

## **Sacraments belong on the ground of pastoral care**

(With this plea, the Junia Initiative greets the women from the CWC. We are very happy to reflect, mourn, hope and dare with you today. And experience once more: We exist, some have re-emerged, like our matron, the invisible made )

### **1**

Junia, which at least in the German German Einheitsübersetzung 1 since 2016.

is called by her name again.

(Our initiative owes much to three committed, pious and cheeky women: Charlotte Küng, theologian and pastoral counsellor, Prioress Irene of the Benedictine Convent of Fahr and Dorothee Becker, theologian, pastor and church leader.

1 Letter to the Romans:in, 16, 7.

The Junia Initiative networks called women and makes them visible, as well as their supporters.

supporters. And it motivates parishes to present their pastors who are ready for ordination. )

<sup>1</sup> Brief an die Römer:innen, 16, 7.

I am Karin Klemm, theologian, Hospice chaplain, supervisor and lecturer in hospital chaplaincy.

### **Our situation today**

In Switzerland, there are women in many places in church leadership, hospital chaplaincy, hospital chaplaincy, prison chaplaincy, in the diaconate and other places. People experience women quite naturally in pastoral care and liturgy. But what has long been planted in the minds and hearts of the

church people as the pinnacle of religious communal life is the

Karin Klemm, Theologin, Hospizseelsorgerin, Supervisorin und Lehrbeauftragte für Spitalseelsorge

Eucharist celebration. Celebrating this with their with their trusted pastors is prohibited. forbidden. This requires men who have been ordained priests. In some parishes a priest comes 4 times a year, i.e. this man does not share the daily parish life, he becomes a helicopter priest.

## 2

Some congregations that have a parish leader feel that she is their pastor, also do not want a foreign priest when the mother dies, when the child is to be baptised... etc.

At the same time, many people are torn, many priests are also torn. Some

want to live their loyalty with their non-ordained colleagues, want to celebrate worship in shared responsibility. And then fear the accusation of disloyalty from the bishop or the so-called confreres.

Some congregations that have a church leader feel that it would be disobedient if the daughter to marry without a priest. However, the daughter wants the ceremony to be conducted by the by her trusted parish leader.

**Under the radar**

Our hearts burn when people ask for accompaniment, be it in grief, in separation, in happiness, at the threshold of death. Our hearts burn because we know that celebrating our Yes, that's why we know. And experience ourselves called by the people and by the ETERNAL and the church leadership says: NO, that is forbidden and disloyal.

The celebration of our sacraments strengthens the experience of being healed, especially when we are wounded. The celebration of our sacraments strengthens when happiness is placed in the great wide horizon of the history of the ETERNAL with us human beings. It becomes greater and more meaningful for those who are happy and for all those with whom we celebrate.

Karin Klemm, Theologin, Hospizseelsorgerin, Supervisorin und Lehrbeauftragte für Spitalseelsorge

3

Nevertheless, many of us celebrate the sacraments of absolution, anointing of the sick, baptism and marriage. Because we are

asked. Sometimes the sacraments are named differently (blessing and prayer for forgiveness, or blessing of the sick, or celebration of life, etc.). We celebrate under the radar with these. Because we do not want to play church politics on the backs of the people who ask us to organise these celebrations.

At the same time, this deprives us of the

solidarity of those who would support us if they knew about it.

### **Do not separate pastoral care from sacramental celebrations**

Pastoral care happens on the basis of relationships. When people in our parishes, hospitals, prisons and convents establish relationships with the pastor, when they gain respect and trust, healing can happen.

When people celebrate fellowship, and what

Karin Klemm, Theologin, Hospizseelsorgerin, Supervisorin und Lehrbeauftragte für Spitalseelsorge

He said to his companions: "I have longed for you so much"<sup>2</sup>. <sup>2</sup> Luke 22:15.

Separating pastoral care and sacramental celebrations

wants to be turned into bread and wine can be put on the table, what is still missing? The blessing. The remembrance of Jesus. The priest is not missing.

Transformation does not need hocuspocus but people with open hearts. Pastoral care means protecting this space and this table, and remembering that what Eucharist means is now happening: giving thanks for transforming what is put on the table, placing oneself in connection with Jesus from Nazareth and honouring what was the starting point of the last meal for him, his longing for relationship.

from each other misses the needs of the people.

Pastoral care and sacramental celebrations should not be thought of in terms of the person leading such a celebration, but in

terms of the people with whom it is celebrated.

4

Because there are people with their joy, their fear, their worries and their thanks, that is why it should be celebrated. Not because there are priests, and only when there are priests should it be valid? This is where the sacralisation of the priesthood begins.

### **Pulling the Root from Clericalism**

We do not want additional female priests to fit into the existing system. The root of clericalism must be pulled out, the ministry must be changed by orienting it towards what really serves the people on the ground.

Clericalism is a trap that even non-ordained pastors have fallen into. As long as a whole

congregation responds to the call "The Lord be with you" with a "and with your spirit", there will be a hierarchical and clerical imbalance.

As long as we enjoy having the canopy over us in processions, as long as we allow ourselves to be served by children called altar servers, we have to ask ourselves whether we are following the general priesthood founded in baptism or another priesthood.

5

What could help us all would be a participative approach to vocation. Pastoral workers should be asked about their vocation, irrespective of their gender and lifestyle. The congregations should be genuinely (not formally) asked whether the

pastor has  
pastors have proven themselves and then they  
should  
and then representatives from the  
congregation should join with the bishop in  
laying on the hand and praying for that  
person.  
prayer for this called person.  
say the prayer for this called person. In this  
way, all those who have  
should be ordained in this way (see Lima  
paper)<sup>3</sup>.

3 Baptism, Eucharist and Ministry (Faith and  
Order Commission Study No. 111, "Lima  
Paper", 1982).

### **The next steps**

In Switzerland, there have been strong  
movements against clericalism since the public  
discussions about the abuse and cover-up  
scandal. But the  
But the leaders of our church are perceived as  
fearful. Among the people of the church there  
is little expectation of real  
change.

On 11 June there was a meeting to mark the  
50th anniversary of Synod 72, a successful  
Swiss synodal process after Vatican II. Despite  
the vivid memory of the atmosphere of  
departure at that time, a fear was palpable: the  
fear that the pressure would increase against  
all those who aspire to participation. There was  
still a noticeable hesitation to take further  
steps in order to become part of the Roman  
Catholic Church.

<sup>3</sup>Taufe, Eucharistie und Amt (Studie der Kommission für Glauben und  
Kirchenverfassung No. 111, "Lima-Papier", 1982).

Karin Klemm, Theologin, Hospizseelsorgerin, Supervisorin und Lehrbeauftragte für Spitalseelsorge

Catholic Church, and to no longer let others tell us what is valid in the conduct of our lives, what is sustainable after fractures and crashes. No longer to be no longer be told by whom I should be accompanied, anointed and have the table laid for me in church.

That in the survey of the Swiss Roman

The fact that a clear majority of the Roman Catholic Church criticises the role of women gives us support for our commitment.

## 6

### **The Junia Initiative is networked**

It is linked to the Alliance Gleichwürdig Katholisch, under which the reform movements of the Swiss Roman Catholic Church have been gathering for over a year. reform movements of the Swiss Roman Catholic Church. Of course

they formulate that without equal rights there can be no recognition of equal dignity.

community. We brought the names of strangers, opened the book of liberation and caught up the nets of miracles and celebrated that we are community.<sup>4</sup>

<sup>4</sup> Nach Jacqueline Keune, Scheunen voll Wind, S. 26, db-Verlag 2016.

### **The Junia Initiative celebrates**

Every year on 17 May, we celebrate the Day of Junia. This year for the third time.

We lit the lights of hope and enthusiasm, sang along to songs of freedom, breathed in the wedding of silence and celebrated that we are

<sup>4</sup> According to Jacqueline Keune, Scheunen voll Wind, p. 26, db-Verlag 2016.

As of today, 25 June 2022, I believe we will do this until what is right comes true, and after  
!!!!

Karin Klemm, Theologin, Hospizseelsorgerin, Supervisorin und Lehrbeauftragte für Spitalseelsorge



## ENGLISH TRANSLATION