

## Women Priests 2

### (The concept of sonship)

Vatican II confirmed the role of the Laity in the Church as having a **right** and **duty** to exercise the gifts received from the Holy Spirit at Baptism.

The Vatican II document concerning the Laity clearly stated the Laity's active co-responsibility role within the Church, but unfortunately, the Roman Curia blocked the laity's input. This meant that the Holy Spirit's enlightenment of over 99 % of the "Church", was quenched.

1 Thessalonians 5:19 warns against 'quenching' the Spirit.  
Silencing the 'Church' is silencing the Holy Spirit.

The Roman Curia tended to display an anti-woman bias, when scripture gives women equality with men as being **one** in Christ and joint **heirs** with Jesus, the **first-born son** of the Father.

Typical examples of equality are, Old Testament, Psalm 82:6, *"I have called you all "gods" and "sons of the Most-High."* In the New Testaments, John 10:34. In later translations, "sons" is replaced with "children" to be 'politically correct'.

This 'Apostolic Letter' (see ORDINATIO SACERDOTALIS extract below), has no foundation in scripture. Both the Old and New Covenants demand equality between male and female with regard to their standing before God 'The Father' as 'First-born Sons', and what that means Biblically. We can thank the author of the Epistle to the Galatians for being guided by the Holy Spirit when he wrote to the Galatians in about 48 AD. *"All of you who have been Baptised into Christ have clothed yourself with him. There does not exist among you Jew or Greek, slave or free, male or female. All are one in Christ Jesus"*. Scripture is very clear here, but is it too simple for the 'learned' to accept?

Words of Pope Benedict XVI may hold the answer to why the 'experts' hold to some questionable views on scriptural interpretation.

Quote: - *"It is not Scripture experts, those who are professionally concerned with God, who recognise him; they are too caught up in the intricacies of their detailed knowledge. Their great learning distracts them from simply gazing upon the whole, upon the reality of God as he reveals himself—for people who know so much about the complexity of the issue, it seems that it just cannot be so simple"*.

(*"Jesus of Nazareth"*, 'from the Baptism in the Jordan to the Transfiguration').

The original wording of Vatican II's "Decree on the Apostolate of the Laity" states that in the Church, we all *"share a common grace as sons"*.

In subsequent translations this is changed to a more 'politically correct' form to read, *"common dignity as members"*.

Is this change made out of ignorance of scriptural interpretation, or is it a further attempt to 'disenfranchise' women?

APOSTOLIC LETTER

**ORDINATIO SACERDOTALIS**

OF JOHN PAUL II TO THE BISHOPS OF THE CATHOLIC CHURCH  
ON RESERVING PRIESTLY ORDINATION TO MEN ALONE

Extract. Part 4 of the letter states: -

*“Although the teaching that priestly ordination is to be reserved to men alone has been preserved by the constant and universal **Tradition** of the Church and firmly taught by the Magisterium in its more recent documents, at the present time in some places it is nonetheless considered still open to debate, or the Church's judgment that women are not to be admitted to ordination is considered to have a merely disciplinary force”.*

The statement goes on to say: - *“The Declaration recalls and explains the fundamental reasons for this teaching, reasons expounded by Paul VI, and concludes that the Church **“does not consider herself authorized to admit women to priestly ordination”**. To these fundamental reasons the document adds other theological reasons which illustrate the appropriateness of the divine provision, and it also shows clearly that Christ's way of acting did not proceed from sociological or cultural motives peculiar to his time”.*

Note, this Apostolic letter is addressed to the ‘Bishops’ not to the ‘Church’.

To conclude that “the Church” **“does not consider herself authorized to admit women to priestly ordination”**, is not true. Actually, “The Church”, which includes “The Laity”, more than 99% of its membership under the guidance of the Holy Spirit, were never consulted in the matter. The Magisterium is not “The Church” neither is the Pope, one of who’s title is “the servant of the servants of God”. The Holy Spirit enlightens “The Church” through the gifts received at Baptism. Ref. Vatican II ‘Apostolicam Actuositatem’, Decree on the Apostolate of the Laity.

The infallibility of this ruling has been the subject of debate ever since its publication, since it was based on an **assumption** for the reason for **“Christ's way of acting”**.

The suggestion that it did not proceed from sociological or cultural motives peculiar to his time, is another assumption, not founded on scripture or history.

How did Jesus treat women? What was His way of acting? In his book “Jesus the Forgotten Feminist” and sequel “Virgins and Jezebels”, Chris Geraghty delves into the scriptures and history showing how Jesus practised a radically inclusive approach to women that challenged the inequitable beliefs and practices of his own culture and community. Yet the Church has historically failed to follow its own founder’s example, instead taking its direction from the early tradition of male only apostles developed by misogynist Church Fathers.

It is difficult to comprehend Saint John Paul’s statement, when scripture, the very “Word of God”, reveals that “Jesus’ way of acting” (particularly toward women), to be virtually opposite to that of the traditional custom of His time. In view of this, it is very unlikely that He would have excluded women from the ‘Last Supper’. Could Leonardo da Vinci’s 15<sup>th</sup> century painting have had an influence here?

Jesus was a Jew, the Apostles were Jews, the early church practiced Jewish customs and rituals in accordance with the Old Covenant for a considerable time in the early Judeo-Christian era while Gentiles were being accepted into the new Church in greater numbers. The ‘Last Supper’ took place

at a Jewish Passover celebration where men, women and children had specific roles. Many Jewish customs restricting Jewish women's involvement in the Synagogue and with studying the Torah. These customs were to continue for a considerable time. It was not until the New Covenant was being written under to guidance of the Holy Spirit that women's equality with men was being emphasised. Under the New Covenant, ***new wine was not to be put in old wine skins.*** At Pentecost, a new 'order' was brought forth through the power of the Holy Spirit as Jesus had promised, but the subservient status of Jewish women was carried over into Christianity.

GALATIANS 6: 12 'comments' on what the Jews were saying about the influx of Gentiles not keeping Jewish tradition. *"These people who are attempting to force the ways of circumcision on you have only one motive: They want an easy way to look good before others, lacking the courage to live by a faith that shares Christ's suffering and death."*

St. Peter & St. Paul debated the need for Gentiles to be circumcised to become members of the new 'Church' which was to be built by Jesus on the foundation of Peter's rock-solid faith. They concluded that there would be no requirement for Gentiles to follow this Jewish requirement in accordance with that proscribed in Genesis 17:11-13, as a sign of the covenant God made with the Jews, His chosen people.

It is a proven fact that Scripture has been manipulated in successive 'translations' to reflect the 'politically correct' leaning of the period. If ELSS (Equidistant Letter Skip Sequence) analysis of the original Hebrew and Greek Biblical text can be proved authentic, Jesus who is the truth, revealed Himself in the Torah.

Professor Mary Coloe pvbm has researched the existence of women as deacons, apostles, and priests in the early church. <https://vimeo.com/471576823>

In the 'New Revised Standard Version' Bible (published 1993), the Epistle to the Hebrews 12: 23, written prior to 96 A.D., states, *"and to the assembly of the **first-born** who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect"*.

In the Lectionary being used by our "Little Flower" parish, (published in 1980), the reading for the 22<sup>nd</sup> Sunday in Ordinary Time year C, 1/9/19 states, *"with the whole Church in which **everyone is a 'first-born son' (status wise)**, and a citizen of heaven. You have come to God himself, the supreme Judge, and been placed with spirits of the saints who have been made perfect"*.

This is very interesting, as the use of '**first-born son**', in our Lectionary goes against the 'politically correct' trend of the present age. This is quite significant and important to demonstrate the deviation of the NRSV bible from the truth.

Father James Mallon ("*Divine Renovation*"), recalls that "there is an old Italian phrase, *Traduttore, traditore*, which simply means "to translate is to betray". In other words, whenever we translate something, we run the risk of losing some meaning in the translation". Some new translations deliberately change the meaning for 'political correctness'.

Although it was hundreds of years ago when Jewish scholars discovered hidden revelations in the Torah, using ELSS (Equidistant Letter Skip Sequence), it is only now in the 21<sup>st</sup> century computer age, that the original Hebrew & Greek texts are revealing remarkable insights which confirm the guidance of the Holy Spirit in the writing of Scripture.

As stated in 2 Timothy 3:16, *"All scripture is inspired by God and profitable for teaching, for reproof, **for correction, for training in righteousness**"*.

The Church may need to rethink its concept of infallibility where it falls outside original scriptural text.

Also, the concept of Infallibility as the Churches teaches, only applies to Faith & Morals, not **Tradition**.

**Tradition** should not contradict the Word of God in Scripture.

Matthew 15: 1-6 (NRSV) “The **Tradition** of the Elders”.

**15** Then Pharisees and scribes came to Jesus from Jerusalem and said, <sup>2</sup>“Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” <sup>3</sup>He answered them, “And why do you break the commandment of God for the sake of your **tradition**? <sup>4</sup>For God said, ‘Honour your father and your mother,’ and, ‘Whoever speaks evil of father or mother must surely die.’ <sup>5</sup>But you say that whoever tells father or mother, ‘Whatever support you might have had from me is given to God,’ then that person need not honour the father. <sup>6</sup>So, for the sake of your **tradition**, you make **void** the Word of God.

The crisis of **faith** within the Church is quite alarming and re-evangelising is paramount. There are more ex-Catholics in the world today than there are practicing Catholics.

Surveys confirm that most Catholics no longer believe in the ‘Real Presence’.

“Pope Francis recognises a miracle in the sainthood cause of a young Italian tech whiz”,  
(The Catholic Leader March 1. 2020)

Carlo Acutis, a 15-year-old Italian who devoted his short life to developing a data base of Eucharistic Miracles throughout the world. On the way to Sainthood.

[www.miracolieucaistici.org](http://www.miracolieucaistici.org)

The Real Presence of Jesus in the Eucharist.

Bishop Barron at the 2020 Religious Education Congress, spoke about the Real Presence of Jesus in the Eucharist. Vatican II says that the Eucharist is the source and summit of the Christian life. However, recent polls show a widespread misunderstanding of the Eucharist and a massive failure in communicating the doctrine of the Real Presence. It is time for all of us—Catholic catechists, educators, and evangelists—to pick up our game about this absolutely essential sacrament!

[https://www.youtube.com/watch?v=UzCPu\\_lEhe8](https://www.youtube.com/watch?v=UzCPu_lEhe8) (U-tube runs for 1:12:39).

The Church is experiencing a crisis of **Faith** and belief in the Word of God.

Since Biblical ‘sonship’ is gender neutral and is a ‘relational’ concept of ‘position’. You are either a ‘son’ or a ‘servant’ (slave). As a ‘son’ you have a full claim to the kingdom, as a ‘servant’ you have no claim to the kingdom. (Statement made by biblical schola Russ Bruealt’s).

Bruealt was referring to the original Greek text of **John 1:12**, “But as many as received him, to them gave the power to become the **sons** of God, even to them that believe on his name”. Many future translations changed from ‘son’ to ‘children’ or ‘sons and daughters. Reintroducing gender.

Scripture shows that the apostles never really understood “The Kingdom” that Jesus was proclaiming, although scripture records Him mentioning “The Kingdom” 162 times.

In the 'New Revised Standard Version' Bible, Galatians 4:6-7 has replaced **sons** with **children & child**.  
" And because you are **children**, God has sent the Spirit of his Son into our hearts, crying,  
"Abba! Father!" So, you are no longer a 'slave' but a **child**, and if a **child** then also an 'heir', through  
God.

This politically correct change is possibly an attempt to be 'inclusive', but only serves to disenfranchise women from their eligibility to receive Holy Orders in accordance with their 'status' (and entitlement) as 'first-born sons' of The Father.

Referring to **GAUDIUM ET SPES**, the PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD, PROMULGATED BY HIS HOLINESS, POPE PAUL VI ON DECEMBER 7, 1965.

Part 2. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the **sons** of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today. 'Gaudium et Spes' was promulgated 55 years ago. It is time to activate the 'start button'.  
Renowned Franciscan priest, Father Richard Rohr OFM suggests that most women did not consciously recognise the evil of sexism and patriarchy until the 1970's.  
(*"The wisdom of pattern"* p 109).

#### **Fr. Frank Brennan SJ.**

On the ordination of Women.

<https://www.canberratimes.com.au/story/6242584/father-frank-brennan-leaves-canberra-hoping-for-change/>

#### **International Teaching Ministry of Douglas Jacoby**

Why God sent a son (not a daughter).

<https://www.douglasjacoby.com/jesusmalemp3/>

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