-love, for reclaiming female power and the likeness of women to the divine for their life-giving embodied existences. Catholic feminist theologians advocate

3. Speech-acts and social choices of realizing dignity

for a Church that acknowledges the full humanity, goodness and bodily integrity of women (ibid.).

It is important to listen again to the insight of Linda Martín Alcoff (2006) and accept this insight in the Catholic Church. This insight concerns the social struggle for dignity, recognition of oppressed minorities, women or queer, and redistribution concerning labor, wages, welfare rights, just as the struggle for equal rights of all baptized in the Catholic Church. We cannot realize social transformation by claiming an unselfconscious universalism, but by realizing the right of full participation of all and by keeping in mind that “maintaining unity requires a careful attending to differences” (ibid.: 26–27). Internalizations of self-hatred and interiority cannot be solved through redistribution but only through the recognition and social realization of the status as a full partner in social interaction as a ruling value in society (ibid.: 32–33). The social realization of dignity with the help of speech-acts, that is with the mutual interaction of a speaker and a listener, is claimed by and agreed to by feminist philosophers, including Martín Alcoff (ibid.: 60) and I claim the social realization of dignity by speech-acts in the Catholic Church.

There is no page in the *New Testament*, there is no writing of the Church fathers and there is no theologian writing on the Christian faith and addresses to Christian communities, which does not implore the Christians to care for the unity of their communities and the Church. Again we have to listen to Linda Martín Alcoff who assesses that “maintaining unity requires a careful attending to differences” (ibid.: 27). Women, men and queer are not only different personalities. The individual woman, man and queer is the only person able to identify, assess and care for her or his personal integrity. For two thousand years, Christian women, men and queer have concentrated on complying with Jesus’ commandment of loving Go’d and loving the other. The third millennium calls for realizing the whole commandment of Jesus.

Jesus answered the scribe who questioned him “Which is the first of all the commandments?” saying “This is the first: Listen, Israel, the Lord our God is the one, only Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. The second is this: You must love your neighbor as yourself. There is no commandment greater than these” (*Mark* 12, 28-31). *Matthew* 22, 37-40 testifies the same question by a Pharisee and the same answer of Jesus. In *Luke* 10, 25-28, a lawyer asks the same question aiming at eternal life. Jesus

3. Speech-acts and social choices of realizing dignity

makes him answer again according to *Deuteronomy* 6, 5 and *Leviticus* 19, 18. Jesus does not reply concerning the eternal life of the lawyer, but concerning his whole life: "You have answered right, do this and life is yours" (*Luke* 10, 28). Jesus says do this and you will live. In other words, if you do not live now, life is not yours. If you do not realize love now, you will not live. Saint Jerome joins in his commentary on *Galatians* 6, 10 Jesus supreme commandment of love and the claim of its range of validity for all women, men and queer on this earth (Jerome 2010, 260):

"The blessed John the Evangelist lived in Ephesus until extreme old age. His disciples could barely carry him to church and he could not muster the voice to speak many words. During individual gatherings he usually said nothing but 'Little children, love one another' (1 *John* 3, 11 and 18). The disciples and brothers in attendance, annoyed because they always heard the same words, finally said, 'Teacher why do you always say this?' He replied with a line worthy of *John*: 'Because it is the Lord's commandment and if it alone is kept, it is sufficient'. He said this because of the Apostle's present mandate: 'Let us do good to all people, especially to those who belong to the household of faith' (*Galatians* 6, 10)."

I am convinced that in the third millennium CE the law of the Holy Spirit calls for realizing the supreme commandment of Jesus that is the threefold commandment of love (*Matthew* 22, 37-40; *Mark* 12, 29-31; *Luke* 10, 25-28) for realizing peace and justice on earth.

Almost fifty years after the historian's assessment of the challenges of our nuclear age, his analysis is still valid. There is the possibility that for the first time, Neolithic women, men and queer with nuclear power and industrialism's toxic wastes are extinguishing themselves and the whole biosphere. Nuclear war could wipe humans off the face of our planet, but I doubt that a nuclear war will destroy all life of the biosphere. Humankind is able to destroy itself and much of the biosphere but not the entire biosphere. With a look at the universe, I invite to meditate that the destructive powers and capabilities of humankind as its constructive powers and capabilities are limited. The earth is a very, very tiny planet compared with the observable size, magnitude and dimensions of the universe. If humankind is capable of destroying humankind, in the nuclear age humankind is not empowered to destroy the universe. The earth's diameter is 12,742 kilometers. The radius of the observable universe is 13.8 billion light years, one light year equaling 9.3 trillion kilometers. The relation of the earth's diameter

3. Speech-acts and social choices of realizing dignity

to the radius of the observable universe is one to one quintillion, which is one to one followed by eighteen zeros. In this relation, the earth looks small, almost insignificantly small compared with the whole universe. The universe follows laws of physics that enable life on earth. In the nuclear age, humankind for the first time in its history has to take responsibility for sustaining the biosphere or risking destroying its biological conditions for living and humankind has to enhance social skills for sustaining justice and peace.

Looking back on the history of humankind in 1973 in London, Arnold Toynbee concludes that only the building of a government that concerns all communities on earth will be able to make an end to the sickness of wars and barbarism (Toynbee 1976, 589–597). The reader of Toynbee's history doubts the near realization of this claim of a historian. Toynbee gets very clear: The development of the social skills of empathy, respect and love of men and women did not grow with men and women's technical capacities. It sounds like mankind will not learn to walk the way of peace but continues to destruct the fact to wonder about, that is the fact that mankind exists at all.

Toynbee starts out wondering about the existence of the biosphere, the possibilities for life on a small grain of sand like a planet called earth, which is to be found in a universe that extends to limits unknown and unseen. Life possibilities are bound to very strict and sustainable variables of this universe and all of these are given. Sumerian civilization took form in the Uruk period in the fourth Millennium BCE. The Sumerian culture was the first on this planet to organize agriculture on the construction of irrigation systems between the rivers Euphrates and Tigris giving testimony of their life by leaving written messages in the sands of the following centuries. This was in the third millennium before Christ and Egypt was soon to follow. Similar cultures in India and China came relatively late. And from the steps of Eurasia for most of the history of the last five thousand years, streams of nomads kept the changing rhythms of settlers alive, getting conquered but passing their culture on to the invading nomads. In Greek-Roman antiquity, the inhabited part of the world was called "*oikumene*". Looking in 1973 on the *oikumene*, Toynbee reasons that for the first time Neolithic men and women with nuclear power and industrialism's toxic wastes are able to extinguish themselves.

3. Speech-acts and social choices of realizing dignity

Toynbee is describing the unsolved social problems of mankind after having dominated the environment. This improvement comes from many external sources, including improved standards of living, education, public health, sanitation, medicine, housing, and nutrition. What remains to be studied from a Human Rights perspective of the dignity of all men and women is the fact that the majority of men and women on this planet do not fully participate in these substantial environmental improvements of the industrial age.

The technological achievements of the fourth millennium BC needed and produced specialists - miners, blacksmiths, engineers — for the planning and organization of big public projects like drainage and irrigation systems. The contribution to the surplus in food production was more significant than the contribution of the mass of unskilled labourers. An unequal distribution of the profit therefore seems inevitable and probably justified. Differences by time grew to intolerable gaps that passed on to the next generation by heredity. Social injustices and war were the consequences. These two original sicknesses of civilization keep plaguing men and women till our days. Toynbee continues: Apparently there are few men and women who would recognize today that the system of nation states that we had known for the last five thousand years was not capable of satisfying the political demands of the people. The globalized society of mankind asks for a different solution for political organization. The nation state can lead wars but is incapable of assuring peace on earth. Today's nation states are not able to secure peace, to stop men and women from polluting the biosphere, or to maintain her irreplaceable indispensable and irreparable resources. This manifests as the political anarchy in a world that technically and economically is already globalized. Technologically, for about one hundred years, we would be able to build a world-wide political organisation of the world's villages. Technological progress considerably augmented mankind's richness and power during the last two hundred years. For the last two hundred years, industrialisation and the invention and use of the machine created the industrialised capitalists, who seem to follow the exploitation of their working men and women with a hitherto unknown appetite for money and reckless ambitions lacking any consideration of the dignity of all men and women. These European and North American capitalists excelled in stealing the precious inventions of the humble inventors in order to make profit, money and richness. The development of the social skills of empathy, respect and love of men and women did not grow with men and women's technical capacities. Since the rise of civilization, there is a

3. Speech-acts and social choices of realizing dignity

discrepancy between technological progress and the social behaviour of men and women. Technological progress considerably augmented mankind's richness and power during the last two hundred years. Yet to bridge and master the gap between the physical possibilities to do the evil and the bad with the ethical faculty to overcome the bad presents an almost hopeless task. Looking back on this history in 1973 in London, Toynbee concludes that only the building of a government that concerns all communities on earth will be able to put an end to the sickness of wars and barbarism. Standing on the shoulders of Toynbee in 2019, we have to complete his analysis with the fact that the five thousand years period of his analysis of human culture and history is dominated by the social structure of the patriarchy that is by the domination of men and queer by men. I hope that the third millennium CE will see the end of the suppression of women and queer by men. There is no peace without justice. There is no justice without the rule of Human Rights law. There is no justice without the realization of the equal dignity, freedom and rights of all women, men and queer.

3.3.5 *Presbyterorum Ordinis* and *Perfectae Caritatis*

The Decree on the ministry and life of priests and the Decree on the adaptation and renewal of religious life

The bishops discovered very late that the priests were essential for getting the teachings of the Council to the people and that the priests need a theological preparation for this transmission of the Council's pastoral and teaching reforms (Grootaers 1996a, 524). Only late in January 1964, the coordinating commission asked for a short text on essential points of the priesthood (Vilanova 1998, 414) and for a short scheme on the formation of priests (*ibid.*: 415). The commission on the life of the priests also worked on the Catholic schools and universities (*ibid.*: 418). The fathers received the texts in May 1964 and criticized them heavily, because they had not integrated the theology of *Lumen Gentium* and other documents of the Council. Both schemes were discussed in October 1964 in the aula, but there was only consensus on the scheme on the formation of priests in the discussions (Tanner 1999, 373). The scheme on the life of the priests was worked over in the spring of 1965. To please some fathers, the reference to married apostles was canceled from the text, nevertheless, a negative valuation of sexuality in general was not in the text that was sent to the bishops on June 12, 1965 (Burigana and Turbanti 1999, 605). The texts on

3. Speech-acts and social choices of realizing dignity

the ministry and life of the priests and on the priestly training finally passed at the end of October 1965, together with the text on the bishops (Velati 2001, 238).

Presbyterorum Ordinis is the product of old white celibate male bishops. Fifty years after the promulgation of the decree there are still old white celibate male bishops in control of the Catholic Church. The bishops of all colors govern their dioceses from a secure, usually comfortable building and are surrounded by at least a handful of priests, male celibates who help in the governing. For the bishops it is no problem to concelebrate the Eucharist and exchange about their life, concerns and experiences in common prayer and meditation every day. The bishops get a lot of attention when they are celebrating the Eucharist in their dioceses the Church is crowded, the local media pays attention to the bishop and he is a figure of public life. The white celibate male bishops, who were meeting at Saint Peter's for the Second Vatican Council in Rome, were not aware of the dramatic changes of the social conditions of the life of their priests. The bishops were busy with the Council, they were governing their dioceses but they were not in touch with the life, concerns and working conditions of their priests. There were almost no priests contributing to the preparation of the Council writing about their experiences at home in the parishes and their pastoral or personal needs to Rome (Fuchs 2005a, 556). *Presbyterorum ordinis* is a theological text that does not pay attention to the social context of the priests that is not open to the changes that are under way in society and in the world, and that does not allow flexible control in order to adapt to changing environmental social conditions. When the crisis of the Church in Europe and North America becomes visible in the 1970s and accelerates with growing speed to our days, the priests got no help from this document to cope with their personal and professional crisis (ibid.). The episcopal documents of episcopal conferences and the 1983 Code of Canon Law did not empower the priests either with coping abilities for the crisis in Europe, North America and Australia (ibid.: 557). There is no word in the text and in the commentary of the prestigious priest and professor at the University of Tübingen, Ottmar Fuchs, on the social, political and spiritual situation of the priests in South America, Africa and Asia. The document celebrates the bishops. They are the proper sanctifiers, governors and teachers of the Church, not the priests who have to realize all the burdens of the pastoral work in their day to day routines (ibid.: 556).

3. Speech-acts and social choices of realizing dignity

What is the priestly office about? *Presbyterorum Ordinis* 1 affirms: "Priests by sacred ordination and mission, which they receive from the bishops, are promoted to the service of Christ the Teacher, Priest and King. They share in his ministry, a ministry whereby the Church here on earth is unceasingly built up into the People of God, the Body of Christ and the Temple of the Holy Spirit."

Presbyterorum Ordinis 2 also speaks of a participation of the priests in the mission of the bishops but does not describe the authentic mission or sacramental consecration of the priest, and does not value and appreciate their work (ibid.: 555). The bishops simply describe their expectations of the priests in the document that is in the first place submission and humble obedience to their orders (ibid.). A few articles later, *Presbyterorum Ordinis* 7 says that all priests, "in union with bishops, so share in one and the same priesthood and ministry of Christ" (ibid.). It is not clear if the priesthood is an independent sacrament of consecration or participation at the sacrament of the consecration of the bishop. *Presbyterorum Ordinis* 5, 3 illustrates the center of the crisis of the Church in Europe, North America and Australia claiming that "the Eucharistic Action, over which the priest presides, is the very heart of the congregation". On Sundays the "houses of prayer in which the Most Holy Eucharist is celebrated" (*Presbyterorum Ordinis* 5, 5) are practically empty, ten to thirty elderly women and men are attending the Eucharist, there is not much of an enthusiastic and joyful celebration and one can hardly call this group a "congregation". In 2019, the celebration of the Eucharist is not any more the heart of local Church. The sacrament of the Eucharist, the nucleus of the pastoral work of the priest, does not unite any more the Catholics on Sundays. Catholics in Europe, North America and Australia celebrate the baptism of their children, they celebrate their marriages and they celebrate their funerals in the house of prayer, they attend Mass at Christmas and Easter but the rest of the time, they have no social contact with the priest. During formation, the few candidates for priesthood live together with their peers. Once they are responsible for a parish, there is only administrative distress, growing social isolation, and diminishing authority and prestige; the ongoing scandals of sexual abuse of children and youth by priests and its cover-up by the bishops generally destroyed trust in the priests and confidence in the Church (ibid.: 553). With the priests reaching their forties peer relations are gone and the family of origin is no more an emotional resource and help. The administration of the bishop manages the goods of the dioceses but not the social needs of the priests. The managers are lay women and men paid by the bishop. They

3. Speech-acts and social choices of realizing dignity

keep costs for the priests low and deal with them in a businesslike way. The material needs like housing are considered costs and not the necessary surrounding for a happy living, recreation, study and social life.

Presbyterorum Ordinis 9 claims that “priests have been placed in the midst of the laity to lead them to the unity of charity, ‘loving one another with fraternal love, eager to give one another precedence’ (Rom 12:10). It is their task, therefore, to reconcile differences of mentality in such a way that no one need feel himself a stranger in the community of the faithful.” Life and working rhythms of the faithful in Europe, North America and Asia in 2019, anonymity, mobility and flexible working hours, do not permit any more the parish life of a community described above in article 9. The social reality of the women, men and queer has changed completely and still is changing. In this situation, priests caring for their personal integrity and psychological health need connectedness and intimacy with at least one another person. Like many not married couples in the West, they share their lives with their partner, each in so-called single-households. In the years following the Second Vatican Council, the priests in Europe heavily criticized *Presbyterorum Ordinis*. The bishops did not take time to work out a document that would serve their needs; there is no encouraging pastoral or sacramental theology for a fruitful future and the hope of renewal of Church life (ibid.: 553). Since the bishops were busy with other documents they were happy that in 1964 Yves Congar joined the redaction of the text. It is not surprising that the Dominican theologian described the ministers of the sacraments as priest-monks (ibid.: 554). A monk takes a social choice of living obedience, poverty and chaste celibacy and realizes his vocation usually in a convent or community of monks. The model of a priest-monk effectively does not correspond to the apostolate of a priest’s pastoral mission.

Presbyterorum Ordinis 16 affirms that “Indeed, it is not demanded by the very nature of the priesthood, as is apparent from the practice of the early Church (1 Tim 3,2-5; Tt 1,6) and from the traditions of the Eastern Churches”. The Council was not willed to adapt to the social conditions and needs of the priests to assure their personal and professional integrity. *Presbyterorum Ordinis* 2, 1 says that yes, in Christ “all the faithful are made a holy and royal priesthood” and “there is no member who does not have a part in the mission of the whole Body”. The fullness of this mission is given to the bishops, the priest participates in the hierarchical order of the Church but because of

3. Speech-acts and social choices of realizing dignity

the lack of priests, lay women and men are taking over their mission of teaching, governing and sanctifying. To be true, officially, the lay do not take over the mission of the priests, they are simply exercising the munera under the power of the priests. It is also true that the Second Vatican Council extensively treated the bishops and the laity but marginalized the priests (ibid.: 555).

Lay women, men and queer are realizing sacramental signs of salvation in their pastoral work in the parishes and the Church. Leading the Liturgy of the Word on Sundays, they are actually realizing the priestly functions of sanctifying and teaching and managing the services of the Church communities; they are leaders. The so-called pastoral lay theologians, pastoral assistants, and catechists celebrate all constitutive elements of the priestly ministry but they are not ordained. The priests are ordained but they actually do not join the life of a community any more with the celebrating of the sacraments. The priestly ministries are not any more part of the social life of the faithful. Because of the lack of priests, three to five parishes have to share one priest. This priest is busy administering the sacraments; he does not have time any more to prepare the liturgical celebrations with the women, men and queer faithful of his parish. The faithful have lost social contact with the priest, they do not see him any more, they do not meet him, they do not know who he is. The hierarchy of the Catholic Church does not want to heal this split. Therefore, the pastoral work of the lay does not get the proper authorized recognition and the authorized recognition of the priests does not get officially withdrawn as long as they do not marry their partners. The community of the faithful slowly but effectively dissolves in the West because of the bishops' passivity and lack of courage and faith in the Holy Spirit. The European bishops import priests from Poland, India and Africa. In Germany, more than 15% of the priests are foreigners (Höfing 2018). In 2018 in France, 25% of the clergy comes from former French colonies, mainly from Africa (Dall'Osto 2018). For the local churches in Africa, this migration constitutes a serious problem and they suffer from this loss of priests enormously. The African priests working in Germany are well paid and send the money back to their families in Africa. The social integration and pastoral cooperation with the priests from Poland constitutes a problem, because the German and Austrian Catholics do not feel understood and reject authoritarian priests. The Indian bishops are sending priests to work in Austria or Germany in exchange for money from the bishops in these rich countries.

3. Speech-acts and social choices of realizing dignity

Although the presence of priests is weakening in Europe, the ratio of 1,595 Catholics per priest is the best in the whole world; the pastoral workload of priests in Asia is 2,185 Catholics per priest, in Africa it is around five thousand Catholics per priest.^{xxvii} This statistical picture is incomplete, if the average age of the priests is not included. The average age of Catholic priests in the United States has risen from thirty-five in 1970 to sixty-three in 2009 (Georgetown University 2012). The average age of Catholic priests in Austria in 2019 is about sixty-five. It is hard to get the data, the bishops are not interested documenting the facts. I suppose that the average age of Catholic priests in Europe is above sixty years. Having in Europe still the best Catholics per priest ratio in the whole world has to be seen in relation to the age of the priests. I have no data about the average age of priests in Africa at my disposition. The average life expectancy of an African born in 2018 is sixty years; in Europe, it is eighty years for a European born in 2018^{xxviii}. From this data I suggest to estimate that the African clergy is much younger than the European and has lots of energy and resources to cope with the pastoral workload. This is not the case in Europe, the United States and Australia. There, the average age of priests is getting higher and higher and their energy is getting lower and lower.

The number of Catholics and priests is growing in Africa and Asia. Empirical sociology will find multiple reasons to explain why the celibate Catholic priesthood for young African and Asian men is an attractive form of life. Coming from a poor family and becoming priest enables education, formation and academic training that result together with priestly ordination in social advancement, prestige and otherwise unattainable economic and cultural opportunities. Nevertheless, there are also considerable problems. The priests in Africa suffer from a lack of organized health care and social security. In case of invalidity or sickness there is no help from the state and the Church has not yet established a reliable structure of social security or a functioning system of Church pensions for the retired priests (Toure 2015, 26). For African priests *Presbyterorum Ordinis* 20 and 21 call for a social security for priests is an existential claim (ibid.). The number of married priests in Uganda, Kenya, Zambia, Nigeria and South Africa is growing. The official Catholic Church is banning the married priests, who often continue their pastoral work outside the official Catholic authorities. African Catholics are more and more convinced that the priestly vocation must not be tied to celibacy (Cissé 2015).

3. Speech-acts and social choices of realizing dignity

In 2018, out of a world population of 7,408 million, 1,313 million or 17.7% are baptized Catholics, distributed by continent: 48.5% in America (58% of them live in Latin America — especially Brazil - and the Caribbean and 42% of them live in North America). 21.8% in Europe, 17.8% in Africa, 11.1% in Asia (twenty-two million in India and eighty-five million Catholics in the Philippines) and 0.8% in Oceania. From the comparison with the numerical situation of 2016, the number of priests has further decreased from 414,969 in 2016 to 414,582 in 2017.^{xxix}

In 2019 there is no doubt. The demographic center of gravity of the Catholic Church is in South America, Africa and Asia and not any more in the dominant North (Lado and Samangassou 2014, 65). For the moment, the Churches of Africa stay paralyzed by their inferiority complex with regard to Europe. If the African Catholics do not study the defects and failures of the Roman Catholic Church in Europe, the Catholic Church in Africa soon will suffer the same loss of faithful and priests and cultural significance as the Church in Europe, the United States and Australia (ibid.: 66). Africa has a culture of religious pluralism and a very pragmatic approach to religion. Therefore, without a reform of the Catholic Church, African Catholics will turn to alternative religious communities (ibid.). Clericalism, that is the excessive exercise and monopolizing abuse of centralized power, puts the clergy at the center of Church life and forgets about the respectful and full cooperation with the lay women, men and queer faithful (ibid.: 67). The call for institutional reform is important for the African Church, as it is important for the European Church (ibid.). In Europe, North America and Australia the white, celibate male bishops control the churches and the government of the Catholic Church in the Vatican. For whatever reasons—economic dependency, ethnic solidarity or others—, in Africa, there is an apparent functioning coalition of bishops and priests, the priests are effectively helping to maintain the power structure of a clergy that dominates the lay. By leaving their dioceses for Africa or the United States they are perceptibly weakening the local Church. The emotional life of the priests is a taboo in Africa as elsewhere in the Catholic Church (ibid.). Concerning the priests in India and Indonesia, I have the impression that the priests are critical of bishops who are saturated with their prestige and power but do not dare to speak openly about reform. The Catholic Church as a cultural and religious minority suffers the suppression of the dominant nationalist movements and therefore suppresses wishes for reform and tries to protect the family with unity and solidarity.

3. Speech-acts and social choices of realizing dignity

The text of the later Decree on the adaptation and renewal of religious life *Perfectae Caritatis* was not discussed in the second session of the Council. During the Spring of 1964, the commission on religious life produced a text of four pages that was sent to the fathers and received heavy critique from them. Cardinal Döpfner from Munich was especially angry and disappointed. In the discussion of the third session he openly doubted that the religious orders were capable of contributing to the reform of the Church at all (Vilanova 1998, 421). The discussion on the scheme from November 10 to 12, 1964 repeated many points from the discussion of the scheme on the church (Tanner 1999, 394). Cardinal Suenens opposed the scheme because the nuns were treated as inferior to the monks and priests and Christ was not put at the center of the vows of poverty, chastity and obedience but empty pious formula of calls for renewal (ibid.: 396). In February 1965, the French Dominican archbishop Paul-Pierre Philippe, since 1959 secretary of the Congregation for Religious and later Cardinal, directed the work on the text of the scheme and a final text was successfully established (Burigana and Turbanti 1999, 619). Pope Paul VI proclaimed the Decree on the adaptation and renewal of religious life *Perfectae Caritatis* on October 28, 1965.

The Archbishop of Liverpool, George Andrew Beck (1904–1978), initiated the first consultation of women general superiors of female religious orders on the decree on the religious in February 1965 (Schmiedl 2005, 509). It is really incredible: The women superior of all religious communities claimed a more active part of the religious in the world and an adequate adaption of religious life to the necessities of the changing world (ibid.). The French and English speaking women religious asked for fundamental reforms of religious life; the Italian religious women were reserved on reform and warned of modernizing too much (ibid.). It is incredible: The women religious outnumber the male religious by 3:1, the Second Vatican Council is working on a text on religious life and for three years the male religious and bishops do not even consult let alone cooperate with women religious on the text that concerns them profoundly. *Perfectae Caritatis* 1 integrates the decree into the Christ centered theology of religious life and the people of Go'd of *Lumen Gentium* 43–47 and then assesses the profession of the three evangelical counsels as the foundation of religious life. *Perfectae Caritatis* 2–4 claim the renewal of religious life by returning “to the sources of all Christian life and to the original spirit of the institutions”. *Perfectae Caritatis* 5–11 speak of the realization of the evangelical counsels by the religious institutions according to their apostolic charisma as religious brothers, sisters, monks, nuns living in religious

3. Speech-acts and social choices of realizing dignity

institutes, or religious life undertaken by lay people or secular institutes. *Perfectae Caritatis* 12–15 speaks again of the evangelical counsels and of community life. *Perfectae Caritatis* 16–24 speaks of norms concerning housing, clothing, foundation, life style and cooperation of major superiors. *Perfectae Caritatis* 25 assures the religious institutes the appreciation of the Council and hopes for a great future of religious life (ibid.: 511).

Religious priests are globally in decline. In 2015, there were 134,000 religious priests. Only in Africa and Asia, is the number of religious priests increasing. The group of professed men religious other than priests constitutes a group that is in global decline: from 54,665 individuals in 2010 to 54,229 in 2015. Only in Africa and Asia, is there an increase. At the global level, women religious have decreased in number from 721,935 in 2010 to 659,445 in 2016. Only in Africa and in South East Asia is there an increase. North America, Europe and Oceania have experienced a sharp decline.^{xxx}

The name of the decree *Perfectae Caritatis*, translates as “perfect love” and expresses the two fundamental questions of religious life: What is Christian love and who is actually realizing love in the Church? The decree did not answer these questions in a way that would lead young people to embrace religious life as their personal realization of life as Christians. Thirty percent of the world’s Catholics live in South America and the number of religious there is in constant and accelerating decline.

Perfectae Caritatis 1 rightly says that “from the very beginning of the Church, men and women have set about following Christ ... through the practice of the evangelical counsels” of chastity, poverty and obedience. The Council appreciates the “wonderful variety of religious communities” whose members “bind themselves to the Lord in a special way”. It is clear that this special way of “imitating” Christ in the past was the way of the evangelical counsels. It is also clear for the Council that chastity, poverty and obedience not only constitute the present way of “following” Christ but that also for the future they constitute the perfect way of life for all Christians and religious. *Perfectae Caritatis* 10 speaks of “the religious life, undertaken by lay people” and thereby remind us of the lay origin of religious life in the history of the Church (Schmiedl 2005, 523). Laywomen and men constituted the majority of early Christian monasticism in Egypt, Palestine and Asia Minor as of the Benedictine family. Monastic clergy grew from the eighth and ninth century CE onwards but the lay were indispensable for the monasteries (ibid.).

3. Speech-acts and social choices of realizing dignity

Perfectae Caritatis 1, 3 claims with *Matthew* 8, 20 and *Luke* 9, 58 that Christ observed the evangelical counsels of chastity and poverty. *Luke* 9, 58 is part of the narrative of *Luke* 9, 57–61 on the response to apostolic calling. The larger context of this narrative is *Luke* 9, 51 – 13, 21 where Jesus informs his disciples on the life of the Christian. At the center of this narrative, we find the great commandment (*Luke* 10, 25–28), the parable of the good Samaritan that exemplifies the commandment of proving oneself a loving neighbor (*Luke* 10, 29–37), the story of Mary and Martha (*Luke* 10, 38–42), and the Lord's prayer (*Luke* 11, 1–4). Jesus encourages Mary to neglect her traditional women's role and assume the role of a disciple. She "seated herself beside the Lord's feet"—the typical position of a disciple with the teacher—, and "was hearing his word". Jesus affirms that Mary has chosen rightly and her part will not be taken from her (Tannehill 1991, 137). The whole of *Luke* 9, 51 – 19, 28 constitutes the so-called report of Jesus' journey to Jerusalem "as the time drew near for him to be taken up, he resolutely turned his face towards Jerusalem" (*Luke* 9, 51) (Bovon 1996, 32). *Perfectae Caritatis* 1, 3 cites also the parallel of *Luke* 9, 58 that is *Matthew* 8, 20: "Jesus said, 'Foxes have holes and the birds of the air have nests, but the Son of man has nowhere to lay his head'". I understand that his verse indicates the poverty of Jesus and his instruction to a possible disciple that poverty is part of the life of a disciple. Indeed, all Christians are called to share their goods, so that there may be no poor among them as *Acts* 4, 34 ideally pictures the early Christian community in Jerusalem where "none of their members was ever in want". There is a clear link of poverty to the life of the community, poverty aims at giving for the needs of the community. The Christian community in Jerusalem where "The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common" (*Acts* 4, 32) serves *Perfectae Caritatis* 15 as the model for common life of the community of the religious. For centuries, religious communities and orders design their community life according the model of *Acts* 4, 32 (Schmiedl 2005, 530).

I do not understand that *Luke* 9, 58 and *Matthew* 8, 20 document Jesus' renunciation of genital, sexual relationships as *Perfectae Caritatis* 1, 3 affirms. I doubt anyways that radical chastity "witnesses to the deeper possibilities of personal communion latent in all human (sexual) relationships" (Johnstone 1987, 356). I do not agree with Johnstone who claims that the genital embodiment of genital, sexual relationships makes human loving relationships a secondary element of love (ibid.). There are loving relationships

3. Speech-acts and social choices of realizing dignity

without genital sexuality, there are sexual relationships without love and there are loving sexual relationship. We do not know about the sexual life of Jesus, but the doctrine of the Church is clear in the words of Leo the Great. "One and the same is truly Son of God and truly son of man" (Leo the Great 2016). The Council of Chalcedon that was convoked by the Emperor in 451 CE assessed that "complete humanity and undiminished divinity" are "interacting in total harmony in this man Jesus" (Nolan 1987, 713). If Jesus is truly son of man that is a complete humanity, then there is sexuality with Jesus. Concerning the profession of the evangelical counsel of chastity by the faithful, *Perfectae Caritatis* 12, 1 speaks of chastity as an "outstanding gift of grace" and refers to 1 *Corinthians* 7, 32-35. In these verses of the first letter to the *Corinthians* Paul speaks of "staying unmarried" in order that the faithful give their "undivided attention to the Lord".

With reference to *Philippians*, *Perfectae Caritatis* 1, 3 claims that "through obedience even to the death of the Cross (*Philippians* 2, 8)" Christ realized the evangelical counsel of obedience. From this interpretation of the Cross follows that the title of the decree on religious life *Perfectae Caritatis* that is "perfect love", should be changed to "perfect obedience". Obedience to the death does not enrich life and does not empower the religious or any faithful to contribute to a full life of dignity, freedom and rights. Living cells interact in a living body for sustaining life. Therefore religious communities need living women, men and queer as a possibility condition for the claim that consecrated life of the profession of the evangelical counsels enriches the life of the Church that is according to *Colossians* 1, 24 the Body of Christ (*Perfectae Caritatis* 1, 3). Discipline that kills the individuality of the individual woman, man or queer kills the community.

A compromise in understanding Christ's "redeeming and sanctifying" offering of himself would say that Christ was obedient to love. The law of the Spirit is love and the spirit of the law is obedience. The Christians' sanctified and redeemed life of the faith in Jesus Christ, and his death and resurrection is a gift of Go'd as the Gospel of John rightly claims: "For as the Father has life in himself, so he has granted the Son also to have life in himself" (*John* 5, 26). The Father gave to the Son to have life in himself. The agency is always of Go'd, that is the faith of Jews, Christians and Muslims.

Jesus speaks in *John* 20, 17 of "my Father" and "your Father" that is the Father of Jesus had now become the Father of his disciples and he calls his disciples "my

3. Speech-acts and social choices of realizing dignity

brothers” (ibid.). The announcements of Jesus in *John* 16, 27, in *John* 14, 21 and 23 have come true, the love of Go’d for Jesus turns also to the disciples (Bultmann 1964, 533.).

With these citations from *John*, Bultmann demonstrates that the faith of Easter joins the going to the Father with the cross, or joins the cross with the going to the Father (ibid.). Cross and resurrection are the bedrock of the Christian faith. The terms “cross” and “resurrection” for the Christian are believed as one term “cross and resurrection” or “crucifixion and resurrection”, or the terms “cross” and “resurrection” may be used by the Christians exclusively in the form the adjunction that is logically connected by the logical operator “and”.

Perfectae Caritatis 6, 1 is conscious of the faith conviction that Go’d has first loved us and rightly refers to 1 *John* 4, 10. I am citing 1 *John* 4, 9–11:

“This is the revelation of Go’d’s love for us, that Go’d sent his only Son into the world that we might have life through him. Love consists in this: it is not we who loved Go’d, but Go’d loved us and sent his Son to expiate our sins. My dear friends, if Go’d loved us so much, we too should love one another.” *Perfectae Caritatis* 1, 3 describes the following of Christ by the faithful, that is following as the faith-response to the call by Go’d, with reference to Saint Paul and *Romans* 5, 5 as living and realizing the love of Go’d that “has been poured into our hearts by the Holy Spirit which has been given to us”. First there is the call by Go’d, then there is faith, then there is the gift of the Holy Spirit and then there are the fruits of the Holy Spirit that are “love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control; no law can touch such things as these” (*Galatians* 5, 22-23). The law of the Spirit realizes love; the spirit of the law does not touch the law of the Spirit. *Perfectae Caritatis* describes “the wonderful variety of religious communities” in the Church as a “great variety of gifts” and refers in this context to the New Testament thirty-seven times. The decree describes the realization of the fullness of the Christian vocation following the call of Jesus Christ and the hope for the eschatological fulfillment through Go’d with the help of Saint Paul’s theology of the Spirit and the theology of love of the Johannine letters (Schmiedl 2005, 513).

3. Speech-acts and social choices of realizing dignity

Love is the perfection of Christian faith. *Perfectae Caritatis* repeatedly speaks of the love of Go'd and the love of neighbor but never cites the threefold supreme commandment of Jesus:

“This is the first: Listen, Israel, the Lord our God is the one, only Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. The second is this: You must love your neighbor as yourself. There is no commandment greater than these” (*Mark* 12, 28-31). The aim of self-love is the assessment of one’s physical-psychic-social-spiritual integrity. The assessment of one’s integrity is the validity condition of relating to Go’d and of relating to others. The assessment of one’s integrity is part of one’s dignity and the social realization of one’s dignity is the validity condition of every communication. Communications with superiors are speech-acts of social realization of the equal dignity, freedom and rights of the speaker and the listener and the listener and the speaker. This includes the social choice of the superior to listen to her and his sisters and brothers and to discuss their claims. Obedience has to be understood as a social realization of the equal dignity, freedom and rights of all women, men and queer. In the case of obedience, this social realization of dignity constitutes a social choice of the individual man, woman or queer to renounce the realization of a good for somebody else. To renounce a good for somebody else is also called to make a sacrifice. Obedience as a term of religious life is described as the social choice to renounce the realization of a good for the sake of somebody else. *Perfectae Caritatis* 14 claims that “In professing obedience, religious offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God’s salvific will”. The sacrifice or the free renouncement of one’s good clearly concerns Go’d and “Go’d’s salvific will”. Religious obedience is obedience to the “salvific will of Go’d” and not to the will of the superior. It is the task of the superior and her or his sister or brother to explore together and find together the presumed “salvific will of Go’d” in a concrete situation. *Perfectae Caritatis* 14, 3 affirms that superiors “should exercise their authority out of a spirit of service to the brethren ... respecting their human dignity. ... They should be particularly careful to respect their subjects’ liberty in the matters of sacramental confession and the direction of conscience” that obedience is understood as active cooperation “in undertaking new tasks” and that “superiors should gladly listen to their subjects and foster harmony among them for the good of the community and the Church ...”. The

3. Speech-acts and social choices of realizing dignity

social realization of this kind of obedience needs superiors and sisters and brothers who are empowered with the interactional agency of realizing their dignity.

Perfectae Caritatis 20 claims, "Religious communities should continue to maintain and fulfill the ministries proper to them". The decades after the Second Vatican Council were characterized by the restriction of this autonomy of the religious communities (Schmiedl 2005, 533). The cooperation of international conferences and councils of major superiors of religious communities with the Roman Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and with the episcopal conferences is still characterized by conflicts of interests (ibid.: 534). In the 1970s and 1980s there developed another conflict of interests between the Pope and the religious institutes that led to a crackdown on the self-government of the religious orders and institutes by Pope John Paul II. *Perfectae Caritatis* 2 claims "The adaptation and renewal of the religious life includes both the constant return to the sources of all Christian life and to the original spirit of the institutes and their adaptation to the changed conditions of our time." The Franciscans, the Dominican Order and the Jesuits originally have forms of governments that are characterized by the active participation of all members in the decision processes of a religious community. This concerns not only the election of the superiors, consultations and discussions before big decisions but this concerned the whole organization and development of community life. The realization of *Perfectae Caritatis* 2 made the Franciscan, Dominicans and Jesuits rediscover this original spirit of communitarian participation in the decision-making processes of the community. From December 1974, the 32nd general congregation of the Jesuits for example, assembled 236 elected members (two thirds) and appointed delegates (one third consisting of the provincial superiors) in Rome for three months to discuss and decide on the reform of the institute by free votes on the issues. Pope Paul VI did not like this democratic spirit and the claim that without justice there is no faith, but reluctantly approved the documents of the Jesuits' congregation. In 1981, Pope John Paul II stopped the Jesuits' realization of their preferential option for the poor in South America and claimed submission to the two papal delegates he had instituted to govern the Society of Jesus as the Jesuits are called.

3.3.6 *Optatum totius and Gravisssimum educationis*

Some cardinals and bishops had large personal experience in the formation of priests as educators, instructors and confessors (Grootaers 1996a, 525). The texts on the

3. Speech-acts and social choices of realizing dignity

education of the priests and on Christian education in general were discussed at a very late stage of the Second Vatican Council (ibid.: 526). The majority of the bishops welcomed the text on priestly training without much controversy in the third session. There were many discussions on the scheme of Christian education in the session of 1964 (Velati 2001, 212). The question if the Catholic Church accepted cultural pluralism or not was still present in the aula in 1965. The moderators did not want another discussion on the text and the scheme on education passed the preliminary vote on October 13, 1965 without difficulties (ibid.: 221).

Optatam Totius

Optatam Totius 16 claims: “The students are to be formed with particular care in the study of the Bible, which ought to be, as it were, the soul of all theology” (Paul VI 1965d). My interpretation of the Decree follows this first principle of Catholic theological work. The Bible first. From this principle, I take the mission and courage to develop the education of women, men and queer, married or not married, for priestly offices. I want to contribute to adapting priestly training “to the particular circumstances of the times and localities, so that the priestly training will always be in tune with the pastoral needs of those regions in which the ministry is to be exercised” (*Optatam Totius* 1).

When discussing *Perfectae Caritatis* 1, 3, I turned to *Luke* 9, 51 – 13, 21, where Jesus informs his disciples on the life of the Christian. The narrative of *Luke* 9, 57–61 is on the response to apostolic calling. There is no need to exclude women from the vocation of the apostolate. On the contrary, in many regions of the world there are extreme “pastoral needs” because there is a lack of ordained ministers. Despite this discrimination of the glaring pastoral needs within the Catholic Church, the competent authorities concerning ordination and jurisdiction continue to ignore the teachings and deeds of Jesus Christ. *Apostolicam Actuositatem* 2 clearly claims that all members of the Church are called to actively participate in the work for the salvation of the world:

“The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption, and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, which the Church carries on in various ways through all her members. For the Christian vocation by its very nature is also a vocation to the apostolate” (Paul VI 1965b).

3. Speech-acts and social choices of realizing dignity

The sacrament of the Christian vocation is baptism, and baptism is for all. Therefore, the vocation is for all. If the apostolate is part of that vocation, how is it possible to discriminate the women, queer and married men by excluding them from their priestly vocation? There is no doubt, the priestly training is a possibility condition for the realization of the validity condition that a woman, man or queer be ordained with the ministry and the office of administering the sacraments and presiding the Eucharist. During the discussion in the commission on the Decree on the Apostolate of the Laity *Apostolican Actuositatem* in October 1964, the lay Patrick Keegan, president of the Catholic world association of the workers was given the word. He insisted on the important task of working for consciousness for the Christian responsibility of the laity, of educating the laity to realize this apostolic responsibility in their communities (Grootaers 1996b, 288). It is clear, the theological education of the lay women, men and queer is a possibility condition for the realization of their apostolic responsibilities. Some of these lay men, women and queer will then be qualified for priestly ordination. I am not speaking of a laicism. I am speaking of ordaining women, men and queer, married or not married, for Church offices by the Church authorities regardless of their sex or gender. These women, men and queer will be pastors, they will be “closer collaborators of the bishop”, who as “priests are charged with a pastoral office” of a parish as *Christus Dominus* 29 claims. And with *Christus Dominus* 30, we may affirm for these women, men and queer pastors: “Pastors, however, are cooperators of the bishop in a very special way, for as pastors in their own name they are entrusted with the care of souls in a certain part of the diocese under the bishop's authority.” “Under the bishop's authority” the pastors should realize also the triple munera that is the offices of teaching, sanctifying and governing. The “souls”, “the faithful and the parish communities” will chose their pastors and together they will take part in the election of a bishop, a female, male or queer bishop in the unity with other bishops and the bishop of Rome. The “souls”, “the faithful” who are never getting attention by *Christus Dominus* as independent subjects or as individual Christian communities of women, men and queer, now are really participating and realizing their vocation as Christians. These ordained women, men and queer should visit homes and schools to the extent that their pastoral work demands. They should pay especial attention to adolescents and youth. They should devote themselves with a paternal love to the poor and the sick. They should have a particular concern for workingmen, workingwomen and working

3. Speech-acts and social choices of realizing dignity

queer. Finally, they should encourage the faithful to assist in the works of the apostolate” (Bausenhardt 2005a, 282).

Optatam Totius 2 speaks of the “urgent fostering of priestly vocations”. Yes, the pastoral needs for ordained women, men and queer, married or not married, is an urgent need. But there is no need to deplore that there are no priestly vocations, because Go’d gives many priestly vocations to young women, men and queer. The authorities of the Catholic Church do not foster these vocations, on the contrary, they ignore them. The Second Vatican Council claims “the urgent fostering of priestly vocations” and at the same time refuses to foster the vocations and care for the vocations that Go’d is giving the people of Go’d.

Optatam Totius 2,1 recognizes:

“The duty of fostering vocations pertains to the whole Christian community, which should exercise it above all by a fully Christian life. The principal contributors to this are the families which, animated by the spirit of faith and love and by the sense of duty, become a kind of initial seminary, and the parishes in whose rich life the young people take part.” The tragic misunderstanding concerns the refusal to realize that the above addressed “young people” include not only “boys and young men” but all young, that is girls, boys, women, men and queer. Jesus Christ did not discriminate married men, women and queer from the discipleship; he did not speak of an ordination to priesthood and prescribe the conditions of admission for ordination, the first Christian communities had presbyters and bishops and later ordained priests to help the bishops and set up rules for admission to ordination. Patriarchal submission of women to men in the later centuries progressively excluded women from holding Church offices, not the Gospel of Jesus Christ. Jesus Christ did not say that women, men and queer could not be ordained priests, presbyters or bishops. The Second Vatican Council claims against the all including mission of Jesus Christ a discrimination of women and queer and married men. Ottmar Fuchs comments as a typical first generation commentator of the Second Vatican Council that *Optatam Totius* 2, 1 recognizes Go’d’s grace and fundamental initiative evoking a vocation (Fuchs 2005b, 395). In reality, there is no word of Go’d’s grace in *Optatam Totius* 2, 1, there is no recognition that Jesus Christ gives the Spirit and the charisms and that this gift is the possibility condition of a Church authority to speak of vocations at all. Fuchs claims a responsibility of the Church to recognize these personal vocations, but he fails to mention that the Council does not

3. Speech-acts and social choices of realizing dignity

recognize the personal vocations of Go'd but recognizes only vocations of men (ibid.: 396). Of Go'd's grace we hear in *Optatam Totius* 2, 3.

Optatam Totius 2,2 calls on the bishops to "assist those whom they have judged to be called to the Lord's work" but it is clear that they judge only men to be called by the Lord. At this point Fuchs recognizes the fundamental problem of the whole Decree on Priestly education, namely the conflict of the freedom and liberty of Go'd's grace and the incapacity of the Church to foster these vocations (Fuchs 2005, 397). *Optatam Totius* 2, 3 makes clear: The bishops discriminate the vocation of divinely chosen married men, women and queer "to participate in the hierarchical priesthood of Christ", refuse them "His grace" and impede the "effective union of the whole people of Go'd" by ignoring its vocations:

"The effective union of the whole people of God in fostering vocations is the proper response to the action of Divine Providence which confers the fitting gifts on those men divinely chosen to participate in the hierarchical priesthood of Christ and helps them by His grace" (*Optatam Totius* 2, 3). At this point of the Decree, Fuchs would have the chance to point at the contradiction of the choosing grace of Go'd and the discriminating action of the Church that does not constitute "the proper response to the action of Divine Providence" because Divine Providence does not exclude married men, women and queer from the hierarchical priesthood of Christ. Fuchs comments on the "proper response of the Church", forgets to think about the fact that for this response it was only natural to exclusively include young men, and he returns to his steady state of unreflective and discriminating male clerical existence for the rest of his commentary (ibid.: 398).

Optatam Totius 3 is right: "In minor seminaries erected to develop the seeds of vocations, the students should be prepared by special religious formation, particularly through appropriate spiritual direction, to follow Christ the Redeemer with generosity of spirit and purity of heart."

In 2016, there are about 100,000 minor seminarians in the minor seminaries of the Catholic Church around the world. One quarter of them are religious minor seminarians, three quarters are diocesan minor seminarians, and the numbers are decreasing^{xxxi}. Why does the Catholic Church exclude young women from these minor seminaries? Go'd gives "the seeds of vocations" to girls and boys. Consequently, this

3. Speech-acts and social choices of realizing dignity

education has to be realized by motherly and fatherly superiors and not only “under the fatherly direction of the superiors” as *Optatam Totius* 3 claims. Cardinal Döpfner apparently preferred the family over minor seminaries. The seminaries have subsidiary function in cases where there are no families to take care of the education of the young (ibid.: 401). Social and cultural contacts and contacts with one's own family should be possible, says the Decree. According to the theologian and expert Father Neuner, this opening of the closed system of the minor seminary serves the possibility condition for developing responsible relations to the other sex (ibid.). For an integrated education and formation of the youth in the sense of Neuner, co-education of girls and boys presents indeed the challenging task of the subsidiary function of minor seminaries that are open for all sexes and genders.

Optatam Totius 4 to 7 deals with the setup of major seminaries. In 2016, the number of major seminarians, diocesan and religious globally reached a total of 116,160. Two thirds are diocesan and one third are religious seminarians.^{xxxii} There are about 3000 dioceses in the Catholic Church and 7000 major seminaries.

Optatam Totius 4 holds the seminaries “necessary for priestly formation”. Following the discriminating male logic of female and queer exclusion from the priestly ordination, the priestly formation in the seminaries is to be ordered towards the pastoral end of service “after the model of our Lord Jesus Christ, teacher, priest and shepherd”. Wouldn't it be wonderful, if women, men and queer together were educating and forming themselves after the model of our Lord Jesus Christ?

Optatam Totius 5, 1 continues discriminating. The training of the male students needs administrators and teachers that “are to be selected from the best men”. How will men be able to train men for the pastoral needs of women? Why are the best women teachers and administrators not invited to train the seminarians? Jesus invited male and female disciples; Paul invited female administrators and collaborators to lead Christian communities. The bishops are not capable of following their example. They do not allow training women, men and queer for the pastoral needs and ends of serving the faithful.

Optatam Totius 5, 2 wants the administrators, teachers and seminarians to “form a very closely knit community”, something like a family that corresponds to Jesus' prayer in *John* 17, 11: “Holy Father, keep those you have given me true to your name, so that

3. Speech-acts and social choices of realizing dignity

they may be one like us". Jesus speaks in *John* 17, 11 of his disciples, women, men and queer and he does not speak exclusively to the men given to him by God. Making use of the Gospel in order to legitimate the discrimination of married men and women and queer does not correspond to the threefold commandment of love of the Gospel (*Matthew* 22, 37-40; *Mark* 12, 29-31; *Luke* 10, 25-28).

Optatam Totius 6, 1 claims a proper examination of the "spiritual, moral and intellectual qualifications" and pastoral abilities of the candidates "to bear the priestly burdens and exercise the pastoral offices". We know from the sad experience of clerical sexual abuse of children, youths, and women that the seminaries are not complying with this examination and the corresponding selection in formation. This deficiency concerns local, regional and national seminaries despite their approval by the Apostolic See and the mentioning of the possibility of forming peer groups in the large seminaries (*Optatam Totius* 7).

Optatam Totius eight to twelve speak about the care for the fundamental integration of the spiritual, intellectual, moral and pastoral formation of the "students". Since the proposed formation really concerns all women, men and queer who would want to follow their priestly vocation, I understand the term "students" of the Decree as inclusive of all women, men and queer. This understanding does not correspond with the understanding of the Catholic Church of the moment. Nevertheless, I stick to my conviction and mission for preparing the future "students" for the ordained ministries in the Church. When the moment of training women, men and queer for the priestly ministries comes, there has to be some suggestion on how to train them. The spiritual, doctrinal and pastoral training should help teach the students "to live in an intimate and unceasing union with the Mother/Father through Her/His Son Jesus Christ in the Holy Spirit". That sounds perfect. Yes, all, women, men and queer with a priestly vocation should join for this formation and "should be taught to seek Christ in the faithful meditation on God's word, in the active participation in the sacred mysteries of the Church, especially in the Eucharist and in the divine office, in the bishop who sends them and in the people to whom they are sent, especially the poor, the children, the sick, the sinners and the unbelievers. They should love and venerate with a filial trust the most blessed Virgin Mary, who was given as mother to the disciple by Christ Jesus as He was dying on the cross" (*Optatam Totius* 8, 1). We have to adapt the divine office according to the needs of our times. Reading and meditating important texts of

3. Speech-acts and social choices of realizing dignity

Christians who empower taking part in the apostolic work is ok, but the rhythms of modern life do not correspond to the liturgy of the hours any more. I am dreaming of the day when women, men and queer preparing for the priestly ordination “learn to live according to the Gospel ideal, to be strengthened in faith, hope and charity, so that, in the exercise of these practices, they may acquire the spirit of prayer, learn to defend and strengthen their vocation, obtain an increase of other virtues and grow in the zeal to gain all men”, women and queer “for Christ” (*Optatam Totius* 8, 2).

The Ukrainian Greek Catholic Church runs a big seminary in Kiev where the male seminarians live with their wives and children together with celibate male seminarians and prepare for the priesthood. I am not speaking of the impossible when speaking about men and women living together in seminaries, residences, or houses of formation for the priestly ordination.

Optatam Totius 9, 1 ruins the generous gift of the priestly vocation to women, men and queer by Go'd and cripples Go'd's initiative by stubbornly insisting on an exclusively male hierarchy of obedience for the Catholic Church. *Optatam Totius* 9, 1 starts evoking “the mystery of the Church” and explicitly refers to *Lumen Gentium* 28. *Lumen Gentium* 28 calls the priests “fathers in Christ” and thereby discriminates all the “mothers in Christ”. A beautiful text on the priestly vocation gets rotten by sexist exclusion of women from Go'd's call to the priestly vocation. The Second Vatican Council thereby takes “the life of the whole Church” hostage and submits it to male oppression. The Council does not hesitate to hijack Saint Augustine for this sexist discrimination of women and married men. Saint Augustine claims that one loves the Church of Christ to the extent that one possesses the Holy Spirit and the Holy Spirit is given to every baptized and not only to male celibates. Ottmar Fuchs silently passes over this discrimination of married men, women and queer concerning the priestly vocation (Fuchs 2005b, 413) its joy and rich experiences (ibid.: 415).

Optatam Totius 10,1 claims possible “the continual exercise of perfect charity” only for celibate men and not as the vocation of all Christians, celibate or married. All are called to respond to “the precious gift of God” that is a priestly vocation. *Optatam Totius* 10, 1 does not remember the affirmation of *Perfectae Caritatis* 16, 1 that celibacy does not belong to the essential conditions for the priesthood (Fuchs 2005b, 416). If Christian matrimony is a sign of the love between Christ and the Church, is this love not perfect? Speaking of “the surpassing excellence of virginity” in *Optatam Totius* 10, 2 does not

3. Speech-acts and social choices of realizing dignity

make any sense and discriminates the married priests of other rites (ibid.: 418). Nobody is able to surpass the love of Christ and the Church. The Decree discriminates at this point the equality of the sacramentality of marriage and of virginity (ibid.). The “mastery of soul and body” is not obtained by “renunciation of marriage”, the renunciation of a sexual life does not lead to a “fuller maturity” and does not earn a “perfect blessing” because the blessings of Go’d are graciously free gifts of mercy and not effects of human deeds. As there is the eschatological character of virginity there is also the eschatological character of marriage, the eschatological character of the office of the priestly ordination and all arguments that praise virginity also praise marriage comments the wise theologian Neuner (ibid.: 419).

All women, men and queer alike who prepare for the priestly ordination should realize the virtues of Christian education that *Optatam Totius* 11, 1 evokes: “Such virtues are sincerity of mind, a constant concern for justice, fidelity to one’s promises, refinement in manners, modesty in speech coupled with charity.” The Decree invokes psychology and pedagogy but does not really implement these sciences as necessary instruments of formation. The bishops are not held accountable for the priestly formation as an effective “initiation into the future life which the priest shall lead” (*Optatam Totius* 11, 3). The bishops do not give criteria for assessing “the fitness of candidates for the priesthood”, and they do not establish criteria for “a suitable introduction to pastoral work” (*Optatam Totius* 12).

Optatam Totius 13 to 18 treat “the revision of ecclesiastical studies”. The Decree does not describe the term “ecclesiastical studies” itself. Nevertheless, it is a correct description saying that ecclesiastical studies aim at qualifying women, men and queer for a special service in the Catholic Church. This special service concerns teaching the Catholic faith in schools, colleges and universities or participating in the pastoral work and administration of the dioceses at the local levels of the parishes, or at the center of the diocesan government. Ecclesiastical studies at theological faculties of Catholic Universities or at State Universities authorized by Rome qualify women, men and queer for jobs in the Catholic Church. *Optatam Totius* 13 to 18 directs the necessity and way of the revision of the ecclesiastical studies exclusively at the formation of male students for the priesthood. It is true that the vast majority of these male candidates for priestly ordination are educated in major seminaries. Catholic minor and major seminaries traditionally are exclusively for male candidates for the priesthood. Lately

3. Speech-acts and social choices of realizing dignity

some seminaries started cooperation with lay institutions for lay formation. In the Catholic Church, there are no academic Lay Schools of Theology for lay students exclusively. In the last forty years, at the theological departments and faculties of colleges and universities there is a growing number of women, men and queer studying theology. Not only in the Roman Catholic Church but also in Churches of the Reformation or the Methodist Church students do not plan to be members of the clergy. In the US, universities are building interreligious theological consortiums. Member schools, which represent traditions from Jewish to Catholic, from Greek Orthodox to Roman Catholic, share teaching, libraries and other resources (Oppenheimer 2016). In Switzerland, Germany and Austria the lay students of theology not only largely outnumber the seminarians at the twenty-three theological faculties at State Universities or at the seven Catholic theological colleges. At State Universities, the candidates for the priesthood actually do not count much more than 1% of all students and almost 60% of the students are female and only 17% of the teachers are women.

Go'd is calling women, married men and queer for ordained ministry in the Catholic Church. Campbell-Reed is right: "paying attention to the dynamics of gender, race, class, sexuality and other ways that society marginalizes people, and teaching constructive responses are essential, if we want the church to be a transformation agent and not simply a status quo agent in society" (Campbell-Reed 2019). She is also right that changing understandings of gender, sexuality and leadership in the church will not "undermine or diminish the need for creating theological education in multiple formats to prepare ministers to serve the church and serve the world" (ibid.). It is also true that "the church has done a lot of harm to women and children; theological education should be part of healing and preventing sexual abuse, harassment and discrimination" (ibid.).

Since "churches are ready for women's leadership, and women are ready to lead" (ibid.) I am commenting on *Optatam Totius* aiming at the preparation of female, male and queer ministers for the Catholic Church.

Optatam Totius 13 claims that "seminarians" preparing for ministry should be equipped with a humanistic and scientific training as a "foundation for higher studies". In reality, we have to affirm that all over the world only a minority of students—seminarians, married men or women—preparing for ministry in the Catholic Church meet this qualification. The same is true of the knowledge of Latin that *Optatam Totius* 13

3. Speech-acts and social choices of realizing dignity

requires. Concerning the knowledge of Hebrew and Greek as languages of the Bible in twenty years teaching theology I met about three students who had acquired that knowledge. Further Hebrew and Greek is not known by the three professors of dogmatic theology at the Theological Faculty of Innsbruck and most of my colleagues at the departments of the faculty do not read the Bible in Hebrew or Greek either. The knowledge of Hebrew and Greek is left to the couple of teachers of Bible exegesis. I do not know about the necessity of Latin for a Catholic theologian, but being able to read the Bible is the foundation of any theology. Master students of theology would need an exam in Greek. Most of them take the exam after having passed almost all theological courses and shortly before ending their studies. In their case there is no knowledge of Greek, there is the fulfillment of Rome's requirement of some kind of exam.

Optatam Totius 14 aims at "opening the minds of the students to the mystery of Christ" and decrees an introductory course into "the mystery of salvation". Sadly, the bishops do not connect this aim with the educational and formation work of helping the students "to establish and penetrate their own entire lives with faith and be strengthened in embracing their vocation with a personal dedication and a joyful heart". The introductory course into "the mystery of salvation" serves the perception of "meaning, order and pastoral end" of their studies but not the explicit integration of personal bio-psycho-spiritual integrity and the socio-cultural appropriation of knowledge. Fuchs tries to bridge the gap between the teaching of the mystery of Christ and the development and formation of the personal vocation of the students referring to *Lumen Gentium* 1 and *Gaudium et Spes* 1 and 22, and affirming again that the call of the vocation comes from Go'd and not from the Church (Fuchs 2005b, 427). He is right, the teaching of theology, the teaching of the mystery of salvation, has to be realized as a pastoral performance, as a first experience of this salvation by the students themselves (ibid.: 428).

Optatam Totius 15 in a similar way first decrees the teaching of philosophical disciplines for acquiring "knowledge of man, the world, and of Go'd". Only at the end of the article, "the true problems of life" are mentioned, and there is attention to the preoccupation of "the minds of the students" (*Optatam Totius* 15, 3). I very much agree that "In the very manner of teaching there should be stirred up in the students a love of rigorously searching for the truth and of maintaining and demonstrating it, together

3. Speech-acts and social choices of realizing dignity

with an honest recognition of the limits of human knowledge” (ibid.). In other words, there is a pastoral aim in doing philosophy (Fuchs 2005b, 428).

Realizing this “honest recognition of the limits of human knowledge” the students will recognize that there is no knowledge about Go’d as *Optatam Totius* had claimed before in the same article 15. On the occasion of the logical incoherence of simultaneously claiming knowledge of Go’d and recognizing the limits of human knowledge, I want to remember that most of the bishops at the Second Vatican Council took their philosophical formation from courses on the thirteenth century theologian Saint Aquinas. The majority of the bishops were not familiar with the Kantian distinction of faith and knowledge and the epistemological limits of metaphysics.

Optatam Totius 16 is a long article on the theological disciplines. *Optatam Totius* 16, 1 insists on “the light of faith under the guidance of the magisterium of the Church” and only then affirms, “Catholic doctrine” draws “from divine revelation”. It is not the magisterium of the Church under the guidance of faith, it is the other way around. According to Fuchs, *Lumen Gentium* 25 tells us that the magisterium consists of the bishops and the bishop of Rome (Fuchs 2005b, 432). He omits *Lumen Gentium* 25, 4 where the Council affirms that the Roman Pontiffs defines a faith judgement also alone - that is without the bishops.

Optatam Totius 16, 2 is clearer than *Dei Verbum* 24 — there we read “should” instead of “ought to” — , and categorically affirms that “the study of the Bible ought to be the soul of all theology”. Biblical themes are to be proposed first of all, then follows dogmatic theology, “the Fathers of the Eastern and Western Church” and all “in relation to the general history of the Church”. The relation of dogma and history makes it clear that the dogma developed in history (Fuchs 2005b, 435). The guidance of Saint Thomas is suggested and the liturgical and “entire life of the Church” should enable the present experience of the mystery of Christ. Thomas is a model for theology, because he was ready to challenge the philosophy of Aristotle and argued the whole of theology in logical coherence. Thomas does not answer our contemporary theological problems, but encourages us to solve our theological problems with logical coherence according to contemporary philosophies (Fuchs 2005b, 436). The “light of the revelation” should contribute to “the solutions to human problems” applying “the eternal truths of revelation to the changeable conditions of human affairs”. The teaching of the Bible should also nourish moral theology, the teaching of Canon Law

3. Speech-acts and social choices of realizing dignity

and of Church history “should take into account the mystery of the Church” following *Lumen Gentium*. Sacred liturgy should be taught according to *Sacrosanctum Concilium* 15 and 16 and always realize the mystery of Go’d among the faithful in their celebrations (*Sacrosanctum Concilium* 7). With reference to *Unitatis redintegratio* 1, 9 and 10, the Decree claims that theological studies should also consider ecumenism and insists on the dialogue with other religions.

Optatam Totius 17 encourages the study of theology in small groups and not only in private aiming at “a true and intimate formation” and *Optatam Totius* 18 reminds the bishops to select able “young men” preparing for priesthood for university studies to obtain “a higher scientific level in the sacred sciences”. Unfortunately, the bishops are not encouraging young women in the same way.

Optatam Totius 19 and 20 promote the pastoral training during formation. For the ministry the students are trained “in catechesis and preaching, in liturgical worship and the administration of the sacraments, in works of charity, in assisting the erring and the unbelieving, and in the other pastoral functions”. This sounds very good, also that “they are to be carefully instructed in the art of directing souls”. I very much agree that the students of theology develop “the ability to listen to others and to open their hearts and minds in the spirit of charity to the various circumstances and needs of men” and let me complete to the circumstances and needs of women and queer. All these abilities and capabilities I do find realized with many of our female, male and queer lay students of theology but indeed very rarely with the male students preparing for the priestly ordination. Laywomen and men direct souls. Pastorally experienced and well-trained laywomen and laymen in post-graduate pastoral courses and institutes are initiating young laywomen and laymen “into pastoral work”.

Optatam Totius 20 claims that experienced priests and prudent bishops initiate the seminarians into pastoral work. In reality, lay expert women and men realize this job initiation and qualified priests are not around anymore. *Optatam Totius* 20 wants the seminarians to be “inspiring and fostering the apostolic activity of the laity”. This is the first time that the laity gets a mentioning in the Decree. The reference to *Apostolicum Actuositatem* 33 is placed in a footnote. The Lord “sends the laity into every town and place where He will come (cf. *Luke* 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times”. Fifty years after this

3. Speech-acts and social choices of realizing dignity

statement was written, we are allowed to assess that the apostolate of the laity adapted to the new needs of our times but the bishops and the popes do not find the courage to confirm this work of the Holy Spirit. Fifty years after the Second Vatican Council, we are giving thanks to the Lord. Today the lay are inspiring and fostering the apostolic activity of the laity and are waiting for their ordination.

Optatam Totius 21 affirms the necessity of “exercising the apostolate practically” only of seminarians. I want to extend to all, laywomen, men and queer who are preparing for the apostolate that they are “practically able to act both on their own responsibility and in harmonious conjunction with others”. Therefore we are praying to the Lord that the Catholic hierarchy opens up to the law of the Spirit who vivifies the life of the Church by permitting the priestly ordination of women and men, married or celibate, queer or straight. The young male priests in the Western world are lacking the capabilities of listening, caring and team working, they are theologically and practically not well prepared for the ministry and the bishops are not held accountable for this scandal.

Optatam Totius 22 speaks of the necessity of permanent formation. The conclusion falsely and discriminatingly tells the males who are preparing for the priestly ministry that they have “to realize the hope of the Church and the salvation of souls being committed to them”. The hope of the Church is Go'd's gift of vocations for the ministry in the Church that is the vocation of women, men and queer and not exclusively of celibate male men. All who are preparing for the priestly ministry are realizing the hope for the salvation of those who are committed to them.

Gravissimum Educationis

The Declaration on Christian education *Gravissimum Educationis* (Paul VI, 1965e) recognizes the importance of education in the first sentence of the Introduction:

“The Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age.”

Indeed, education is important in the life of young women, men and queer and stays important throughout their whole adult life. Affirming the care of considering the extreme importance of education sharply contrasts with the neglect and ignorance of education in the fifty years following the promulgation of the decree (Siebenrock 2005, 582). In the same period, pedagogy, the science of education, flourished in the

3. Speech-acts and social choices of realizing dignity

universities. Departments, curricula and PhD programs on education were institutionalized, studying developmental psychology and pedagogy, describing the processes of education, and creating models of education for supporting individual development. Searching the subject index of the 1987 *New Dictionary of Theology* for the terms education, Christian education, individual development, pedagogy, and pedagogy of religion does not lead to positive results. Systematic theology is not interested in education in the last fifty years.

In the few post conciliar Church documents on education, we read a lot about Catholic schools but little on education (ibid.).

The Council fathers had not taken interest and for lack of energy and time did not discuss Christian education in the social context of cultural pluralism (Velati 2001, 221). In 1977, the Roman *Congregation for Catholic Education (for Educational Institutions)* publishes a document on Catholic Schools. The document asks to develop a concept of Christian education, deplores the difficulty of realizing such a concept within the social context of cultural pluralism but does not realize concrete steps for a concept (ibid.: 583). In 1982, the *Congregation for Catholic Education* reacts to the fundamental change concerning the teachers and professors of Catholic educational institutions and addresses the “Catholic teacher as lay testimony for the Christian faith” (ibid.). Because of the lack of priests and religious women and men leading, managing and teaching the Catholic schools, colleges and universities, lay women and men are now in charge of these responsibilities (ibid.).

Catholic education passed from the hands of male celibate priests and religious women and men into the hands of laywomen, men and queer. This change in the leadership and structure of Catholic educational institutions is fundamental. Yet the Roman Curia of the Catholic Church, dominated by male celibate clergy, was not willed to develop a concept for Christian education in cooperation with the responsible laity within the cultural context of globalized pluralism. The 1982 document of the Congregation for Catholic Education referred to the 1965 *Decree on the Apostolate of the Laity* of the Second Vatican Council and thereby put the responsibility for Catholic education on the shoulders of lay women, men and queer without taking much interest in accompanying them, supporting them or empowering them with the necessary jurisdictional powers. The 1983 Codex of Canon Law that in the third book deals extensively with Catholic education, Catholic schools and universities insists on the

3. Speech-acts and social choices of realizing dignity

authority of the Catholic hierarchy when controlling Catholic education but does not integrate the lay teachers, children and students as partners in the process of developing and realizing Catholic education (ibid.: 584).

In 2016, the Catholic Church runs 72,826 kindergartens with 7,313,370 pupils; 96,573 primary schools with 35,125,124 pupils; 47,862 secondary schools with 19,956,347 pupils. The Church also cares for 2,509,457 high school pupils, and 3,049,548 university students^{xxxiii}. In 2016, eighty of the 195 Catholic Universities in the world are in the Americas, sixty are in Europe and in Africa, there are only seventeen Catholic universities, in India there are fourteen and in Asia twenty-two. Knowing that education is a key factor for job qualification, personal well-being and effective participation in society, Catholic universities concentrate on the rich, white North of the hemisphere and neglect the poor, colored South. The Church documents on education are not aware of this structural discrimination concerning education. The documents content themselves with general exhortations that Catholic schools are open and receive poor children with no economic possibilities for acquiring educational skills.

To this day in June 2019, there is no Roman document of the Catholic Church on Christian education and the educational institutions of the Church with reference to the sexual abuse of minors and young adults by the clergy. In Catholic educational institutions, clerics abused their authority, responsibility, traumatized children, and young adults psychologically and spiritually. It is not possible to comment on *Gravissimum Educationis* without referring to the sexual abuse of minors by Catholic clerics over the last seventy years.

In 2018, the report on the sexual abuse of minors by Catholic priests, deacons and male religious within the canonical jurisdiction of the German Bishops' Conference affirmed: sexual abuse of minors by Catholic clerics must not be perceived as solely the problem of a few problematic individuals, but has to be understood as a specific institutional problem of the Catholic Church (Dreßing et al. 2018, 16).

The 2017 *Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse* documents that of the 4,029 survivors who told the Commission during private sessions about child sexual abuse in religious institutions, 2,489 survivors that is 61.8%, told the Commission about abuse in Catholic institutions (Royal Commission into Institutional Responses to Child Sexual Abuse 2017c, 75)

3. Speech-acts and social choices of realizing dignity

It is true that “the church has done a lot of harm to women and children; theological education should be part of healing and preventing sexual abuse, harassment and discrimination” (Campbell-Reed 2019). Commenting on *Gravissimum Educationis* we have to bear in mind these words from Campbell-Reed.

The first paragraph of the Introduction of *Gravissimum Educationis* refers to the encyclical letters *Mater et Magistra* and *Pacem in Terris* of Pope John XXIII and confirms that “men are more aware of their own dignity”. At this point *Gravissimum Educationis* does not encourage women, men and queer to claim and realize their dignity, the document simply observes that there is more awareness of one’s dignity in the contemporary world. The document then affirms a very optimistic view of the world’s “remarkable” technological and scientific development and optimistically points at “the new means of communication” that is radio and television as instruments of “attaining the cultural and spiritual inheritance” of peoples. The Second Vatican Council was a few years away of the creation of the Club of Rome in 1968 and its pioneering report in 1972 on *The Limits to Growth* that was the first study to question the viability of continued growth in the human ecological footprint.^{xxxiv} Sustainable development and the limits of growth were not yet horizons of concern for the Second Vatican Council.

The second paragraph of the Introduction of *Gravissimum Educationis* refers to the proclamation of “the rights of men to an education” and “the primary rights of children and parents in public documents”. A footnote identifies the primary document as the “Declaration on the Rights of Man of December 10, 1948”. The correct name of the document is *Universal Declaration of Human Rights* (UDHR) and the difficulty of the official English Vatican edition of *Gravissimum Educationis* (Paul VI, 1965e) to get the name of the document right indicates the Vatican’s official refusal to ratify the UDHR. The Vatican apparently recognizes some selected rights of the UDHR but not all. Article 26 of the UDHR proclaims:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

3. Speech-acts and social choices of realizing dignity

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children (United Nations 1948).

Gravissimum Educationis recognizes that “vast numbers of children and young people are still deprived of even rudimentary training” and claims that “suitable education” develops “truth and love” together. The third paragraph of the Introduction describes the Council’s understanding of this “truth” and “love” with reference to *Mater et Magistra*, *Lumen Gentium* and *Gaudium et Spes*. The reference to *Gaudium et Spes* is a general one. This is logical because Paul VI promulgated the *Pastoral Constitution on the Church in the modern world* after *Gravissimum Educationis* on December 7, 1965. *Gravissimum Educationis* refers to *Lumen Gentium* 17 that is the last number of chapter two on the people of God. “Truth” has to be understood as “the mystery of salvation” and the mandate of the Catholic Church to proclaim this mystery of salvation to all women, men and queer of the world (*Gravissimum Educationis*, Introduction 3). *Lumen Gentium* 17 legitimizes this mandate of Jesus Christ with reference to *Matthew* 28, 18–20: “Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world.” *Lumen Gentium* 17 makes also clear that “the obligation of spreading the faith is imposed on every disciple of Christ”. The Catholic Church participates “in the progress and development of education” because she has to proclaim the mystery of salvation to all people and she has to care for the integrity of the whole life of women, men and queer that is connected with their “heavenly vocation” (*Gravissimum Educationis*, Introduction 3). Pope John XXIII was convinced of the Church’s call of caring for all women, men and queer. I would like to call this empathic care for all women, men and queer of good will, an important aspect of how Pope John understood “love”. In *Mater et Magistra* 3 he writes:

“Hence, though the Church’s first care must be for souls, how she can sanctify them and make them share in the gifts of heaven, she concerns herself too with the

3. Speech-acts and social choices of realizing dignity

exigencies of man's daily life, with his livelihood and education, and his general, temporal welfare and prosperity" (John XXIII, 1961).

Gravissimum Educationis connects the Church's concern for education and the general, temporal welfare and prosperity of women, men and queer with their "heavenly vocation". The declaration is right, if we speak of Christian education. Christian education has to do with Christian faith. Understandably, the Catholic Church aims at realizing in all Catholic schools and for all students what she affirmed in *Optatam Totius* 14 for the seminarians, namely "opening the minds of the students to the mystery of Christ". The educational and formation work at Catholic schools aims at helping the students "to establish and penetrate their own entire lives with faith and be strengthened in embracing their vocation with a personal dedication and a joyful heart" (*Optatam Totius* 14). With reference to *Lumen Gentium* 1 and *Gaudium et Spes* 1 and 22, we may affirm for every Christian school girl and boy that the call of the vocation comes from God and that the Church respects this "heavenly" origin (Fuchs 2005b, 427). All Christian teaching, not only the teaching of the theology, participates in the teaching of the mystery of salvation, and has to be realized as a pastoral performance, as a first experience of salvation by the students themselves (ibid.: 428). Recognizing the "heavenly origin" of the Christian vocation leads to the necessary comment, that Jesus Christ gives this mandate to the Church as a whole that is to every faithful as *Lumen Gentium* 17 with *Matthew* 28, 18–20 assesses. *Lumen Gentium* 10 and 18 claim that for the accomplishment of the mission of the Church, the Church is endowed with the one indivisible sacred power of Christ (ibid.). Preaching the word, teaching and leading the way of Christ and sacramentally sanctifying life is the mandate of all faithful. *Lumen Gentium* 17 and the 1983 Code of Canon law will again insist on the hierarchical powers ordering these functions of the faithful "according to their state".

The Introduction of *Gravissimum Educationis* ends assessing the limits of the declaration. Only "certain fundamental principles of Christian education especially in schools" will be declared, "a special post-conciliar commission" will have to develop these principles in great length. This special post-conciliar commission never came into being (Siebenrock 2005, 556).

Gravissimum Educationis 1 again writes on the "inalienable right to education". The authors of the declaration are right, considering the right to education, as article 26, 1 of the UDHR simply proclaims, a Human Right. The Preamble of the UDHR affirms

3. Speech-acts and social choices of realizing dignity

that the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (United Nations 1948). Human Rights are inalienable rights according to the UN and according to *Gravissimum Educationis* and according to both the right to education is a Human Right.

Gravissimum Educationis 1, 1 relates the Human Right to education with human dignity. Many commentators falsely comment that the declaration uses the concept of “human dignity” just as the UDHR uses the concept of “human dignity” (Siebenrock 2005, 566). Article 1 of UDHR proclaims that “All human beings are born free and equal in dignity and rights” (ibid.). All women, men and queer enjoy equal dignity, freedom and rights. The first Human Right, as we read in Article 1 of the UDHR, is the right to the legitimate claim of an individual that “all human beings are born free and equal in dignity and rights”.

This proposition of Article 1 of the UDHR operates with the logical operator “and”. The logical operator “and” connects the four terms “equal”, “dignity”, “freedom” and “rights”. “And” is the truth-functional operator of logical conjunction and only if all operands, that is “equal”, “dignity”, “freedom” and “rights” are true, the whole set of operands is true. Only if all variables that is “equality”, “dignity”, “freedom” and “rights” are realized within this logical conjunction, are we allowed to speak of logical truth; and are we allowed to speak of true Human Rights (Leher 2018, 57).

Gravissimum Educationis 1, 1 selectively describes the concept of dignity by protesting some forms of discrimination but does not include the concepts of equal freedom and equal rights of all women, men and queer. On the contrary, the decree does not think of the possibility of the single woman, man and queer claiming her or his inalienable dignity, freedom and rights. The bishops take care when defining “true unity and peace on earth”, “true education”, “the ultimate end and good of society”, and the “obligations” of the citizens. The bishops define the kind of “proper” education that corresponds to the “ultimate goal” of the people. The bishops do not recognize the freedom and liberty of the individual woman, man and queer to claim their dignity and define their rights. The bishops, *Gravissimum Educationis* and all documents of the Second Vatican Council refuse to acknowledge that the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (United Nations 1948). The concepts unity

3. Speech-acts and social choices of realizing dignity

and peace on earth of the bishops cannot be realized because the bishops do not accept the validity condition of peace and unity on earth that is the realization of the equal dignity, freedom, liberty and rights of all women, men and queer.

The *Declaration on Christian Education Gravissimum Educationis* is not ready to teach and proclaim the rule of Human Rights law. *Gravissimum Educationis* misses the opportunity to join in the most valuable and precious effort of educating the young women, men and queer of our world for the self-empowering realization of their dignity, freedom, and rights. The Catholic Church still shies from wholeheartedly embracing the equal dignity of all women, men and queer. Three hundred years ago, the philosophical enlightenment started empowering the rights of the individual. Rousseau already paid attention to the importance of the conjunction of the terms equal dignity, freedoms and rights for a functioning democracy. He claims that dignity is not possible without the participation agency in political law-making for the common good of the community and the moral agency of law-giving to one-self (Leher 2018, 96). Dignity is not possible without equal participation possibilities for defining the common good for all women, men and queer. The young women, men and queer have to take part in defining the common good and education helps to realize this agency as claims Article 26, 2 of the UDHR:

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace” (United Nations 1948).

Even in 2019, the Catholic Church is not ready ratifying the UDHR.

Gravissimum Educationis 1, 2 claims the help “of the latest advances in psychology and the art and science of teaching” to empower children and young people to develop “a mature sense of responsibility”, a “true freedom” and a “prudent sexual education”. The bishops define the terms “mature sense”, “prudent sexual education” and “true responsibility” on their own, and without help of the parents or their children. Parents and children have the “responsibility” to comply with the moral teachings of the bishops and to obey their precepts. Since the bishops claim recognition of the “latest advances

3. Speech-acts and social choices of realizing dignity

in psychology”, but do not describe at least some elements of the advances, I try to propose some important principles of education in dignity for realizing dignity.

The United Nations Children’s Fund (Unicef) affirms that “a name and nationality is every child’s right, enshrined in the Convention on the Rights of the Child and other international treaties” (Unicef 2017). The births of around 25% of children under the age of five have never been recorded worldwide. Because of this lack of formal recognition by the State, a child is unable to obtain a birth certificate, and as a result, he or she may be denied health care or education (ibid.). In the twenty-first century mankind refuses to hundreds of millions of children the most basic recognition of dignity that is the acknowledgement of their existence. The fact that in reality we do not document the birth of every boy or girl leads to the recognition that only rich countries dispose over institutions for realizing this basic dignity. Many African states lack these resources. The fact that in reality millions of new-born girls and boys are not taken any public notice of does not justify ignoring the claim to Human Rights of the single boy and girl. The right to a family, privacy and a home is a Human Right and must be granted a little boy or girl within her or his family and the rule of Human Rights law must be part of the polity of his or her community. Article 12 of the UDHR proclaims:

“No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks” (United Nations 1948).

In order to value the little girl or boy as a speaker of this world, I need to claim the right to take the speech for this young boy or girl. I am aware of the fact that a newborn boy or girl takes a lot of love and patience from his parents and sisters and brothers till he or she starts to speak sentences that can be understood. Taking care that newborns get all this attention and care to become boys and girls who will express their speech acts and take the word is a claim that the rights of the polity, the constitution and legislation of the communities have to procure and take care for. I have to consider the private, the single woman, man and queer in his and her and their privacy as part of the public forum, as part of the polity. To speak of the polity of the little boy or girl is to be seen in respect to the rights of this little boy and girl to get a good polity sustained preparation for taking the word in public and express a personal polity. We can call this preparation “education”. We are used to see education by the parents and the family as something private and not public. In reality, a community helps the parents to

3. Speech-acts and social choices of realizing dignity

educate. Education is a theme that is discussed by mothers and fathers and not only by teachers. To set up institutions to bring young girls and boys to school and to see that school-ages boys and girls got to school and get a proper education is a political process. Education, seen from the viewpoint of parents and teachers, is a public affair, because the quality of the education that mothers and fathers and brothers and sisters are able to procure to their children and younger brothers and sisters has important results on society that will be felt, enjoyed or suffered by the whole community. Respect of the private sphere of the family is a public affair. The private cannot take care of the public. The public is open to integrate the single boys and girls into society.

The kind of education that we get and have received and that we procure to our sons, daughters, pupils and students, is important for our participation skills in the process of politics. The law that ensures a fair process of politics that ensures liberty, dignity and equality of the discourse or the citizens is already there, it is the constitutional polity of Human Rights law for example. If the rule of Human Rights law does not rule my community, I have to claim this rule of Human Rights law. The individual woman, man or queer is able to act as an individual. An individual man, woman or queer can speak up and take the word. If an individual man, woman or queer is freely speaking her or his mind, then dignity is not possible and there is no education claiming dignity.

Alice Miller describes the significance of individual education for the individual, social and public life (Miller 1983, 10–90). What happens to a child in the first years of his or her life is of importance for society. Psychosis, drug addictions and criminal behavior are coded expressions of early life experiences. Miller claims that we have to take notice of the histories of the emotional, of the emotional part of biographies and have to stop splitting the intellect from the emotional. The principle of obedience was the supreme principle of civil and religious education in the nineteenth and twentieth century in Europe and North America (ibid.). Withdrawal of affection was the sanction of parents and professional educators for children who did not comply with obedience and religious education functioned the same way by teaching that Go'd sanctions sinning against the principle of obedience by withdrawing his love. Pedagogues in that time practiced this "black pedagogy" arguing with the evident bad nature of the child that has to be corrected by sacrifice and submission to discipline and duty. The Bible, especially the Fourth Commandment of the Decalogue, allegedly justified the brutal beatings and submission techniques of the educators in those times (ibid.). Miller even

3. Speech-acts and social choices of realizing dignity

attacks Sigmund Freud for not diagnosing the loss of innocence of the parents and educators who propagated violence as a means of education. It is difficult to accuse one's parents and risk the loss of their love, identifying with one's aggressor is traumatizing. Black pedagogy called for the repression of the child's feelings. The child was not allowed to take notice of suffering from violence. It was not possible to imagine protesting and accusing the violators. Only in the course of the second part of the twentieth century the experiences as a child, empowering experience as traumatizing experiences, were taken seriously (*ibid.*).

Thanks to a new pedagogy of understanding and love, the old values of obedience, force, hardness, and of numb emotionless unfeeling do not rule any more. For the generation that was brought up with this coldness of emotions and the cruel treatment of black pedagogy, it was hard to start to remember the tears and sufferings, start to cry again and mourn their pain, in order to overcome petrifying grief. The repression of the sufferings from sad experiences in childhood produced adults without empathy who continued the cycles of violence and repression. Old wounds did not heal but were covered up again at the expense of the next generation. The compulsion to repeat is the price for not remembering, the repression of one's suffering leads to the tragic necessity to repeat the humbling situation over and over again by humbling oneself or humbling others. What a tragedy, if suicide remains the only possible articulation of one's true self.

Only girls and boys who were nurtured in a caring surrounding of empathy will be able as adults to open to the sufferings of others. Miller claims for herself, for the children values, rules and laws that respect the weaker that is the child, and respect life and its fragile nature. Refusing this respect to others produces the death of the souls and the castration of their creativity. The search of peace starts with the empathic interest in the education and growing up of our children, claims Miller. Dependency on the dictators, terrorists and aggressors in their infancy of suffering and ignored thirst for respect constitute a constant threat of new hate and xenophobic destruction (*ibid.*).

Miller wants adult women, men and queer who are empowered to reign their inner life and who are ready assessing errors and failures as mistakes they face and deal with with responsibility and dignity. Binding ourselves and our children with feelings of guilt impedes the experience of liberty and dignity we want to live. Even if we fail to love, and often we do so, we can mourn our mistakes and ask forgiveness, we can liberate

3. Speech-acts and social choices of realizing dignity

the freedom and dignity of the children, students and others by receiving reconciliation. A child needs listening love, needs loving understanding, and the agency to assess one's desires and to pursue one's happiness (ibid.). It is of public concern that the individual girl and boy grows realizing her or his physical, emotional, social, economic, cultural and spiritual integrity, and develops self-esteem and self-respect and standing power to persist with the wish to choose what is good for her or him. Liberty is liberty only when related with one's dignity to claim what one wants to do, to express what one does feel and wish and wants to create.

Gravissimum Educationis 1, 3 does not claim with the UDHR the Human Right of conscience, but claims instead "a right conscience" for the moral values and "the sacred right" for "a deeper knowledge and love of Go'd" that "the sons of the Church" have to ensure. The whole Article 1 of the UDHR reads:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (United Nations 1948).

If the Catholic Church really wants to embrace Human Rights, she has to assess the Human Rights of freedom of religion without any discrimination. Article 2 of the UDHR claims:

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (United Nations 1948).

Article 18 of the UDHR includes the Human Right of any community to manifest its religion or belief in teaching, practice, worship and observance:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance" (United Nations 1948).

The Catholic Church has the Human Rights to teach its faith and beliefs concerning Go'd. *Gravissimum Educationis* 1, 3 misses the opportunity to point at the plurality of religions and religious beliefs and the chance to welcome this plurality as a deep testimony of the spiritual aspect of the life of women, men and queer on this earth.

3. Speech-acts and social choices of realizing dignity

Gravissimum Educationis 2 claims the right of all baptized to a Christian education. Interestingly there is no reference to the UDHR, although this reference seems natural. The decree is very conscious about the fact that the baptized Catholics are no clerics or seminarians but children. The bishops classify them as laity and if they describe their apostolate, they refer to the *Decree on the Apostolate of the Laity* 12:

The lay women, men and queer “should become the first to carry on the apostolate directly to other young persons” and “adults should stimulate young persons first by good example to take part in the apostolate and, if the opportunity presents itself, by offering them effective advice and willing assistance”.

The bishops indirectly admit that Christian education largely has become the task of laywomen, men and queer. The majority of the teachers in Catholic schools are laypersons. Sadly, the bishops do not contribute any suggestions how the lay sisters and brothers could go about introducing the children into their apostolate. The decree treats the children like adults: The baptized should be “gradually introduced in the knowledge of the mystery of salvation” and learn to “strive for the growth of the Mystical Body”. It is the duty of the laity to realize this Christian formation and laywomen, men and queer are called to “contribute to the good of the whole society”. There is a reference to *Lumen Gentium* 36; it is the duty of the laity “to work for the benefit of women, men and queer” but there is no word on the education of children at that point. There are many references to verses of the New Testament in *Gravissimum Educationis* 2, but there is no word on initiating the baptized children into the reading, meditating and praying with the Bible. There is no word on the spiritual process of faith experiences of children, of evolving beliefs and of lovingly accompanying the spiritual development of curious children and their need for protection, security and self-worth. It is ok to define with 1 *Peter* 3, 15 the aim of a self-assured religious faith. However, why not describe how to get there? The Gospels are writings from the Christian faith perspective, or faith world-view, as a testimony to the faith and confession of Jesus Christ so that the readers may find their faith too.

The perspective of Luke is clear from the beginning, he gives “an ordered account” so that Theophilus may become a believer (*Luke* 1, 1–4). Luke writes as a believer in Jesus Christ that is the resurrected Jesus who had been crucified and Luke wants Theophilus to recognize with certainty Jesus as the Christ, as the Messiah, the crucified and resurrected Son of man. Theophilus had been instructed and had been

3. Speech-acts and social choices of realizing dignity

taught the Christian faith, however, he was not yet convinced of what he had heard. He did not believe in Jesus Christ and was not confessing the crucified and resurrected Messiah. Luke wants him to “recognize with certainty”. Believing and having faith are described as something that has to do with certainty, with a secure and safe conviction that one holds for true (*Luke* 1, 4). The whole Gospel serves this conviction and faith. Life, cross and resurrection of Jesus Christ are the bedrock of the Christian faith. Throughout his Gospel Luke narrates from the perspective of his belief in Jesus Christ as the Messiah, the anointed Son of man and the words and deeds of the Jesus Christ of his faith. Luke is conscious of the fact that faith cannot be simply taught, that teaching faith has to lead to personal certainties and convictions and social choices (*Luke* 1, 1-4). I do not know about the choices of Theophilus, but I shall see my choices concerning Jesus Christ. To assess my faith- and confession-sentences, I turn to the New Testament.

The decree on priestly training *Optatam Totius* 16 claims for the seminarians: “The students are to be formed with particular care in the study of the Bible, which ought to be, as it were, the soul of all theology.” Concerning Christian education the council forgets about the importance of the Bible for the children. *The Dogmatic Constitution on Divine Revelation Dei Verbum* 25, 2 actually claims that the bishops empower the lay “to be penetrated with” the spirit of the Sacred Scriptures. In the fifty years that followed the Second Vatican Council, Christian expert exegetes invested their professional life energies to produce precious translations of the Bible in vernacular languages to empower lay women, men and queer to get into contact with the word of Go’d. Why is there no reference to *Dei Verbum* in *Gravissimum Educatonis*? I think that there was no contact between the two commissions and there was no interest in interacting. *Dei Verbum* was promulgated a month after *Gravissimum Educationis*, but this is not the reason for ignoring each other. *Gravissimum Educationis* could have followed *Dei Verbum* and could have encouraged the bishops to procure editions of the Bible that are adapted for the needs of children. The bishops forgot about it, the lay Catholics did not. Thanks to them and thanks to Go’d there are many Bible editions available for children of all ages; there are a child’s bible, children’s bible, children’s illustrated bible, and many more. Scientific congresses assess the necessary balance of theological and non-theological criteria for children’s bibles and pedagogues of religion and literature scientist take interest in the research on that topic (Adam, Lachmann and Schindler 2008).

3. Speech-acts and social choices of realizing dignity

Gravissimum Educationis 3 deals in three articles with the authors of Christian education. The parents are “obligated” to educate their children, “the family has the primary duty of imparting education” and “needs help of the whole community”. *Gravissimum Educationis* had mentioned so far the baptized children, the pastors who baptized, the parents and the lay women, men and queer that educate the children and help them to format their beliefs and faith. All of a sudden the decree speaks of “the special way, the duty of education belongs to the Church” (*Gravissimum Educationis* 3, 3). Who is that Church? All baptized make up the Church, the people of God, the mystical body of Christ. The education of millions of children and youths in thousands of Catholic schools needs an organization, needs many organizations and societies. These organizations are made up of Catholic women, men and queer. Why is it necessary to speak of the Church as a society that is governed by a hierarchy of bishops and the pope? The bishops want to assure their control over Christian education and manifest that they are in control. This hierarchic institution Church does not want to organize Christian education as a common effort and duty of all Christians but rather prefers to speak of herself as the Church. The social institution of the Catholic Church is capable of collaborating with states and state institutions in organizing education. In order to be effective, the social institution of the Catholic Church does not need the hierarchical structure that discriminates the laywomen, men and queer Christians. The Church hierarchy rather hinders the apostolic work of their faithful.

Gravissimum Educationis 4 names catechetical instruction as a means to fulfil the Church’s educational role and assesses also the aid of the “media of mass communication, youth associations and schools” for Christian education.

Gravissimum Educationis 5, 1 speaks of the “special importance” of schools, and describes a very ideal picture of how schools “promote friendly relations and foster a spirit of mutual understanding” between the pupils who prepare for professional life. *Gravissimum Educationis* 5, 2 praises the vocation of the teachers and their “special qualities of mind and heart”. The task of education is called a *munus*, that is an apostolic office.

Gravissimum Educationis 6, 1 claims “the primary and inalienable right and duty” of the parents to educate their children and their right to freely choose the schools for

3. Speech-acts and social choices of realizing dignity

their children. The state is called to realize “distributive justice” and pay “public subsidies” to realize the choice of the parents.

Gravissimum Educationis 6, 2 claims the duty of the state in realizing the “right of children to an adequate school education”, respecting cultural pluralism and the “peaceful association of citizens”. We are not told by the declaration what this respect of pluralism means. The associating of citizens according to *Gravissimum Educationis* 6, 3 serves to form “associations of parents” in schools where the “faithful” assist in “finding suitable methods of education and programs of study and in forming teachers”.

Gravissimum Educationis 7, 1 all of a sudden esteems the “apostolic action” of Catholic lay teachers and associations “in schools that are not Catholic” and with reference to the *Decree on the Lay Apostolate* 12 and 16 speaks of a special form of the lay apostolate. In *Gravissimum Educationis* 7, 2 the “Church” refers to the *Declaration on Religious Liberty* 5: “the rights of parents are violated, if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs, or if a single system of education, from which all religious formation is excluded, is imposed upon all”. The Church insists on the duty of the parents to arrange the Christian formation of their children and “esteems highly those civil authorities and societies” which help to realize this religious formation.

Gravissimum Educationis 8, 1 is conscious of the Catholic Church’s “influence on education by the Catholic school”. The Church claims to be open “to the situation of the contemporary world” and wants to educate the students’ “knowledge of the world, life and man by faith”. The faith language of *Gravissimum Educationis* does not reach the youth; it does not even reach Catholic adults because it is not interactive but simply determines from above how and what students have to learn concerning their faith.

Gravissimum Educationis 8, 2 once more insists on “the right of the Church to freely establish and conduct schools of every type and level” and at the same time points at the cooperation and mutual benefits of “the dialogue between the Church and mankind”. The right to free education protects the “freedom of conscience, the rights of parents, as well as to the betterment of culture itself”. These sentences mirror the concerns of the bishops that in many parts of the world the Catholic Church is not allowed to realize the right “to freely conduct schools”.

3. Speech-acts and social choices of realizing dignity

Gravissimum Educationis 8, 3 starts with the incredible admission that the lay teachers are those on whom “the Catholic school depends for the accomplishment of its goals and programs”. Unfortunately, the teachers are not invited by the bishops to collaborate with equal rights in the development of the goals and programs of the Catholic schools. The lay women, men and queer teachers are still seen as instruments and as a means for education and not as a responsible end in themselves. Indeed, openly queer teachers still will not get a job at a Catholic school. Nevertheless, Christian teachers are realizing their dignity by empowering students to realize theirs and fighting discrimination. It is not enough “to stimulate the students to act for themselves”, realizing social choices of dignity and empowering them to do so stays at the center of the teachers’ “apostolate”. How is it possible that “parents entrust their children to Catholic schools” if there is no mutual realization of dignity between parents, teachers and bishops? If there is no dignity, then there is no trust.

“Christ, the unique Teacher” (*Gravissimum Educationis* 8, 3) of parents and teachers does not teach that gender is determined by visible genitalia. In 1965 as in 2019, the Vatican’s theology on gender relies on categories of male and female that were shaped centuries ago in oppressive and repressive cultures (DeBernardo 2019). It is theologically wrong, it is pedagogically wrong and it is scientifically “deficient and flawed” (ibid.) to give “in every phase of education due consideration to the difference of sex and the proper ends Divine Providence assigns to each sex in the family and in society” as *Gravissimum Educationis* 8, 3 falsely claims. On June 10, 2019, the Vatican published another document on gender theory and education (Congregation for Catholic Education 2019) “ignoring new scientific understandings of gender identity and by refusing to engage in dialogue with LGBT people about their lived experiences of self-understanding and faith” (DeBernardo 2019). Contemporary science has shown that gender is biologically determined by genetics, hormones, and brain chemistry – things not visible at birth, that “people do not choose their gender, as the Vatican claims: they discover it through their lived experiences” (ibid.). Why do we not follow the teachings by words and deeds that Jesus Christ taught his disciples? Why does the Catholic Church not respect and encourage the process by which individuals discover the wonderful way that God has created them? “Dialogue requires mutual respect” (DeBernardo 2019), which neither this document nor *Gravissimum Educationis* exhibit or promote.

3. Speech-acts and social choices of realizing dignity

Gravissimum Educationis 9 speaks of the different types of Catholic schools that adapt to different cultural situations and attend “students who are not Catholics”. The variety of these types is impressive; there are primary and secondary education, technical schools, and centers for educating adults and for persons “in need of special care” as “schools for preparing teachers”. Again, the bishops affirm their responsibility to care for the education “of those who are poor in the goods of this world” but there is no assessment, if they effectively comply with their aim. They do not reflect that Catholic Schools are strong in the rich countries of the North and that the poor countries of the South do not equally participate in the Catholic school system. This is especially true for Catholic universities.

Gravissimum Educationis 10 speaks of the Catholic colleges and universities. *Gravissimum Educationis* 10, 1 strikes me because of the actual claim that at the Catholic universities “new and current questions are raised and investigated according to the example of Saint Thomas”. Thanks to Go’d and the lay women, men and queer professors, scientists and researchers, Catholic universities are not investigating according to the methods of the thirteenth century but according to the standards of modern science. The bishops really do not understand the world of science, at the same time they prioritize “the development of scientific research” at their universities (*Gravissimum Educationis* 10, 2). The bishops understand very well the importance of modern science, even if they do not understand the scientific methods. Doing science creates a certain way of life, a mentality and a culture. The bishops have access to the world village of the scientific community by funding scientific institutions. The bishops have no access to the thoughts of the women, men and queer dedicating their lives to science and they do not dispose of a philosophy and theology that would comply with validity conditions of the scientific world. The bishops do not read the minds of the scientists and researchers, they are not concerned with the research interests of the laywomen, men and queer and therefore there is no dialogue. The bishops are not capable of accomplishing an “enduring and pervasive influence of the Christian mind in the furtherance of culture”, they do not empower Christian theologians for the dialogue with cultural pluralism and a globalized world. The priests and religious of the bishops are not capable of procuring “spiritual formation” at universities. At the same time, the apostolate of spiritual formation of lay women, men and queer by lay women, men and queer is not recognized as such.

3. Speech-acts and social choices of realizing dignity

Gravissimum Educationis 11 rightly speaks of “the faculties of the sacred sciences” and their task to promote the “intellectual apostolate” for “the development of doctrine”, for the dialogue with “our separated brethren and with non-Christians”. Christian professors who realize this intellectual apostolate are rare and are usually confronted with disbelief, suspicion and lack of understanding if not censorship and oppression.

Gravissimum Educationis 12 calls for cooperation and coordination “between Catholic schools and other schools” and promotes “international gatherings of universities”.

The Conclusion of *Gravissimum Educationis* exhorts the “young people themselves to become aware of the importance of the work of education”. There is no word in the declaration on the opinions of the young people themselves. The bishops do not speak to them in form of an interactive dialogue. In fact, they do not even ask who these young people are and what they think, live, feel, dream, realize, strive for and want to realize. Fifty years after this declaration, we observe the effects of this ignorance of the youth by the bishops. The concerns of the youth are not primarily religious institutions but individual faith.

Youth studies beyond the geographical terrain of North America, Australia and Western Europe are rare. The United Nations defines youth as persons aged fifteen to twenty-four years. In 2015, youth in Asia constituted the largest youth population by region numbering 718 million that is over 60% of the world’s youth live in Asia-Pacific. In 2010, India alone had 234 million young people, followed by China with 225 million. By comparison, Japan only had twelve million young people. Youth unemployment remains the lowest among all regions of the world, at 11%. Secondary and tertiary education enrolment rates have also increased to 64.1 and 25.3% respectively. Transition between education and employment is one of the main obstacles facing youth of the region (United Nations 2012, 1).

Looking at South Asia, that is Myanmar, Thailand, peninsular Malaysia, Laos, Cambodia and Vietnam, we observe a sub-region of Asia that is doing well below the Asian average. The survey of the World Economic Forum in 2017 got responses from thirty-one thousand people aged between eighteen and thirty-five in the above countries, giving insights into their views on society. Climate change remained the biggest global concern for the third year in a row. The regional issues that most concern South Asia’s young people include the lack of economic opportunity and employment

3. Speech-acts and social choices of realizing dignity

(selected by 47.3% of those surveyed), poverty (34.6%), lack of education (33.8%) and inequality (31.7%) (Kithsiri 2017).

In 2017, youth unemployment rates Latin America and the Caribbean rose to a worrying 20%. There are some twenty million young people in Latin America, who neither study nor work. Youth unemployment triples the unemployment rate of the rest of the population. The young people of this generation are the most educated and trained, but employment opportunities are scarce and precarious. This affects not only the quality of life of these people, but the opportunities for the development of society in general (Gallego Suárez 2018). Latin America and the Caribbean have the largest number of Catholics in the world. The large system of Catholic schools and universities is doing a very good educational job. Why are the Catholic bishops not caring for adequate employment opportunities of the youth after having given them a good education? Apparently, too many Catholic bishops shy away from conflict with the very, very small economic elites, the super-rich and the powerful. This alliance of the altar with political power is disastrous.

The youth in majoritarian Muslim countries has to confront the same problems and expresses the same concerns as the youth in Latin America or in Asia. In 2016/2017, the Friedrich-Ebert-Stiftung conducted a large-scale representative survey of youths and young adults in the Middle East and North Africa. Encompassing around nine thousand young people between sixteen and thirty from Egypt, Bahrain, Yemen, Jordan, Lebanon, Morocco, Palestine, Syria and Tunisia. Egypt is a predominantly Sunni Muslim country; Coptic Orthodox Christians make up only 5%. In Tunisia 98% of the population are Muslim, Yemen is overwhelmingly Muslim, in Lebanon the Sunnites and Shiites represent nearly an equal proportion of the 54% Muslim population of the country; 45% are Christians (Protestants, Orthodox, Catholics, Melkites, and Maronites) and 5% Druze. 87% of Syrians are Muslims, the 11% Alawites and 10% Christians are decreasing. In Palestine the majority is Muslim and Morocco is Muslim.^{xxxv} What do the young people in these countries want, what are their attitudes to life?

Young people want security that is law and order, a good standard of living and decent jobs, and good, trusting relationships with their partners and families. Religiosity is increasing, but is practiced above all on an individual level. Religiosity is increasingly perceived as a vector for spirituality, a sense of individual well-being and self-discipline

3. Speech-acts and social choices of realizing dignity

rather than an expression of ideology or politics. The family is the most important source of security and point of reference. Young people are affected by a massive drop in employment security and a growing economic polarization. The unfulfilled promises that education offers a route to employment. Only one-third of young people are in employment. Two-thirds of young people work only on a temporary basis or not at all. Almost half of those in work are in insecure employment. Young families face enormous economic problems. Only a small proportion, less than ten percent of the young people surveyed, want to emigrate. Many young people are prepared to engage with social and societal issues but active involvement with social issues largely occurs outside institutions. Nevertheless, most young people are confident about the future.

All over the world, young people want security, peace, education, decent jobs, a family and trusted partnerships and they are confident about the future despite all the problems they face. *Gravissimum Educationis* could have taken the pain to listen to the youth of the world a little bit. Yes, education is important and the effort of the Catholic Schools and Universities around the world is impressive. Yet, today it is important to interact with the young people on an equal base of dignity, liberty and rights and not only direct decrees in their direction.

It is important to listen to young people all over the world. Youth studies in Africa and Asia are as important as in America or Europe. More than poverty, tyranny and brutal violence by dictatorships suppressing the protests of the youth try to silence the young voices claiming dignity, freedom and Human Rights. The dictatorship of the Chinese Communist Party prevents studies and investigations on the youth. In June 2019, we remember thirty years of Tiananmen. Officially, the Tiananmen Square massacre never happened. Thirty years on people in China keep alive its memory. They are convinced that a government that uses force to stay in power is illegitimate. Wu Xiangdong, a twenty-one-year-old, was one of the thousands of youths whose peaceful protest and life was crushed by government soldiers fighting their way into downtown Beijing, using tanks, armored personnel carriers and live ammunition. There is still no official account of how many students, who had been camped out for nearly two months, giving voice to many people's hopes for a more open society, had lost their lives that night. His father, Wu Xuehan died of grief six years later. Xu Jue, Xiangdong's mother and Xuehan's wife was prevented to go or escorted by police to the cemetery. In front of her husband's grave she would always place twenty-seven flowers. "The

3. Speech-acts and social choices of realizing dignity

poem inscribed on the back of Xuehan's tombstone explains, in a code of sorts, both the cause of his death and Xu Jue's ritual:

Eight calla lilies, Nine yellow chrysanthemums, Six white tulips, Four red roses" (Johnson 2019). Eight, nine, six, four. Year, month, day. June 4, 1989. Mrs Xu died of cancer in 2017. Since then the flowers are still on the grave, someone remembers and always will remember (ibid.).

Once liberal Democracy and the rule of Human Rights law constitutes the polity of a region, the citizens have to constantly assess and strengthen their dignity, liberty and rights. The parliamentarians of the European Union in Strasbourg are very well aware of this task to empower the young people in Europe to value and participate in developing democracy in Europe. Therefore, the European Parliament organized the 2016 European Youth Event in Strasbourg on 20–21 May 2016, to discuss the Eurobarometer survey, that was conducted among 10,294 young Europeans aged sixteen to thirty years in the twenty-eight Member States between 9 and 25 April 2016. In Strasbourg seven thousand participants, aged sixteen to thirty years, reflected upon, debated and proposed new ideas about the state of the world, the future of Europe and democracy, youth and employment, the digital revolution, sustainable development and European values (European Parliament 2016).

The Eurobarometer survey showed that more than half of the young people in Europe have the impression that, in their country, the young have been marginalized and excluded from economic and social life by the economic crisis (57%). Unsurprisingly, the rates are very high in the countries worst affected by the economic crisis, and where there is high youth unemployment.

93% of young people in Greece feel excluded because of the crisis, as do 86% in Portugal, 81% in Cyprus and 79% in Spain. In contrast, only 27% of the young people in Germany, 28% in Malta and 31% in Denmark feel excluded. (ibid.). The youth unemployment rate as of January 2019 — youth unemployment as unemployment of those younger than twenty-five years —, is high in Greece at 39% of the youth, in Italy it is 33%, in Spain 33%, in Croatia 23%, in Cyprus 20%, in France 20%, in Germany 6%, in Denmark 9%, in the United Kingdom 12%, and in Malta 12% ("Youth unemployment rate" 2019).

3. Speech-acts and social choices of realizing dignity

90% of the respondents say that it is important for young Europeans to learn about the European Union and how its institutions work. For more than half (51%), voting in European elections is the best way of participating effectively in public life in the European Union (European Parliament 2016). The survey also documented the significant involvement of young people in sustainable development. Very large numbers of young Europeans have adopted daily practices to protect the environment and combat climate change, starting with systematic sorting of waste (63%), reducing consumption of disposable items (47%) and reducing water and energy consumption at home (46%).

In the European elections of May 26, 2019, the traditionally low turnout of young people rose from 25% in the 2014 election to almost 40% in 2019. The young people mobilized for climate. Far from disinterest in politics, young people demonstrated their interest in European and global topics. They voted to state that the European Union can respond to the challenge of environmental protection, and made the choice to send pro-European candidates to the Parliament to represent them ([Jeunes Européens – France 2019](#)).

How is the Catholic Church responding to the climate change, to the necessary protection of the environment and to the claims of sustainable development of the globe? In 2015, Pope Francis published the *Encyclical letter Laudato Si' on care for our common home* (Francis 2015). Pope Francis received much sympathy for his encyclical; Catholic experts in Catholic Social Teaching published a lot about the encyclical; exegetes wrote on creation, sustainable development and the *Genesis*, anthropologists wrote on ecology, the natural world and the Catholic philosophical tradition (Mills, Orr and Schnitker 2017). Catholic theologians publishing on sustainable development and climate change are reluctant to refer to Pope Francis. They want to take part in the academic discourse on sustainability. Although the pope links the destruction of the environment to the exploitation of the poor, participants in the democratic discourse need support for the implementation of concrete policies. The warning words of the pope on the conservation of creation, his visits to Lampedusa and Lesbos, the personal encounter with rescued survivors of refugees who had crossed the Mediterranean and the accusation of the scandal that thousands of women, men and children are left dying in the sea are necessary gestures. Yet he is not capable of firing the 10% of his staff at the Vatican who are openly criticizing his

3. Speech-acts and social choices of realizing dignity

compassionate insistence on mercy. He does not confront the 70% of his Curial staff who silently wait for his death. He is reluctant to work on internal reform of the Catholic Church and forgets about empowering and enlarging the support of the 20% of his Roman personal who are in favor of much needed reforms.

The lay Catholic theologian, professor at the Catholic Theological Faculty of the University of Munich, Germany, warns against an excess of optimism concerning the promise of sustainability and global and intergenerational justice (Vogt 2010, 2). More self-awareness of modern anthropocentrism on the biological conditions of humanity is necessary. The Christian theologian combines positions of radical life-affirmation with humility that acknowledges the limits of nature (ibid.: 4). Meditating as an individual, mortal human being on earth that the earth's diameter relates to the radius of the universe as relates one to one followed by eighteen zeros makes me feel humble and tiny and almost lost in despair without much persuasion. Vogt fends off accusations that Christianity is "at the cultural and historical root of modern-day environmental crisis" and describes the Christian belief in creation as an ordered nature "in which conflict, existential struggle, death and suffering also play their part" just as healing, safeguarding and renewing (ibid.). What then is a theological perspective on sustainability? After having affirmed that "safeguarding the functioning of the biosphere is one of the most important social contributions we can make to the future and to fight against poverty" (ibid.: 6), Vogt continues arguing his claims within the philosophical discourse of arguments and not with further pictures of the biblical tradition praising Go'd's creation as the gift of life. This discourse enables Vogt to enter the political discourse on ways and policies to effectively confront climate change and ecological sustainability. The terms justice and environmental protection are logically joined by a conjunction: "There is no justice without environmental protection and no environmental protection without justice" (ibid.). Sustainability derives from the ethical principles that future generations should have the same right to life and that all people should have the same access to globally available resources (ibid.). In contrast to Vogt, I do not question these two principles for "lack in viable alternatives". I agree with the above two principles as claims to the realization of the equal dignity, freedom and rights of all women, men and queer. I want to care for the next generation because I want to realize the social choice of my dignity that I share with all women, men and queer, young or old. The social choice of reducing my energy consumption and sharing the resources of the world with all women, men and queer on this earth, realizes my dignity

3. Speech-acts and social choices of realizing dignity

as a possibility condition for all women, men and queer realizing their dignity too. Intergenerational justice is not a new principle. It is a concrete realization of Rousseau's principle of democracy that obeying oneself — my social choice reducing energy consumption and my high standard of living — is considered to be the ultimate description of freedom (Leher 2018, 146). The realization of the logical conjunction of the terms 'equal dignity' and 'equal freedom and rights' is the validity condition of claims to validity within a functioning democracy. Democracy is not the rule of the majority against a minority that enjoys a minimum of rights against discrimination. Democracy rather is the political process of the social realization of the equal dignity, freedom and rights by all women, men and queer. The speech-acts of two individual persons is a small but elementary contribution to the social realization of dignity. The effective realization of sustainability, that is the principle of the equal right to life of all women, men and queer and the principle of the equal right to the resources of the globe, presuppose the rule of Human Rights law and a functioning liberal democracy. It is sad that Catholic theologians of social ethics do not enter this discourse on the rule of democratic law. Vogt is no exception to the silence on the Catholic Church's discrimination of the rule of Human Rights law by its 1983 Code of Canon law. Pointing at the Catholic Church as "the oldest global play on earth and biggest global institution" (ibid.: 13) does not mask the fact that the Catholic Church is constituted as an absolute monarchy that does not respect the equal dignity of all women, men and queer. It does not help to claim "a globalization of solidarity" for the Catholic Church when entering the fight for a sustainable ecology, because the possibility condition of solidarity is the equal participation of all women, men and queer in the social realization of the life of the Catholic Church. Since this full participation is the privilege of the small male celibate elite of bishops, the necessary solidarity effort remains an ineffective moral principle. The way to the social realization of ecologic sustainability is a democratic one. Finally in 2015, an institutional innovation offered a much-needed source of democratic renewal for global climate politics (Lawrence and Schäfer 2019, 829). "Under the Paris Agreement, member states decide individually, in the form of nationally determined contributions (NDCs), what actions they will commit to taking toward the common goal of climate risk reduction" (ibid.). To this day, 195 countries have signed the agreement.

The Paris temperature goals of limiting the increase of the global mean surface temperature to 1.5 degrees centigrade, will probably not be achieved by 2030 because

3. Speech-acts and social choices of realizing dignity

the necessary decrease by -5% in carbon dioxide emission would require extensive societal, industrial, technological and other transformations that are not plausible. Nevertheless, the institutional setting of global governance of the Paris Agreement is more closely connected to systems of representation and accountability than abstract universal concepts and computer generated scenarios (ibid.: 830). The democratic character of the Paris Agreement recognizes the multiplicity of local contexts and capitalizes “on a range of forms of knowledge—such as scientific, humanist, political, religious, and indigenous” (ibid.). Lawrence and Schäfer are convinced, that “fostering the virtues of democratic governance will also improve the ability of societies to cope with the difficult situations they will face in a world experiencing the increasingly challenging impacts of climate change” (ibid.).

Why does the Vatican not sign the Paris agreement? On December 14, 2018, Vatican Secretary of State, Cardinal Pietro Parolin, the right hand of the pope, gave a speech to the Conference of the Parties to the United Nations Framework Convention on Climate Change. On behalf of Pope Francis, the cardinal actually proposes “a number of points that should be included in the core of the *Paris Agreement Work Programme*. Among them, I would like to indicate only a few: to encourage developed countries to take the lead; to advance sustainable consumption and production patterns and promote education in sustainability and responsible awareness” and some others (Parolin 2018). The proposals are altogether very general, abstract and moralizing. The Vatican does not sign the Paris agreement because it is not a member of the United Nations because it does not want to sign the UDHR. Not signing the UDHR, the Holy See not only refuses to assess the rule of Human Rights law within the Catholic Church, it also gives away energies and resources fighting for the rule of Human Rights law on the international level of politics including fighting the climate change.

3.3.7 Decree on the Apostolate of the Laity *Apostolicam Actuositatem*

In February 1963, representatives from the international congress of the apostolate of the lay met in Rome and were consulted by the assembly of the commission for the apostolate of the lay. This was a decisive moment for lay participation at the Council (Grootaers 1996a, 477).

The president of the Council's commission on the apostolate of the lay, Cardinal Ceto, introduced the scheme on the apostolate of the laity in the aula in the fall of 1964. He affirmed that every Christian vocation is by nature a vocation for the apostolate and for

3. Speech-acts and social choices of realizing dignity

the mission of the Church and that both have their source in baptism (ibid.: 481). This dogmatic affirmation sounds comforting to the new self-understanding of the laywomen and men in the Catholic Church. They started participating in the liturgical reforms that their bishops had brought from Rome to their dioceses. They claimed their spirituality, and active participation in Church life with dignity and freedom. They claimed their right that the bishops listen and taken them seriously. Sadly, the bishops were not prepared and did not dispose of the necessary soft skills to meet this offer of a mutual interaction of equal sisters and brothers in the Catholic Church. The bishops panicked observing chaos and disobedience. Their reaction was authoritarian and destructive. In the end, the Second Vatican Council had failed to assess the apostolate of the laity as central for the life of the Catholic Church and refused to acknowledge the full mission of the baptized (Grootaers 1996b, 579). 2,500 bishops and the pope preserved their power over one billion Catholic women, men and queer and were ready to ignore the mission all baptized had received from the Holy Spirit in the name of Jesus Christ. Some bishops protested against this discrimination of laywomen and men, especially in the discussions of the session in the fall of 1964. Paul VI promulgated the decree on November 18, 1965.

In *Apostolicam Actuositatem* 1–3, there are elements of a theology of the people of Go'd, of the faithful in Jesus Christ. The following thirty articles of the decree ban this theology of the equal dignity, freedom and rights of all faithful women, men, queer who believe, and are baptized in the name of Jesus Christ. In the name of the power greed of the hierarchy of bishops and cardinals and the pope, and their empty hollow hearts.

Apostolicam Actuositatem presents an upside down picture of the people of Go'd. The people of Go'd, the faithful in Jesus Christ are not sitting together in prayer and discussion, celebrating the Eucharist. Instead, a few authoritarian powerful celibate men control the prayers, discussions and celebrations of the Eucharist of the millions of faithful. Further, the bishops excel in the perverting art of masking their oppressive domination: They do not control, they “address themselves to the laity”.

Apostolicam Actuositatem 1, 1 refers to many documents of the Second Vatican Council that “had addressed the laity”. There is the reference to the Dogmatic Constitution on the Church *Lumen Gentium*. The reference is not to the mystery of the Church of chapter one, and there is no reference to chapter two on the people of Go'd. Having assessed the power of the hierarchy in chapter three, there is reference to

3. Speech-acts and social choices of realizing dignity

chapter four that is on the laity: "Having set forth the functions of the hierarchy, the Sacred Council gladly turns its attention to the state of those faithful called the laity" (*Lumen Gentium* 30). *Apostolicam Actuositatem* 1, 1 refers to *Lumen Gentium* 33:

"The laity are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.

The lay apostolate, however, is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself."

The bishops are not sure who the laity are. Nevertheless, "whoever they are" they "are commissioned to the salvific mission of the Church by the Lord Himself". Why is it so difficult for the bishops to esteem this mission? Why is it impossible for them to speak of the Church as the faithful in Jesus Christ, as the people of God? There are references to the Declaration on Christian Education, to the Decree on the ministry and the life of priests 9, that tells the priests that they are brothers of all who are baptized. There is reference to *Christus Dominus* and the bishops are advised to listen a bit to the faithful. There is reference to the Constitution on the sacred liturgy *Sacrosanctum Concilium* inviting the faithful to actively participate in the liturgy but also to receive "much education" in the liturgy. There is reference to the Decree *Ad Gentes* on the mission activity of the Church 15.

"The Holy Spirit, who calls all men to Christ by the seeds of the Lord and by the preaching of the Gospel, stirs up in their hearts a submission to the faith. Who in the womb of the baptismal font He begets to a new life those who believe in Christ, He gathers them into the one People of God which is 'a chosen race, a royal priesthood, a holy nation, a purchased people' (1 Peter 2,9)."

This reference to *Ad Gentes* 15 on its turn refers to *Lumen Gentium* 9. Apparently the bishops writing *Apostolicam Actuositatem* did not want to refer to the chapter in *Lumen Gentium* that speaks of the ministry of the Church as a whole because they wanted to speak of themselves first before speaking of the laity and relating the lay to the hierarchy. The theology of *Lumen Gentium* 9 clearly affirms the teaching, sanctifying

3. Speech-acts and social choices of realizing dignity

and governing functions of the mission of the Church for the whole “purchased people” and not only for a privileged but incapable cast of bishops.

In *Apostolicam Actuositatem*, there is also a reference to *Ad Gentes* 21 that all of a sudden recognizes who the lay are and indeed speak of “men and women” and their duty:

“Their main duty, whether they are men or women, is the witness which they are bound to bear to Christ by their life and works in the home, in their social milieu, and in their own professional circle. In them, there must appear the new man created according to God in justice and true holiness (Eph. 4,24).”

Ephesians does not forget that love and forgiveness are necessary for realizing the Christian life: “Be generous to one another, sympathetic, forgiving each other as readily as Go’d forgave you in Christ” (*Ephesians* 4, 32).

In *Apostolicam Actuositatem* 1, the Council affirms the apostolate of the baptized but instead of claiming that the people of Go’d is called Church and that all faithful are realizing the mission of this Church they tone down and change the message assessing that “the Church can never be without the laity”. The commission working on the text titled their document from the beginning of its work to the end “Apostolate of the faithful”. The bishops of the Council then changed this name into “Apostolate of the laity” (Bausenhardt 2005b, 38). The faithful in Jesus Christ, the people of Go’d, the community of the baptized is called “laity”. This mass of people confronts the elite, the clergy, the bishops and the pope. Referring to *Acts* 11, 19-21, *Romans* 16, 1–16 and *Philippians* 4, 3 the bishops want to restrain the apostolic mission of the faithful in Jesus Christ to “the very beginning of the Church” (*Apostolicam Actuositatem* 1,1). How is it possible that the Second Vatican Council that claims to go back to the sources of the Christian faith that is the New Testament claims that the order of the beginning of the Church was wrong? The word of Go’d, the New Testament testifies against the power usurping claims of the male celibate bishops. Paul calls on the solidarity of the Christians with the women and men who “labored with him in the Gospel” and whom he calls “my fellow workers” (*Philippians* 4, 3). Paul did not speak of an anonymous mass of “the laity, whose proper and indispensable role in the mission of the Church” he would reluctantly affirm. *Apostolicam Actuositatem* 1, 1 refers to the rising of a Christian community in Antioch (*Acts* 11, 19–21), “where the hand of the Lord” was

3. Speech-acts and social choices of realizing dignity

with the scattered Jews who arrived from Jerusalem and “preached the Lord Jesus” (Bausenhart 2005b, 40). They were not apostles; they were Jews who had turned Christians. *Apostolicam Actuositatem* 1, 1 refers also to Acts 18, 26 where the woman Christian Priscilla and her husband Aquila taught the Jew Apollo. Apollo so far heard only of John the Baptist but nothing of Jesus. Finally, *Apostolicam Actuositatem* 1, 1 refers to Romans 16, 1–16, where Paul gives testimony that he was an empathic apostle, capable of relating to women and men, respecting them as equals, and nurturing reciprocal interactions. Paul testifies of the mutual interactions of love with his sisters and brothers in Christ that empowered the Christian communities.

The bishops invalidate, weaken and debilitate Paul's testimony by taking the pain affirming, “the Church could scarcely exist and function without the activity of the laity” (*Apostolicam Actuositatem* 1, 2). In reality, there is no Church at all without the people of Go'd, the faithful and baptized in the name of Jesus Christ. The bishops assess that they have lost control over civil society and “that many areas of human life have become increasingly autonomous” (*ibid.*). In this situation the “apostolate of the laity” is supposed to make up for the loss of control of the bishops. The bishops even affirm that “the laity” is empowered for this mission by “the Holy Spirit” (*Apostolicam Actuositatem* 1, 3). Nevertheless, the faithful themselves are not capable and authorized to discover with the help of the Holy Spirit the “basic principles” for the apostolate. The bishops had affirmed that “the Holy Spirit makes the laity ever more conscious of their own responsibility” and service for Christ and the Church, but nevertheless they “give pastoral principles” replacing the law of the Holy Spirit by the spirit of Canon law that prescribes the norms for the faithful and their apostolate (*Apostolicam Actuositatem* 1, 4). Thanks to Go'd, the insanity of the bishops' upside down picture of the Church does not drive the Holy Spirit mad who keeps the faithful sane and persevering despite all neglect. Neglecting the acceptance of the faithful as women, men and queer with equal dignity, freedom and rights, normally produces depression, apathy and self-destruction. Refusing to provide love and understanding, the lack of positive feedback and recognition produces feelings of humiliation, anger and hate (Aichhorn and Kronberger 2012, 523). Therefore, Yahweh will come and realize the promise of the new covenant: “No, this is the covenant I shall make with the House of Israel when those days have come, Yahweh declares. Within them, I shall plant my Law, writing it on their hearts. The I shall be their Go'd and they will be my people. There will be no further need for everyone to teach neighbor or brother or sister

3. Speech-acts and social choices of realizing dignity

saying, 'learn to know Yahweh'. No, they will all know me, from the least to the greatest, Yahweh declares, since I shall forgive their guilt and never more call their sin to mind" (*Jeremiah* 31, 33-34). *Lumen Gentium* 9, 1 cites Jeremiah's prophecy of the promise of a new covenant.

Apostolicam Actuositatem 2, 1 actually claims that all sharing in Christ's "saving redemption" that is "all activity of the Mystical Body attaining this goal is called apostolate". "The Christian vocation"—having started with the sacrament of baptism—, "is a vocation to the apostolate", "which the Church carries on in various ways through all her members".

All Christians take part in the apostolate. There is even the affirmation that "the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world" (*Apostolicam Actuositatem* 2, 3). Since the reference for this affirmation is *Lumen Gentium* 31, I want to cite *Lumen Gentium* 31, 1:

"The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world."

Apostolicam Actuositatem 2, 3 speaks of the "priestly, prophetic, and royal office of Christ", *Lumen Gentium* 31, 1 speaks of the "priestly, prophetic, and kingly functions of Christ". The terms "office" and "function" translate the Latin term *munus*. We have to be very clear about the fact that the term *munus* in the documents of the Second Vatican Council is nothing more than a nice principle of theology; it is not a term that may be used for the Church government. The 1983 Code of Canon Law is clear. The 1983 Code speaks of the power of governance and not of functions of organs; canon 135 § 1 divides the one power of governance into legislative, executive and judicial powers and "confined the term *munus* to theological statements of principle" (McCormack 1997, 34–35).

When it comes to actual power (*potestas* in Latin), the Second Vatican Council knows only one power that is the power of the pope. *Christus Dominus* 2 claims that the

3. Speech-acts and social choices of realizing dignity

Roman pontiff “is sent to provide for the common good of the universal Church and for the good of the individual churches” and “Hence, he holds a primacy of ordinary power over all the churches”.

When *Apostolicam Actuositatem* speaks in 2, 3 of the office (*munus*) of the bishops, there is the clear affirmation that they got “the power (*potestas*) of teaching, sanctifying and ruling” from Jesus Christ. The bishops got from Jesus Christ the power to teach, sanctify and rule “in His name and power”.

Never any lay woman, man or queer, never any baptized Christian who shares in Christ’s vocation and participates in the apostolate of “the priestly, prophetic and kingly functions of Christ” possess of any form of power or *potestas*. The power question is the criteria for ending the confusion about lay participation in the Church. According to the documents of the Second Vatican Council there is simply no power for the faithful on their own. They have no power and therefore no rights, no freedom, no dignity, they are completely under the control of the hierarchy of the pope.

It is also true that the documents of the Second Vatican Council cite verses of the New Testament that contradict the power monopoly of the bishops and the pope. *Apostolicam Actuositatem* 1 refers to *Ad Gentes* 15. *Ad Gentes* 15 refers to *Lumen Gentium* 9 that cites 1 *Peter* 2,9 and contradicts the power monopoly for a handful of celibate men in the Catholic Church. *Apostolicam Actuositatem* 2, 1 cites *Ephesians* 4, 16 that contradicts a power monopoly for a hierarchy of view. *Christus Dominus* 1 refers to *John* 20, 21 where Jesus speaks to his disciples: “Peace be with you. As the Father sent me, so am I sending you”. From *John* 20, 24 it is clear, that the evangelist knows “the Twelve” that is the Apostles who accompanied the historic Jesus as close followers. It is clear that in *John* 20, 21, Jesus speaks to a larger circle of disciples and confers in *John* 20, 22 the Holy Spirit on them and in *John* 20, 23 the power to forgive sins. This power is not conferred to the Apostles as the text of *Christus Dominus* 1 improperly claims, it is conferred to the disciples. *Christus Dominus* identifies “the body of Christ” with the Church citing *Ephesians* 4, 12. *Christus Dominus* fails citing the important context of *Ephesians* 4, 12. *Ephesians* 4, 11 says that Jesus’ gift to some “was that they should be apostles; to some prophets; so some, evangelists; to some, pastors and teachers” and the aim of these gifts was to equip the saints that is all women, men and queer of the holy people of Go’d “to Build up the Body of Christ”

3. Speech-acts and social choices of realizing dignity

(*Ephesians* 4, 12). With Jesus Christ there is no power monopoly for the pope and the bishops.

The Dogmatic Constitution *Lumen Gentium* is perfectly clear about the fact that it is impossible to separate the Church as society and the Church as communion, “the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities ... “ (*Lumen Gentium* 8).

The body of Christ theology joins the societal structure of the Church and the mystical. The mystical reality of the Church that is the Church as sacrament consists of two parts: The mystical is the sign and the societal is the instrument for realizing the sign, “the Church is in Christ like a sacrament or as a sign and instrument” (*Lumen Gentium* 1).

I reject the canonist’s monarchist claim that the individual Catholics are not able to self-legislate, that they are not capable of creating legal structures, that therefore their bishops, cardinals, and popes have to govern, and the individuals must submit to their laws (Onclin 1967, 737).

I doubt that the Christians building the Mystical Body of Christ today are not empowered by the Holy Spirit to govern their community life. They do not need the Church-society as an absolutist monarchy in order to help realize the formation of the church community and to determine by absolute power their belonging or not belonging to the community of the Church. The teaching mission of teaching the reign of God and healing that Jesus gave to his disciples today is realized not only by bishops, cardinals and popes. Today many Christian women, men and queer are theologically educated. They have the spiritual formation and empowerment to promote the Gospel and help educate and form women, men and queer to become Christians and they have the expertise to govern Christian communities and churches.

The offices of the mission of the Church that indeed are realized with power are called ministries. There are the ministries of priestly, prophetic and royal office and these ministries are only for the hierarchy of celibate men bishops and the pope (*Apostolicam Actuositatem* 2, 3).

The rest of *Apostolicam Actuositatem* submits the different “activities” (*Apostolicam Actuositatem* 9–14 name fields of the apostolate, *Apostolicam Actuositatem* 15–22

3. Speech-acts and social choices of realizing dignity

forms) of the lay apostolate to the power of the bishops who “watch over the proper and necessary order” (*Apostolicam Actuositatem* 23–27).

The bishops claim the submission to the sanctifying power of the clergy as necessary, because “the Eucharist is the soul of the entire apostolate” and the laity must participate in the apostolate of the Church (*Apostolicam Actuositatem* 3, 1). The bishops claim the submission to their prophetic teaching power as necessary, because the teaching ministry of the bishops and the pope make known “the faith, hope and charity which the Holy Spirit diffuses in the hearts of all members of the Church”. The bishops claim the submission of the laity to their kingly power because “The Holy Spirit sanctifies the people of God through ministry and the sacraments” and the bishops give “the faithful these special gifts” and “their pastors must make a judgement about the true nature and proper use of these gifts” (*Apostolicam Actuositatem* 3, 3).

Apostolicam Actuositatem 4, 1 affirms again the submission of the laity because “the intimate union with Christ in the Church is nourished” by “their sacred participation in the sacred liturgy” (referring to *Sacrosanctum Concilium* 11). Those who do not like my use of “participation” and “submission” as synonyms may read “participation at the Eucharist under the direction of the priest” and listen to the rest of the article that speaks of “the correct fulfilling of the secular duties” of the laity that acts “prudently and patiently” (referring to *Lumen Gentium* 32). “Correct judgements” by the laity are possible only “of temporal things”, and as long as they occupy the temporal sphere they may practice their virtues, “following Jesus in His poverty”, “suffer persecution for justice sake”, and live “the spiritual life of the laity”. The lay may “become members of associations or institutes” as long as these institutions are approved by the governing power of the bishops. The laity should submit and obey to the hierarchy as “the most Blessed Virgin Mary, Queen of Apostles” submitted cooperating “in the work of the Savior”. Male celibate sexism does not only discriminate the woman and Virgin Mary, the male bishops discriminate Jesus the Savior as someone who submitted his mother and thereby destroyed the equal dignity, freedom and rights of all women, men and queer.

Neither the popes nor the bishops wanted the faithful exercise real priestly, prophetic and governmental power in the Church, they asked for obedience of the laity and their submission. During the summer of 1965, Paul VI repeatedly had spoken of a crisis of obedience in the Church (Routhier 2001, 74). Speaking to the Commission for the

3. Speech-acts and social choices of realizing dignity

reform of the Code of Canon Law on November 20, 1965, Paul VI made it clear that the lay lack any power for governing (Bausenhardt 2005b, 48). In the post-conciliar time, Paul VI was convinced that he had to take charge again of the ordinary rule and government of the Church. He consented that the Council was a special moment for the Church but it was time to think about what had to come (Turbanti 2001, 47).

Paul VI actually claimed that his absolute power “flows in a coherent way from revelation” (Onclin 1967, 742). Revelation contradicts Paul VI in this point and at some others. Jesus never spoke of the priestly office of the clergy. Jesus empowered the disciples to sanctify the world. The Council never accepted that the lay and the bishops have an equal *munus* to sanctify the world. *Christus Dominus* reserves the use of the term “*munus* of sanctifying” for the bishops and the *Decree on the Apostolate of the Laity Apostolicam Actuositatem* failed to effectively integrate the laity in the apostolate of the Church (Grootaers 1996b, 579). There is never equality of the apostolate of the Church for the laity and the bishops. The laity participates, takes part, and cooperates but is always submitted to and has to obey the hierarchy (Sauer 1999, 290). Jesus does not say that only the apostles are empowered to preach and heal, on the contrary. When the apostles complained that there was somebody healing in the name of Jesus, the Messiah, Jesus answered: “Anybody who is not against us is for us” (Mark 9, 40).

Rahner holds necessary that the hierarchy guarantees the unity of the Church giving doctrinal and pastoral directives to the laity (Sauer 1999, 290). Rahner and all theologian experts at the Second Vatican Council together with the bishops lived with a mindset open for an appendix-theology for the lay. Their ecclesiology does not think about socially realizing the equal dignity, freedom and rights of the individual Christian woman man and queer. In the 1950s, Rahner was apparently aware of the necessity of a balanced juridical relationship between the Catholic hierarchy and the laity. He claimed something like “a right of the laity” that would empower the laity to collaborate with the hierarchy on matters of the world that is politics as partners who authentically follow Christ, and not as subserviently submissive followers of episcopal orders (Bausenhardt 2005b, 23). To my knowledge there never followed a political theory and theological development for this right of the laity by Rahner. Nevertheless, it was a long way from Vinzenz Pallotti (1795–1850), who first claimed the universal apostolate for the laity to the acknowledgement of this apostolate in the Second Vatican Council (ibid.: 11). The way to the development of lay offices and ministries and the

3. Speech-acts and social choices of realizing dignity

acknowledgement of the powers of lay in these offices by a sort of ordination without making of the clergy lay people and of the lay a new clergy, will be long too.

It is nice, if Rahner calls baptism, “the consecration of the lay for pastoral work” (ibid.: 30) but Rahner’s good will misses the point. Consecration for pastoral work without ordination for an office and a ministry is like presenting a political program in a dictatorship where there are never free elections that could lead to a parliament that would legislate this program. Rahner must have known that the Catholic Church is not only a spiritual realization but also legitimately and necessarily constituted as a society. Like everybody, also Rahner has the Human Right to repress whatever he wants to split from his conscious considerations. In the beginning of the 1980s, I regularly witnessed Rahner’s private outbreaks of anger against the “Vatican hierarchy of bonzes” as he used to say. Anger may be a driving force for changing a given situation, anger can be seen as the prerequisite for self-confidence (Aichhorn and Kronberger 2012, 522), but Rahner never overcame his inhibition of fighting for his personal integrity because of his scruples about the accusation of disloyalty to his ecclesiastical superiors. It is nice and all right if Rahner knows and assesses that the baptized woman, man and queer – Rahner actually speaks only of the male Christian –, realizes the Church is “revolutionary conscience” (Bausenhart 2005b, 30). It is nice to assess that the mission of the baptized in the Church is sacramental. It is nice to assess that she or he who is doing her or his job, lives in her or his family, society and nation, realizes the infinite task of a Christian that is building the reign of Go’d, of truth, of selflessness and love” and thereby “establishes the presence of the Church in the world”(ibid.). At the same time these assessments do not fend off all the psychological, social and ecclesial injuries to one’s personal integrity as a Catholic woman, man or queer within the absolute monarchy of the Church society.

Apostolicam Actuositatem 28–32 are on the formation for the apostolate. Already from the beginning, the decree referred to the New Testament, giving testimony of Christian sisters and brothers who teach women, men and queer the message of Jesus Christ. Teaching the faith always was a basic mission of the Christians and the formation for the apostolate of teaching, sanctifying and governing was on the mind of the communities. *Apostolicam Actuositatem* 28 repeats the necessity of “this formation for the apostolate”. *Apostolicam Actuositatem* 29 stresses spiritual formation and describes the necessity of an all-embracing scientific, philosophical, ethical and

3. Speech-acts and social choices of realizing dignity

theological formation. There are first doubts that the bishops master the disciplines of the world's knowledge. Although members of the commission for the lay apostolate worked together with members of the commission on scheme 13, the later *Gaudium et Spes* claims independently from *Apostolicam Actuositatem* that the formation of the lay serves the empowerment of the lay to fulfill their responsibilities as Christians (*Gaudium et Spes* 43, 2) (Bausenhart 2005b, 93). Finally, there is a reference to Christian education. Christian education has to "provide formation for the apostolate" but there is no reference to *Gravissimum Educationis*.

Apostolicam Actuositatem never cites *Lumen Gentium* 9 that refers to 1 *Peter* 2, 9-10 and affirms the teaching, sanctifying and governing functions of the mission of the Church for the whole "purchased people". *Lumen Gentium* 9 does not use this citation to teach and theologize that there is no privilege for a cast of bishops to monopolize the power of the offices of teaching, sanctifying and governing the Church. The references of *Apostolicam Actuositatem* 1, 1 to *Acts* 11, 19-21, to *Acts* 18, 26, to *Romans* 16, 1-16 and to *Philippians* 4, 3 are strong testimonies of Christian women and men realizing the teaching, sanctifying and governing functions of Christian communities. The Council does not dare to describe what the New Testament shows of women, men and queer teaching, sanctifying and governing. Nevertheless, the Council claims in *Optatam Totius* 16: "The students are to be formed with particular care in the study of the Bible, which ought to be, as it were, the soul of all theology." We may affirm that in 2019, the students studying the Bible at universities are young lay women, men and queer. Somehow the prophecy of Jeremiah is coming true. The seminarians are not anymore those who exclusively study the Bible. In fact, in German speaking countries, the professors of the study of the Bible and of theology are lay women, men and queer and not any more male celibate priests. The lay women, men and queer who hold teaching offices in the Catholic Church, would need a theology for their offices and ministry. Catholics are in need of a new ecclesiology. The young women and men studying theology at State Universities in Germany, Austria and Switzerland are much better students than the few remaining male celibate seminarians are. From this follows that the bishops are not any more qualified to teach the faith, their studies of theology were not very profound. So we already have to cope with bishops who are actually not capable of teaching the faith, they are not qualified for governing and lack the social skills to relate to the faithful when presiding liturgies.

3. Speech-acts and social choices of realizing dignity

Apostolicam Actuositatem 8 speaks of love as an element of the apostolate of the lay and refers to *Matthew* 22, 37–40 affirming: “The greatest commandment in the law is to love God’ with one’s whole heart and one’s neighbor as oneself” (*Apostolicam Actuositatem* 8, 2). It is characteristic for the whole Second Vatican Council to cite the threefold commandment of love, but then to refer exclusively to the twofold commandment of Christ, that is the commandment to love God and one’s neighbor. *The Pastoral Constitution on the Church in the Modern World Gaudium et Spes* refers four times to the threefold commandment of love of Jesus Christ. We find all three references in the footnotes. There is no theology of the personal integrity of women, men and queer in the Second Vatican Council.

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4 Conclusion

In the first chapter, I describe central terms of my Christian faith with faith-sentences that express my faith experiences that is the experiences of my reading, studying, meditating and praying the Bible.

Before reading, studying, meditating and praying the Bible, I have to assess my integrity. The experience of my integrity is given, just as the events and experiences that disturb my integrity are given to me too. I experience myself as being empowered to restore my integrity when I feel and suffer from my disturbed integrity. Then I speak to my body and ask my body to please work to restore my integrity. The exercise of assessing one's integrity one may already call a sort of meditation. The different aspects of my integrity correspond to the different aspects of my body that are the physical, psychic, social, cultural, economic, spiritual, political, etc., aspects of my life, my health, my well-being, in short, my integrity.

I developed my exercises to assess my integrity as part of my medical formation that is as part of the art of healing. Help yourself, is an old imperative of age old wisdom, just as the imperative be aware of yourself and know yourself expresses the wisdom of the ages. Being aware of myself and helping myself to sustain my integrity includes accepting professional help from professionals, from friends and persons that are important for me. Traditionally, the process of assuring one's integrity may be called a natural process. Nevertheless, there is no doubt in my experience that I am given to me, I am given my awareness and consciousness about myself and what the case is with me. The interpretation of my self-awareness about the states of my integrity and the empowerment of my body to produce this integrity over and over presupposes the fact of my self-awareness and consciousness. This fact is empirical or natural. The interpretation of the given as gift may be called grace. It is my conviction that the integrity of the individual woman, man and queer is the possibility condition for the interpretation of this integrity. The fact of the given and the interpretation of the given as gift are natural, empirical and social. There is no interpretation without language.

There is no reading, studying and meditating without reading, studying and meditating. In this conclusion, I include a few examples from my meditations on the Gospel of *Luke*. These examples demonstrate the precious equilibrium of hope, thanks and starting all over again that characterize a life with meditation.

4. Conclusion

Meditating on *Luke 19, 28-40* that is the periscope of the Messiah entering Jerusalem, my consciousness enjoyed the peace-realizing and peace-empowering active Jesus. Meditation allows me to stay calm and peaceful. My interactions later at work need improving in that direction of peace. Biblical scholars help me to study the texts. *Luke 19, 41-48*, Jesus weeps over Jerusalem, prepares the realization of a new culture and cult of Yahweh. During meditation my consciousness received the sentence that Jesus was taking care of his disciples, women, men and queer. I felt sustained meditating on Jesus successfully maintaining bonds to women, men and queer following him. With loving perseverance, he has to teach them how to become agents of his message of peace and justice. Jesus teaches realizing deeds and his deeds are realized teachings.

During meditation on *Luke 20, 9-19*, I found peace and the love of justice, contemplating that the fruits of Go'd's vineyard are peace and justice and love. *Luke* tells of Jesus directly facing the scribes and the chief priests and making it clear for their eyes that they will kill themselves if they kill him, because nobody is able to live without peace, justice and love.

In the meditation on *Luke 20, 27-40*, I meditated on the sentence: Go'd is "God, not God of the dead, but of the living; for to him everyone is alive" (*Luke 20, 38*).

Meditating on *Luke 21, 5-38*, the eschatological discourse, the first apocalypse, the passion of Christ, the catastrophe for Peter and the disciples, the women, men and queer who had followed Jesus of Nazareth, brings sad peace and is a mourning awareness of empathy for the women, men and queer who were followers and now deplore the death of their leader.

In the meditation on *Luke 21, 27-28*, the second coming of the Son of man, the second coming of Christ, I had prepared the following two sentences for meditation:

This is a meditation on my death, on my personal apocalypses and the catastrophe of the destruction of my integrity and Jesus' encouragement to hold my hope high because my liberation is at hand. This mediation is therefore on all women, men and queer on this earth who hope and continue to hope.

It is clear to me that from my consciousness of feeling a state of peace and security nothing follows. Consciousness stays with me and not with others. Where are the others? Millions of them are suffering and not at all safe. Who will save them?

4. Conclusion

Reading the reflections of a Jewish woman professor for Jewish culture and studies (Plietzsch 2017) about *Nostra Aetate*, I completely agree with her analysis and I am getting sad that the declaration is incapable of recognizing Israel's autonomy and self-determination (ibid.: 258). Joyfully, I join Plietzsch in assessing the goodness of the "roots" of Israel without the restriction that we sadly find in *Nostra Aetate* (ibid.: 258–59). From these roots an olive tree develops from Israel to Christians, to Muslims and by Go'd's plan of salvation for Israel to all women, men and queer in this world. Rabbinic literature commemorates in the Passover Festival not only the deliverance from the bondage in Egypt; I learn from the Rabies that commemorating the salvation from Egypt inspires and prefigures the hopes for salvation at the end of times (Plietzsch 2005, 56).

Taking notice of the Rabbis helps to understand one of their colleagues who turned Christian but had received a thorough Jewish formation that is the Apostle Paul. In *Romans* 8, 24–25 Paul describes this eschatological hope for salvation: "In hope, we already have salvation; in hope, not visibly present, or we should not be hoping—nobody goes on hoping for something which is already visible. But having this hope for what we cannot yet see, we are able to wait for it with persevering confidence."

Reading, studying and meditating *Luke* 22, 1 – 24, 53, the Passion Narrative, where *Luke* tells of Jesus Christ's experience of Go'd as his beloved Father, empowers me to silently sit down to experience Go'd's life sustaining love in meditation and prayers of thanksgiving.

The short second chapter constitutes the passage from my reading, studying and praying the Bible on the question of realizing peace and justice, to the just world of Go'd that Jesus came to realize on earth, within the Roman Catholic Church. I am convinced of the mission of the individual Catholic woman, man and queer to take part actively in the construction of the just world of Go'd. *Luke* makes Jesus challenge the women, men and queer of the crowds who are listening "Why not judge yourselves what is upright?" (*Luke* 12, 57). Jesus Christ empowers his believers claiming their equal dignity, liberty, freedom and rights.

The individual woman, man and queer not only incessantly works to sustain her or his integrity until the body disintegrates, she and he also realize their dignity, freedom and rights or do not realize them very actively. The individual is the agency of her or his

4. Conclusion

social realization of the equal dignity, freedom and rights in speech-acts. Claiming Human Rights as validity condition for my Christian faith claims that Human Rights as the response to the particular situation of the contemporary world, as the response to the state of affairs of “these times” (*Luke* 12, 56), in the light of the mission and Gospel of Jesus Christ can be described as the social realization of Christian love, peace and justice.

As a Christian of the Roman Catholic Church, the scope of the validity condition has to concern the whole life of the Church and not only my personal faith-sentences. Pope John XXIII acknowledged in his encyclical letter *Pacem in terris* of 1963 that Human Rights are important for the integral development of man and society and the Second Vatican Council’s Constitution *Gaudium et Spes* of 1965 finally pointed “out to the world the importance of the respect for, and the protection of, human rights” (Köck 2018, 110). Nevertheless, the position of the Roman Catholic Church on Human Rights is deficient. The right not to be discriminated “goes beyond what the Church would consider acceptable freedoms” (ibid. 111) and the Codex of Canon Law of 1983 presents for the Roman Catholic Church an order that is “far from the legal values characteristic for modern society” (ibid.: 126). The Churches of the Reformation are more effective in ending discrimination of genders, freedoms and rights than the Catholic Church.

The Roman Catholic hierarchy and the Pope still claim the exclusive right to govern the Church to the exclusion of all others and refuse accountability to anybody (ibid.: 121). The hierarchy will not reform itself because she is constantly reproducing her hierarchical structures. The theologians of the Roman Catholic Church have not developed a social structure of the Church as a society that claims the rule of Human Rights law. How will change come about? In my opinion, the agency of the individual Catholic woman, man or queer claiming the social realization of their dignity within the Roman Catholic Church will bring about the social realization of Human Rights within the Church, or there will be no realization of the equal dignity, freedom and rights for them within the Roman Catholic Church.

The third chapter starts with the clarification of the term autonomy. Autonomy is the social choice of obeying to oneself. The self-legislating citizen who wants the happiness of all realizes that only the free voices of all contribute to democracy, all participate in the law giving authority for the common good of the community, society

4. Conclusion

or a state under the rule of law. The self-legislating Christian is ready to enter a discourse of speech-acts with other Christians in order to realize the equal dignity, liberty and rights of all. The social choice of self-legislation that is ready accepting the needs of the others, is a social choice that realizes the dignity of all. Respecting the needs of my discourse partner is a realization of my dignity and the contrary of refusing to realize my autonomy. As for the self-legislating citizen also for the self-legislating Christian autonomy it is not the negative liberty not to intervene with the freedom of another person but the active and free social choice to go without a good for one's self in order to realize the equal dignity, freedom and rights of others.

The liberal democratic states of the industrialized countries became welfare states that have been "relatively more successful in realizing several social and economic rights for large segments of their population, and they achieved this without curtailing civil rights and political freedoms as done in state-socialist regimes" (Kabasakal Arat 2008, 926).). Although the sufferings in the social and cultural contexts of Western liberal democracies are ridiculous compared with the real sufferings of millions of women, men and queer in this world who are condemned to living in inhumane, sickening and deadly conditions of poverty, violence and suppression (Mitscherlich-Nielson 2002), we must not forget the sufferings of women, men and queer from discrimination, racism, and structural injustices that contradict Human Rights in the West. The same is true for the Roman Catholic Church. Discrimination of women, men and queer Catholics within the social structures of the Catholic Church refuses the equal dignity, liberty and rights of all Catholics and violates Human Rights.

The development of the universal understanding of the fifth Commandment "You shall not kill" (*Exodus* 20, 13) from the time of the redaction of the book of *Exodus* till Jesus' Sermon on the Mount (*Matthew* 5, 21-22) took centuries and it took another two-thousand years for the Roman Catholic Church to turn against capital punishment. We do not know if the Roman Catholic Church will adopt the rule of Human Rights law one day. As a Christian, I want to think about a Constitution of the Roman Catholic Church that complies with Human Rights law right now. I want to write especially about the discrimination of women and queer in the Roman Catholic Church, although one might suggest that there are more urgent problems to solve, like for example the destruction of the planet's biosphere for economic profit. It is clear, that for the rescue of the planet, the cooperation of women, men and queer is be crucial. For the realization of a broad-

4. Conclusion

based progress for all, the equal contribution of women and men and queer in this process of deep economic and societal transformation is critical (Schwab 2018, v).

Sister Mary Luke Tobin (1908–2006), one of fifteen women auditors who got invited to the Second Vatican Council in the fall of 1964, insists that women became increasingly conscious of their discrimination experience with the reality in the Catholic Church (Tobin 1986). Tobin campaigned with the *Leadership Conference of Women Religious* for an equal involvement of women in decision making at any level of the Catholic Church, but in 2009, Pope Benedict XVI decided to crackdown on the sisters' movement of liberation and in 2006 the Vatican had already put the *World Union of Catholic Women's Organizations* under the authority of the Roman Curia (ibid.). According to my experience, anger and resentment are the primary emotions of women colleagues working with at Catholic Theological Faculties facing their discrimination in society and in the Catholic Church.

Contemporary young Catholic women theologians in the United States do not write on the hopelessly optimistic Sister Tobin, they prefer talking about The Church and the Second Sex, "one of the first monographs in the field of Catholic feminist theology", written by Mary Daly (1928–2010), the later radical lesbian feminist (Coblentz and Jacobs 2018, 543). In 2018, Coblentz and Jacobs assess that Daly's critiques of sexism in the church have persisted as major concerns in the US Catholic feminist theology for the last fifty years (ibid.: 557–58). The structural factors of women's oppression in the church as in society have to be considered as intersecting structures; the effects of racism, colonialism, and other oppressions on women's lives need to be studied in their relation to sexism (ibid.: 559). Looking at the Roman Curia that is still dominated by white male Cardinals from Italy, Europe and North America white supremacy has to be addressed and dismantled in the Catholic Church as a whole.

The ecumenical *Circle of Concerned African Women Theologians*, as the women theologians of the *Ecclesia of Women in Asia*, and *We are Church International*, a global coalition of national church reform groups founded in Rome in 1996, fight for the equal dignity, freedom and rights of women, men and queer in their churches and in society. As a white male I ask, why not develop a society where women, men and queer work together in the family, care together, plan their careers together with women, men and queer managers and professionals who join to realize the business of solidarity and capital value that sustains life? Liberation and the fight for liberation

4. Conclusion

first of all concerns the individual woman, man and queer. Liberation is possible with the help of women, men and queer who enjoy their integrity. I take so much energy to describe my struggles for integrity, because I know about the futility of utopian ideas. Grounded social choices help to realize the equal dignity of each other. Overcoming difficulties and resisting failures and resistances makes up a great part of this struggle.

The social realization of dignity with speech-acts presupposes the integrity of the discourse partners for speaking and listening. I am aware of the fact that writing is not speaking and therefore I am not able to realize speech-acts by writing these pages. A speech-act needs at least two persons who realize the speech-act, a speaker and a listener who mutually change their roles. Nevertheless, it is possible for me to realize a part of a speech-act by reading and writing that is I am capable of listening to authors who have written. I am listening to Linda Martín Alcoff, a woman feminist philosopher who makes her personal experiences visible, her struggles to become aware of herself, to be true to “thine own self”; and who transforms her shame by recognizing and fighting the structures of power and oppression that rule over the self-determination of women and their identity (Martín Alcoff 2006, 8). She protests against the social norms for the interactions of parents with each other and with their children, with community and society, and the discourse episteme as a whole that males constructed as a one-sided subordination and oppressing domination of women (ibid.: 84). I agree and I am deeply convinced that in today’s world of globalized information, the individual woman, man or queer has to give himself and herself the word to give expression to the sense and dignity and freedom of his or her life.

Investigating the concept of woman as the central concept of feminist theory transforms contemporary culture and social practice “from a woman’s point of view” (ibid.: 133). Women Catholics will describe their concepts of women from a woman’s perspective and establish equal rights for women in the Roman Catholic Church. As a male Catholic, I am not able to write from a woman’s view. Nevertheless, I want to convince Roman Catholics to accept the rule of Human Rights law in our Church. Catholic women have been spelling out the concept or concepts of woman in the Catholic Church for decades, the literature is enormous and the documents abounding. The richness of concepts of women from a woman’s point of view corresponds to a lack of concepts of men from the point of view of Catholic men, especially from white male celibates that write and approve of the official documents of the Church. The

4. Conclusion

concept of celibate male ministers that rules the exclusively male celibate hierarchy of the Roman Catholic Church is very deficient, it pretends to work without acknowledging genders and their sexuality, without respecting the equal dignity of women, men and queer and without concepts for mutual bonds and interactions that realize dignity, freedom and equal rights.

The never ending scandals of sexual abuse and violence of children, youth and adults by male celibate clerics that destroyed the credibility of the hierarchy in the last decades sadly demonstrate the lack of responsibility for a concept of Catholic men capable of interacting with women and queer on the basis of mutuality, respect and dignity. The conceptual deficits concerning a concept of man from the point of view of Catholic men have to be made visible. For this end I studied the documents of the Second Vatican Council that concern the self-descriptions of the celibate men of the hierarchy and their domination over the Catholic laity of women, men and queer. Already *Matthew 9*, 20–22 makes visible shame and structures of power telling of the woman touching the cloth of Jesus, her healing and Jesus relating to her against the male norms that suppress women to this day. The Gospel of Jesus Christ cannot serve to legitimize male celibate dominance over women, men and queer in the Church.

Faith in Jesus Christ is the foundation of the principal equality of dignity, freedom and rights of all women, men and queer Christians and non-Christians alike (*Galatians 6*, 10), faith in Jesus Christ realizes the faith in God the Only and his law of the Spirit that is love. Paul affirms in the following verse: “There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female – for you are all one in Christ Jesus” (*Galatians 3*, 28). The Decree concerning the pastoral office of bishops in the Church *Christus Dominus* does not dare to affirm that the Apostles were lay people and that they were married just as Peter was married (*Luke 4*, 38). A correct and complete interpretation of the documents of the Second Vatican Council has to take notice of the fact that the Church consists of two aspects. One aspect is “the people of God”, as “the messianic people” destined to bring together all human beings that is “established as a communion of life, charity and truth” (*Lumen Gentium 9*). Contemporarily there exists the second aspect, the Church as “the society of men who are incorporated in it and who, under the direction of the sovereign pontiff and the bishops, pursue in common the end to which they are called, communion in divine life” (Onclin 1967, 733). This concept of the Church as a monarchy contradicts the equal

4. Conclusion

dignity, freedom and rights of all women, men and queer Catholics. *Christus Dominus* works exclusively with the concept of power that is *potestas* and does not speak of the service of the ministry (Bausenhart 2005a, 249). This contradicts Jesus Christ. *Luke* makes Jesus the first serving servant “I am among you as one who serves” (*Luke* 22, 27) and not a dictator.

The Decree on the ministry and life of priests *Presbyterorum Ordinis Presbyterorum* 9 claims that “priests have been placed in the midst of the laity to lead them to the unity of charity, ‘loving one another with fraternal love, eager to give one another precedence’ (Rom 12:10)”. Actually the bishops do not describe this kind of service of unity, charity and love, they do not really appreciate the work of the priests who stay somewhat marginalized in the documents of the Second Vatican Council. No wonder that the results of this neglect are scandals of abuse and shrinking numbers of priests. The Decree on the adaptation and renewal of religious life, *Perfectae Caritatis*, does not improve the picture, especially the voices of the religious women were ignored or silenced. The documents on the education of the priests *Optatam totius* claims that the training of the male students needs administrators and teachers that “are to be selected from the best men” (*Optatam Totius* 5, 1). How will men be able to train men for the pastoral needs of women? Why are the best women teachers and administrators not invited to train the seminarians? Jesus invited male and female disciples; Paul invited female administrators and collaborators to lead Christian communities. The bishops are not capable of following their example. There is no word in the document that Go’d is calling women, married men and queer for ordained ministry in the Catholic Church. The document on Christian education *Gravissimum educationis* does not pay attention to the dynamics of gender, race, class, and sexuality and there is no word that theological education should be part of healing and preventing sexual abuse, harassment and discrimination. The Decree on the Apostolate of the Laity *Apostolicam Actuositatem* does not assess that today many Christian women, men and queer are theologically educated. They have the spiritual formation and empowerment to promote the Gospel and help educate and form women, men and queer to become Christians and they have the expertise to govern Christian communities and churches. Neither the popes nor the bishops of the Second Vatican Council wanted the faithful to exercise real priestly, prophetic and governmental power in the Church, they asked for obedience of the laity and their submission.

4. Conclusion

4. Conclusion

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Index of Subjects

- Afghan Women`s Writing Project (AWWP)
- Antisemitism
- Apostolate
 - Apostolate of the laity
 - Apostolate of the lay
 - Apostolate of the faithful
- Apostolicam Actuositatem
- Austria
- Autonomy
 - Self-determination
- Bhagavad Gita
- Baptism
- Belief(s)
 - World-view
 - Belief-system
- Benediction(s)
- Bible
 - Scripture(s)
 - Holy Scripture(s)
 - Sacred Scripture(s)
 - Inspiration of the Scripture(s)
 - Old Testament
 - New Testament
 - Hebrew Testament
 - Hebrew Bible (Tanakh)
 - Gospel
 - First Testament
 - Second Testament
 - The Two Testaments
 - Torah
 - Prophets
 - Psalms
 - Septuagint
- Bishops` Conference(s)
- Buddhist(s)
- Cast
 - Brahmanic cast
- Chastity
- Celibacy
 - celibate
- Cell metabolism
- Christian(s)
 - Catholic Christian(s)
 - Orthodox Christian(s)
- Christus Dominus
- Church
 - Catholic Church
 - Roman Catholic Church
 - Church community
 - Church as society
 - Church as communion
 - Communion of the Church
 - Church government
 - Magisterium of the Church
 - Church structure(s)
 - Reformed Churches
 - Latvian Lutheran Church
 - Local church
 - Woman Church
- Circle of Concerned African Women Theologians
- Code of Canon Law
 - Canon Law
- Collegiality
- Commandment
 - Commandment of Christ
- Confucian(s)
- Conviction(s)
 - Truth
- Council of Trent
- Dalit(s)

Index of Subjects

- De Ecclesia
- Dignity
 - Equal dignity
- Disciple(s)
 - Disciple(s) of Jesus
- Discrimination of women
- Easter-experience
- Ecclesiology
- Ecclesia of Women in Asia
- Ecumenical
- Emotion(s)
- Equilibrium
 - Bio-psycho-social equilibrium
- Exodus
- Faith
 - Christian faith
 - Faith experience(s)
 - Faith story
 - Faith-sentence(s)
 - Confession-sentence(s)
 - Claim(s) of faith
 - Faith-claim(s)
 - Faith narrative
 - Jewish faith
 - Vision narrative
 - Faith-conviction
 - Faith-perspective
- Feminist(s)
 - Feminist theory
 - Feminist theology
- Final Report of the Royal Commission into Institutional Responses to Child Sexual Abuse
- Forgiveness
 - Forgiveness of sins
- Freedom
 - Equal freedom(s)
- Gaudium et Spes
- Gender
 - Gender gap(s)
- Global Gender Gap Report
- God
 - Go`d
 - People of God
 - Word of Go`d
 - Yahweh
 - Glory
 - Go`d the Father
- Good Samaritan
- Government
 - Governance
 - Separation of powers
- Gravissimum Educationis
- Hierarchy
- Hindu(s)
- Hindutva
- Holocaust
- Human Right(s)
- Holy Spirit
 - Spirit
 - Creator Spirit
 - Fruits of the Spirit
- Identity
- Integrity
 - Personal integrity
 - Bio-psycho-social integrity
 - Integrity-consciousness
- International Covenant on Civil and Political Rights (ICCPR)
- International Covenant on Economic, Social and Cultural Rights (ESCR)
- International Organization of Migration
- Inter-religious
- Jains

Index of Subjects

- Jesus
 - Jesus Christ
 - Christ
 - Body of Christ
 - Death and resurrection of Jesus
 - Christ
 - Lord
 - Messiah
 - Upright One
 - Just One
 - Righteous One
- Jew(s)
 - Hebrews
 - Israel
 - Jewry
 - People of Israel
 - Jewish
 - Judaism
 - Jewishness
- Jubilee
- Jurisdiction
- Justice
 - Political justice
 - Religious justice
 - Reconciling justice
 - Justice of Go`d
- Kingdom of Go`d
 - Just world of Go`d
- Lambeth Conference
- Law
 - Law of the Spirit
 - Law of the Spirit of Yahweh
 - Natural Law
 - Canon Law
 - Natural divine Law
 - Reformed Law
- Leadership Conference of Women
 - Religious
- Liberty
- Listener(s)
 - listening
- Love
 - Threefold commandment of love
 - Love of oneself
 - Love of the neighbor
 - Love of Go`d
 - Self-love
 - Love feast
 - Meal of love
 - Eucharist
- Lumen Gentium
- Lund Declaration
- Lutheran
- Lutheran World Federation
- Majority of the Council
- Meditation(s)
- Mekhilta
- Migrant(s)
 - International Migrant
- Ministry
 - Ordained ministry
- Minority of the Council
 - Coetus internationalis Patrum
- Mishna
- Monarchy
 - Absolute monarchy
 - Monarchic rule
- Muslim(s)
- Mysterium fidei
- Neuro-science(s)
- Non-Christian Religions
- Nostra Aetate
- Obedience
- Office(s)
- Oppression

Index of Subjects

- Optatam Totius
- Passion Narrative
- Passover
- Patriarchal structures
 - Structural injustice
- Peace
- Perfectae Caristatis
- Pverty
- Power(s)
 - Sacred power
 - Legislative power
 - Executive power
 - Judicial power
- Presbyterorum Ordinis
- Priest(s)
 - Women priests
 - Married men
- Rabbi(s)
- Racism
 - racist
- Reconciliation
- Reformation
 - Refrom
- Report on the sexual abuse of minors
 - by Catholic priests, deacons and male religious within the canonical jurisdiction of the Bishops' Conference
- Resurrection
 - Resurrection narrative
- Religious liberty
- Right(s)
 - Equal rights
- Righteousness
 - Righteous
 - Just
- Rohingya
- Rosh Hashanah
- Sacrament(s)
- Sacrifice
- Salvation
 - Economy of salvation
 - History of salvation
 - Redemption
 - Liberation
 - Atonement
 - Justification
 - New creation
 - New life
- Sanskrit
- Satan
- Self-awareness
- Self-consciousness
- Seminaries
- Shoah
- Shofar
- Sin(s)
 - Original sin
 - Sinner(s)
- Social choice
- Social realization
 - Social realization of dignity
 - Social realization of peace
 - Social realization of love
 - Social realization of justice
- Social relations of mutual respect
 - Interactions of reciprocity of equals
- Son of Man
 - Daughter of Man
- Speaker(s)
 - speaking
- Speech act(s)
- Spirituality
- State of Israel

Index of Subjects

- Suppression
- Synod
 - Clergy-laity Synod
- Talmud
 - Babylonian
 - Jerusalem
- Text on the bishops
- Text on the religious
- Text on the priests and Christian education
- Text on the ministry of priests
- Text on the formation of the priests
- Text on the lay
- Tribal(s)
- Truth and Reconciliation Commission
 - South Africa
- United Nations (UN)
- United Nations Vienna Declaration on Human Rights
- Universal Declaration of Human Rights (UDHR)
- Upanishads
- Vatican City State
 - Vatican
- Validity
 - Condition of validity
 - Claims to validity
 - Range of validity
- Vietnam
- We are Church International
- Woman`s point of view
- World Council of Churches (WCC)

Index of Persons

Aaker, Jennifer
Abraham
Adam
Adam, Gottfried
Agrippa, King
Aichhorn, Wolfgang
Aland, Kurt
Alfrink, Bernard
Allen, John L., Jr.
Althusser, Louis
Ambroise, Yvon
Ampliatius
Ananias
Andreas-Salomé, Lou
Andrew (apostle)
Andronicus
Aquinas. *See* Thomas Aquinas, Saint
Arendt, Hannah
Aristarchus
Aristotle
Arrupe, Pedro
Atkinson, Quentin D.
Augustin, Saint

Balafoutas, Loukas
Ballón, Rodriguez
Bannenberg, Britta
Barilan, Yechiel
Barstad, Hans M.
Barth, Karl
Bartholomew (apostle)
Bausenhart, Guido
Bea, Augustin
Beck, George Andrew
Beda Venerabilis
Bellarmine, Robert
Benedict XVI, Pope
Berend, Ivan T.
Berry, Jason
Betti, Umberto
Bingham, John
Bonaventure
Bong, Sharon A.
Bordoni, Linda
Borowiecka, Barbara
Bovon, Francois
Brettler, Marc Zvi
Brockhaus, Hannah
Bultmann, Rudolf
Burigana, Riccardo
Butler, Judith

Caesarius of Arles
Caillot, Antoine
Calude, Andreea S.
Calvin, John
Campbell-Reed, Eileen R.
Carl, Clemens
Carli, Luigi Maria
Celsus

Index of Persons

Cento, Fernando	Denzinger, Heinrich
Cephas	Deuser, Hermann
Charue, André-Marie	Dionysius
Chrysostom, Saint John	Dölling, Dieter
Chuza	Doolittle, Hilda
Cissé, Ibrahima	Döpfner, Julius
Claudius, Emperor	Dreßing, Harald
Clement of Alexandria	Duclerq, Michel
Clément, Robert	Duddy-Burke, Marianne
Coblentz, Jessica	Dulles, Avery
Cobley, Paul	Dupuis, Jacques
Colombo, Carlo	Duquette, David A.
Congar, Yves	
Cornelius	Ebach, Jürgen
Couture, Maurice	Einstein, Albert
Cyprian, Saint	Elchinger, Léon Arthur Auguste
Cyril of Alexandria	Eliasova, Magdalena
Cyrus, King	Elija
	Elisabeth
D'Souza, Eugene Louis	Elßler, Fanny
Dall'Osto, Antonio	Emerson, William R.
Daly, Mary	Epaenetus
Darmojuwono, Justinus	Epaphras
David, King	Ephraim the Syrian
David, King	Erbele-Küster, Dorothea
Davidek, Felix Maria	Ertel, Werner
De Beauvoirs, Simone	Eusebius of Caesarea
De Fleurqin, Luc	
De Smedt, Emiel Jozef	Famerée, Joseph
DeBernardo, Francis	Farely, Margaret
Dell'Acqua, Angelo	Fares, Armando
Denz, Hermann	Felici, Pericle

Index of Persons

Fernandes, Antonio	Grootaers, Jan
Fernandes, Sujatha	Grosz, Elisabeth
Fiedler, Rachel NyaGondwe	Grünbaum, Adolf
Fischer, Georg	Guerry, Emile
Fisher, Ian	Guzik, Paulina
Fletcher, Elizabeth	
Ford, Christine Blasey	Habakkuk
Foucault, Michel	Hadrian, Emperor
Francis, Pope	Halliday, M. A. K.
Fraser, Arvonne	Hananiah
Freud, Sigmund	Hart, Denis
Frings, Josef	Hayes, Diana
Fuchs, Ottmar	Hegel, Georg Wilhelm Friedrich
	Heidegger, Martin
Gadamer, Hans Georg	Heininger, Bernhard
Gaillot, Jacques	Hengsbach, Franz
Gallares, Judette	Hermann, Dieter
Gallego Suárez, Samuel Augusto	Herod Antipas, King
Gamaliel	Herod the Great, King
Gambino, Gabriella	Hitler, Adolf
Gandhi, Mahatma	Hobbes, Thomas
Gerlier, Pierre-Marie	Hochhut, Rolf
Ghisoni, Linda	Hoff, Ernst-Hartmut
Giovenelli, Flaminia	Höfing, Gabriele
Glorieux, Achille Marie Joseph	Hofmeyr, Johannes Wynand
Gnilka, Joachim	Hohner, Hans-Uwe
Goldie, Rosemary	Holmes, Colm
Goodstein, Laurie	Hurley, Denis
Gradl, Hans-Georg	
Gregory I, Pope	Ignatius of Antioch
Griggs, David	Isaac, Anna
Groer, Hermann	Isaak

Index of Persons

Isaiah
Isidore, Isidore

Jabbar, Abdul
Jacob
Jacobs, Brianne A. B.
James (apostle)
James (apostle, brother of John)
James (apostle, son of Apphaeus)
James (son of Mary)
Jankowski, Henryk
Jansz, Litza
Jatta, Barbara
Javorová, Ludmila
Jayaprakash, N. D.
Jayaseelan, Leo
Jeffers, Chike
Jeremiah
Jerome, Saint
Jesus
Joanna
Job
Johanan ben Zakkai
John (apostle)
John (evangelist)
John Paul II, Pope
John the Baptist
John XXIII, Pope
Johnson, Andrea
Johnson, Elizabeth
Johnson, Ian
Johnstone, Brian

Jonah
Jonas, Hans
Joseph (father of Jesus)
Joseph of Arimathaea
Josephus
Joshua (rabbi)
Judas (apostle)
Jude (apostle, son of James)
Julia
Junia
Junias. *See* Junia

Kabaskal Arat, Zehra F.
Kaineder, Ferdinand
Kanimozhi, Muthuvel Karunanidhi
Kant, Immanuel
Karrer, Otto
Kavanaugh, Brett
Keegan, Patrick
Kern, Walter
Keuwel, Svenja
Kingsley, Patrick
Kithsiri, Indira
Klingler, Elmar
Köck, Heribert Franz
Komonchak, Joseph A.
König, Franz
Koop, Pietro
Kramer Richards, Arlene
Kronberger, Helmut
Kruse, Andreas
Kurz, Sebastian

Index of Persons

Lachmann, Rainer
Lado, Ludovic
Lahodynsky, Ottmar
Lane, Libby
Lao Tze
Laotse. *See* Lao Tze
Lapin, Hayim
Larraona, Arcadio María
Las Casas, Bartolomé de
Law, Bernard
Lawrence, Mark G.
Lázlo, Stefan
Lefebvre, Marcel
Léger, Paul-Émile
Leher, Stephan
Leibniz, Gottfried Wilhelm
Leiprecht, Carl Joseph
Leo the Great, Pope
Lercaro, Giacomo
Leslie, Sara
Li, Florence Tim Oi
Liénart, Achille
Lobo-Gajiwala, Astrid
Lohse, Eduard
Lotz, Johannes B.
Luke
Luther, Martin
Luz, Ulrich
Lyman, Eric J.
Lyonnet, Stanislas
Mambrol, Nasrullah
Manoah
Maponda, Anastasie M.
Marcion
Marella, Paolo
Mark
Märk, Tilmann
Martha
Martín Alcoff, Linda
Marx, Karl
Mary (mother of Jesus)
Mary (sister of Martha)
Mathew, Susan
Matthew (apostle)
Matthew (evangelist)
Maximos IV, Sayegh
McCormack, Alan
McGrath, Matt
McGuinness, Bernard Francis
Meade, Andrew
Metzger, Bruce M.
Michael, S. M.
Mikl-Leitner, Johanna
Miller, Alice
Mills, Mary
Mitscherlich-Nielsen, Margarete
Mobuto, Sese Seko
Modi, Narendra
Moeller, Charles
Moser, Sabine
Moses
Mottl, Maria
Motylewicz, Georg

Index of Persons

Muggah, Robert

N., Marzia

Nayeri, Farah

Nereus

Nero, Emperor

Nettleton, Clive

Neuenfeldt, Elaine

Neugebauer-Maresch, Christina

Neuner, Josef

Nicodeme

Nolan, Brian M.

North, Marie

Norton, Caroline

O'Loughlin, Michael J.

Oduyoye, Mercy Amba

Oesterreicher, Johannes

Onclin, William

Oppenheimer, Mark

Orbán, Victor

Origen of Alexandria

Orr, John Arthur

Ottaviani, Alfredo

Owen, Robert

Pagel, Mark

Pallotti, Vinzenz

Parolin, Pietro

Patrizi, Francis Xavier

Pauerin, Maria

Paul VI, Pope

Paul, Saint

Pears, David F.

Pegram, Thomas

Pell, George

Pérez Luño, Antonio-Enrique

Persis

Peter (apostle)

Petrus Venerabilis

Philip

Philippe, Paul-Pierre

Phillips, Bob

Philo

Philologus

Phoebe

Pilate, Pontius

Pius XII, Pope

Plietzsch, Susanne

Pohlschneider, Johannes

Pongratz-Lippit, Christa

Porter, John

Prignon, Albert

Printesis, Venedictos

Pühringer, Josef

Putin, Vladimir

Quisinsky, Michael

Rabanus Maurus

Radulovic, Zarko

Rahner, Karl

Rao, Manasa

Ratzinger, Joseph *See also* Benedict XVI

Index of Persons

Ravinder, Tejaswi
Reagan, Ronald
Reese, Thomas
Rendon, Maria Cristina
Richardson, Sarah S.
Ritter, Joseph
Robin, Carole
Ron, Milo
Rose, Ernestine
Rottenberg, Catherine
Rousseau, Jean-Jacques
Routhier, Gilles
Rowley, Harold Henry
Ruffini, Ernesto
Rufus

Salize, Hans Joachim
Salomon, King
Salomone
Samangassou, Paul
Samoré, Antonio
Samson
Sanchez, José
Sauer, Hanjo
Saul. *See* Paul
Saunders, Peter
Scaraffia, Lucetta
Schäfer, Stefan
Schillebeeckx, Edward
Schindler, Regine
Schmiedl, Joachim
Schmitt, Eric

Schnackenburg, Rudolf
Schnitker, Harry
Schüssler Fiorenza, Francis
Schwab, Klaus
Segal, Alan F.
Semmelroth, Otto
Sen, Amartya
Senèze, Nicholas
Seper, Franjo
Shahvisi, Arianne
Siebenrock, Roman A.
Sigaud, Geraldo de Proença
Silas
Silvius, Emmy
Simon of Cyrene
Simon the Zealot (apostle)
Siri, Guiseppe
Spielrein, Sabina
Squires, Nick
Stachys
Stephen (martyr)
Stephens, Carolyn
Stille, Alexander
Subotic, Goran
Suenens, Léon-Joseph
Susanna
Sutter, Matthias
Sykes, Rachel

Tannehill, Robert C.
Tanner, Norman
Teresa, Mother

Index of Persons

Tertullian
Theophilus
Thirumurthi, Privanka
Thomas (apostle)
Thomas Aquinas, Saint
Timothy
Tisserant, Eugène
Titus
Tobin, Mary Luke
Toure, Amany Jean-Rostand
Toynbee, Arnold
Trump, Donald
Tryphaena
Tryphosa
Turbanti, Giovanni
Tutu, Desmond

Vasudevan, Lokpria
Velati, Mauro
Veuillot, Pierre
Vilanova, Evangelista
Vischer, Lukas
Vogt, Markus
Vorgimler, Herbert

Wagener, Ulrike
Wales, Lech
Whiteman, Hilary
Wijngaards, John
Willis, Ruth
Winter, Eyal
Wittgenstein, Ludwig
Wojtyla, Karol. *See also* John Paul II
Zak, Franz
Zakaria, Fareed
Zechariah (husband of Elizabeth)
Zechariah (prophet)
Zeitlin, Solomon
Ziegler, Jean
Zulehner, Paul