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1. 'Katolsk Dialog' genopstår som 'Katolsk Dialog og Information'!

Efter at Katolsk Dialog lukkede for 2 år siden har en gruppe personer forberedt en genudgivelse af tidsskriftet. Gruppen består blandt andet af Eva Nordentoft, Philip Palmer Jørgensen, Hans Christensen, Jean-Pierre Duclos, Kurt Hansen, Karlheinz Loehrer, Kjeld Wogensen og Dan Eriksen.

Første nummer af 'Katolsk Dialog og Information' udkommer oktober/november 2006. Årsabonnement omfattende 4 numre andrager 300,- kr.

Som abonnent har man tillige adgang til en nyhedstjeneste, som baserer sig på oversættelser fra udenlandske nyhedsbureauer.

Portal på internettet findes under adressen www.kadi.dk.

Begge steder skal Dialog være i højsædet og på nettet er der mulighed for online debat.

Adgang til artikler og debat på hjemmesiden har man, så snart man har tilmeldt sig på www.kadi.dk. Denne service er gratis.

For at få adgang til nyhederne må der tegnes abonnement for de nævnte 300,- kr. pr. år. Abonnement kan tegnes via portalen www.kadi.dk.

Hjemmesiden har været åben et stykke tid. Besøg www.kadi.dk og se artiklerne og de løbende debatter.

Som bekendt har VEOK støttet denne revitalisering.

Vi håber at rigtig mange vil tage godt imod det nye tilbud med nyheder, artikler og debat, og vi håber også at rigtig mange vil tegne et abonnement.

2. Kvindelige præster - ja tak

På Katolsk Dialog & Informations hjemmeside, www.KADI.dk, findes nedenstående debatindlæg fra vort medlem Kaare Rübner Jørgensen, som redaktøren af Katolsk Orientering afviste, da han ikke mente det var af interesse for bladets læsere.

Debatsiden bringer fire kommentarer til indlægget.

I k.o. nr. 7 (12. april 2006) besvarer Kirsten Kjærulff et læserspørgsmål om ligeberettigelse mellem kønnene i relation til præsteembedet.

Selv om det, så vidt jeg kan se, er temmelig loyalt over for traditionel katolsk teologi, er det dog et problematisk svar, der ikke virker overbevisende. Det består nemlig af en blanding af løsrevne bibelcitater, tolket uden hensyn til deres kontekst, og middelalderlige teologers mere

eller mindre spekulative ideer.

Værre er det dog at hun tilsyneladende er ukendt med de opfattelser af mentalitets- og socialhistorisk art, som ligger bag både Bibelens og de senere teologers og kirkejuristers udsagn. Er kvinder urene væsener? Er kvinder kun skabt for at friste mænd? Er kvinder tåbelige, mindre intelligente og mindre fornuftige end mænd? Det første mente jøderne på Jesu tid, det andet kirkefædrene, og det tredje de middelalderlige teologer. Hele teologien omkring det hierarkiske præstedømme bygger på opfattelser, som er stærkt kvindeforagtende. Det har den anglikanske kirke erkendt, hvorfor der nu er kvindelige præster i deres kirke. Det er altså ikke korrekt, at kvindelige præster kun accepteres i kirkesamfund, som ikke anerkender det hierarkiske præstedømme.

At kommentere alle Kjærulffs bibelcitater vil føre for vidt her, blot vil jeg sige, at det er mere end tvivlsomt, om Jesus skulle have oprettet et hierarkisk præstedømme. I virkeligheden synes han ikke at have gjort sig ret mange tanker om, hvordan hans tilhængere skulle strukturere deres menigheder inden for det større jødiske fællesskab. At han skulle have indstiftet et særligt embede (læs bispeembedet) i forbindelse med påskemåltidet skærtorsdag aften, foreligger der heller intet om i evangelierne. Det er en langt senere, middelalderlig teori. Og at de embeder, der tales om i apostelgerningerne og brevene, skulle være reserveret mænd, er forkert. I urkirken var der både mandlige og kvindelige menighedsforstandere. Det fremgår klart af Pauli 1. Tim. 3.11.

Kjærulffs forbigår alle de kvindeundertrykkende udsagn hos Paulus, som gennem tiden har været brugt som argument for kvinders underordnede stilling i kirken og samfundet (1. Kor. 11.3-8, 14.34-35, Ef. 5.22-24, Kol. 3.18, 1. Tim. 2.11-15 m.fl.).

Da kirke og samfund har altid påvirket hinanden, bliver en kamp for kvinders ligeberettigelse i samfundet også en kamp for deres ligeberettigelse i kirken. Lad os ikke glemme, at der hos os ikke bør være forskel på kvinder og mænd (Gal. 3.28).

Kaare Rübner Jørgensen
Peter Bangs Vej 137
2000 Frederiksberg

3. IMWAC's brev til Paven med anmodning om møde og Vatikanets svar.

International Movement *We Are Church*

Freising / Munich, July 2006

His Holiness
Pope Benedict XVI
Palazzo Apostolico Vaticano
V - 00120 Città del Vaticano

Your Holiness The Honourable Pope Benedict XVI,

In July 2005, we, as conscientious members of the People of God, and as members of the International Movement *We Are Church*, a reform movement within the Roman Catholic Church, greeted you and extended our prayers for Gods blessings upon you as you exercise your many important duties during a time of great historic change in our world. We also asked for a personal meeting. As there was no

reply at all to our letter, the International Movement *We Are Church*, whose delegates met in Freising this summer, is addressing you again.

The Church Referendum of 1995, which was signed by several million people, and demonstrably supported by many more Catholics, made known to the pastors of the church the needs of the Christian faithful. We also made manifest their opinions on matters that pertain to the good of the Church. This action flowed out of church law contained in the Codex Juris Canonici Can. 212§ 2 and 3. We also made our opinions known to the rest of the Christian faithful, as is our right and duty. We did so out of our deep and abiding love and concern for the well-being of the entire Church. As Professor P. Bernard Häring, a signer of the Referendum stated: "*WE ARE CHURCH has an indispensable duty to courageously do our share in the always-needed reform [of the Church]. We do not shirk our common duty. We want to work with church officials, not against them. We express criticism and we accept criticism, because we believe in the Spirit of distinction. We are journeying together with the One who is the Way, the Truth, and the Life.*" Meeting in Freising in June 2006, representatives of the International Movement *We Are Church*, now a worldwide organization, concluded that even eleven years after the launching of the church referendum in Austria neither our church leaders in Rome nor most of the bishops in the various countries have yet adequately addressed the growing problems resulting from the current structures of the Roman Catholic church, which have caused profound suffering for countless faithful Christians all over the world.

As we are convinced that the charismata of our Church are very important to you, and because we wish to support our bishops in their desire to take appropriate and courageous measures to meet the huge pastoral needs of the faithful, we cordially ask you again for a personal meeting to launch an open, broad, constructive, and mutual dialogue. For it is only if we all, church leaders and the People of God, work together jointly and constructively in a true spirit of cooperation can the challenges of the future be dealt with successfully.

Yours sincerely

Raquel Mallavibarrena & Christian Weisner
for the International Movement *We Are Church*

Apostolic Nunciature in Germany Berlin
23, 2006

August

Dear Mr. Weisner,

in a letter dated July of this year you contacted, in the name of the International Movement *We are Church*, His Holiness Pope Benedikt XVI and asked for a personal meeting.

The State Secretariat has instructed the Apostolic Nunciature to let you know that regrettably your request cannot be complied with.

You and the other members can at any time lead a constructive dialogue on the current questions and problems in the church with the bishops and priests of the legally qualified dioceses and parishes.

The nuncio being absent I fulfill the duty of sending you this answer and remain

kindly yours
Msgr. Dr. Stephan Stocker

Please find below a comment by Tina Beattie. An eminent British Theologian, Reader in Christian Studies and Senior Fellow in the Centre for Education in Human Rights, Social Justice and Citizenship, Roehampton University, London.

4. Comment on the lecture by Pope Benedict XVI at Regensburg University, 12th September 2006, titled 'Faith, Reason and the University: Memories and Reflections'

(The full text of the lecture can be found at
http://news.bbc.co.uk/1/shared/bsp/hi/pdfs/15_09_06_pope.pdf
http://news.bbc.co.uk/1/shared/bsp/hi/pdfs/15_09_06_pope.pdf)

The lecture is a careful argument in defence of reason, and it is well worth reading for anyone concerned with the relationship between reason and faith in the context of academic life and wider society.

However, for inexplicable reasons the Pope draws on Professor Theodore Khoury's account of a fourteenth century dialogue between the Byzantine emperor Manuel II Paleologus and 'a Persian interlocutor' for his representation of Islam. Couldn't he find a more contemporary example of dialogue between Christians and Muslims?

To base one's understanding of Islam on quotations from a medieval text citing a Byzantine Emperor under siege by Muslims implies intellectual laziness if nothing else. The important part of the quotation used by the Pope is the insistence that faith must be spread by reason and not by violence, and the context in which the Emperor wrote this - during the siege of Constantinople - might explain why he adds a derogatory reference about Muhammad and Islam. But this part of the quotation is superfluous to the Pope's argument, so why did he include it?

Many Muslim thinkers, like many Jewish and Christian thinkers, have placed a high premium on reason, and all three faiths have rational and irrational > dimensions. Islam is every bit as complex and heterogenous as Christianity, although one would not think so to judge by the simplistic stereotypes that surround us. Christianity, like Islam (and indeed like modern democracy), has often been spread or defended by violent means. Many Muslims have been patiently pursuing the cause of dialogue and peace while popular opinion resolutely ignores their endeavours in favour of the bigots who command the attention of the media. But Islam has no monopoly on violence and bigotry, and we should bear in mind that a modern Muslim is more likely to be killed by a baptised Christian or a Jew (or indeed by another Muslim), than a non-Muslim is likely to be killed by a Muslim.

Islam is going through a period of enormous upheaval. Many Muslims are on the defensive in

our modern world with its dominance of western secular perspectives, backed up by brutal military force which is often indistinguishable from the terrorism it claims to be fighting. There is also

the constant drip drip drip of those subtle forms of persecution that confront western Muslims in their daily encounters with a hostile society and an even more hostile media. At a time like this, Catholics should stand alongside those Muslims struggling to reform their own religion from within, while struggling to defend it from unjust attacks from without. We have been there, done that - still are there and doing that much of the time.

In an era dominated by the media and by violent political hostilities, those in the public eye must be aware of the need for sensitivity. Perhaps there was some excuse for Emperor Manuel II Paleologus's lapse in judgement regarding Muhammad, given the context he was writing out of. But given the context that Pope Benedict XVI is writing out of, I'm not sure there is any excuse. Another thing that Catholics and Muslims have in common today is that we often find our efforts at dialogue thwarted by the blundering insensitivities our religious leaders!

Nevertheless, the lecture is worth reading, and it is a pity that one superfluous and foolish sentence risks undermining the value of the whole.

But there you go - being perfectly reasonable is the prerogative of God alone! (And thank God it's love, not reason, that ultimately attracts us, even if reason plays no small part in the process).

Tina Beattie

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