

The Journal

July - August 2000

This & That

Because of my previous national and international involvement with married priest groups (or, if you prefer, former priests, resigned priests, free priests, independent priests or laicized priests - take your pick), I receive the newsletter of several national associations/organizations of married priests. Many of these indicate in one way or another a numerical decline in their memberships. Various explanations for this phenomenon have been put forth, none more brilliantly, in my view, than that given by Anthony Padovano in Regina last September.

The problem doesn't seem to be as critical at the local level where most people gather for support and encouragement in small faith communities. It's a different story at the national level. Minimal communication (national conferences, newsletters, e-mail) make small faith communities almost impossible to establish at the national level.

So, the national level exists for other purposes, most notably, the attainment of certain goals, the most important one being what I would loosely term "the acceptance of a more open form of priesthood." The use of such a liquid expression of a national goal reflects well the major difficulty facing married priest associations at the national level.

There are many different, legitimate views concerning both A. priestly reform/renewal and B. the means to attain it.

A.

- There are those (very few) who would want an optional married priesthood within the existing clerical system.
- Some want an optional married priesthood within a reformed clerical system. This group sub-divides according to the extent of reform of the clerical system.
- Some want a complete overhaul of "priesthood" and the abolition of the clerical system.

B.

- There are those who believe that dialogue with the hierarchy is necessary and will bring about reform.
- Others feel that such dialogue with the hierarchy is useless. They prefer to dialogue with the other reform-minded Catholics in the hope that such communication/education will in some trickle-down fashion bring about a critical mass of opinion that would eventually produce the changes they seek. I believe that the editorial team of The Journal is in this category.

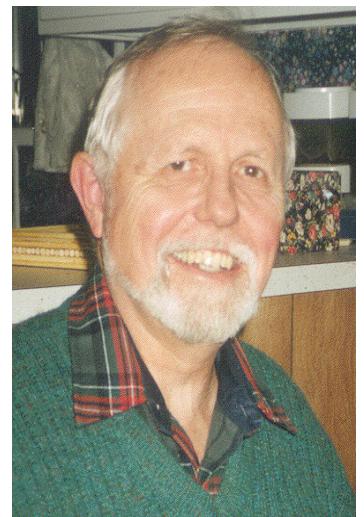
•Others feel that dialogue, whether with the hierarchy or with other reform groups, though useful, is too slow and directed to the wrong audience. In their view, the real power for change rests with "Joe and Mary Catholic," and the way to reach them is through action: "Just Do Reform." The married priests of CITI are in this category. They use a sacramental ministry directed toward unchurched Joe and Mary Catholics as a means for proclaiming Gospel values that eventually bring about structural changes.

•There are other "resigned priests" who feel that the hierarchy, if not the entire institutional church, is -to be charitable- inconsequential. They too prefer action. They do not exercise a priestly/sacramental ministry. However, they involve themselves most admirably in practical Gospel ministries among the marginalized in the secular world: e.g. soup kitchens, cooperatives, third world development, prison ministry, etc.

Obviously, the above categorizations are theoretical and incomplete. In reality, there are probably many "laicized priests" holding hybrid views. Whatever. The main point is that with so many different points of view, it's hard for a national (never mind international) "married priest" association to set goals and actions that would please all. So, it's natural (humans are varyingly intolerant of differences) that many would distance themselves from such national associations.

Is the situation hopeless? Not if you have faith in the power of God's Spirit.....just as Jesus did. Gethsemani and the cross will pass, followed by the Resurrection, if we let go and let God.

François Brassard
Ladysmith BC



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July - August 2000
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The Journal welcomes submissions from small faith communities and individuals that share its vision of the Christian Church as one in which all are equal, decisions are made by consensus, healthy relationships are nurtured, justice is done, and the Good News of Jesus Christ is proclaimed.

All submissions to the Journal must be received by the 15th of each of the following months: January, March, May, July, October and November.

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Renew Your Membership In Corpus Canada

Please help us to continue the work of Church Reform & Renewal.
Send your membership fees to Jake Kutarna, Corpus Canada Treasurer,
Box 176, Lumsden, SK S0G 3C0 (See P.20 for details.)

Include your name, address, postal code, Phone/Fax £, Email address.

Corpus members with email can join the Corpus-N list and participate in discussions.

If you have internet access, check out Corpus Canada's new WEB SITE:

<http://www.corpuscanada.org>

FOCUS TOPIC

for the September - October 2000 Issue

Rethinking Leadership in the Church

Articles for this issue are due by September 15.

Thank You Edith!

The National Coordinating Team of Corpus Canada wishes to express its gratitude to Edith Gvora, who has served on the Team as a representative of Corpus members in the Victoria region since 1996 until June of this year. Edith was a charter member of the Team that has coordinated the activities of Corpus Canada on the national level since the Team's inauguration at Saskatoon in October of 1996. Edith's contribution to Team deliberations was much appreciated and will be missed. While making her wish to resign known at the Corpus Canada National Conference last year, Edith generously volunteered to remain on the Team until a replacement could be found. Her place on the Team is being taken by Jim Doyle of Sidney BC

Arthur Menu, on behalf of the National Coordinating Team

Reflections On A Crisis

The financial difficulty that the Diocese of Victoria finds itself in has brought out the best and the worst in the diocese. The Journal has made no comment about the difficulty because it is a local church matter that has little impact on Corpus Canada and The Great Church. The worst kind of comments come from those who have long made known their opinions and withheld support for diocesan initiatives. I believe that they have done this in all good faith for what they view as the good of the church. The best comments come from those who have risen above the difficulty to express a Gospel view of the church community. As such, the latter are of interest to us all.

For example, Monsignor Mike O'Connell writes in the Times Colonist: "Our efforts to meet this emergency must not prevent us from continuing our efforts to assist the poor, the refugees and victims of injustice here and around the world... As Easter people, we will be enabled to be people of hope." Mike then goes on to call for prayer and forgiveness: "If we are people of prayer and forgive one another, we will be given the grace to meet this unexpected challenge and will experience peace and hope."

Dr. Peter Montgomery in the Island Catholic News (ICN) begins his comment by quoting a favourite mentor, Marshall McLuhan who once when asked about the Church as Institution replied: "In its merely bureaucratic, administrative, and institutional side, it is going to undergo the same patterns of change as the rest of our institutions... in a centralized, administrative, bureaucratic form, it is certainly irrelevant." Peter then uses another McLuhan maxim: Every breakdown is a breakthrough. "Because we all now understand how the church works, we can take ownership and participate in it on a personal individual level." Peter goes on to say, "While Bishop Remi tried throughout his mandate to open the Church, and to give the laity a controlling role in its operation, he experienced much resistance from the more traditionally oriented members, especially the clergy. In one fell swoop, that openness and involvement have not just been offered but forced." "While the bureaucrats continue to stew in their mess, the rest of us have the opportunity to create a new Church, not based on money and organization and petty bits of power which silly people are insistent on quarreling about. Let them foment their irrelevance. The rest of us can follow the promptings of the Spirit and look to our spiritual destiny." He concludes with another quote from McLuhan: "As long as there is the means of communion, social and divine, there is an indefinite number of forms in which it can be achieved... The Church's massive centralized bureaucracy is certainly passe."

Fr. Jack Sproule sees the crisis as a challenge to cooperate with the Reign of God. Writing in the ICN he says that placing blame is a faithless way of avoiding a critique of the male, hierarchical, clerical system. He says, "My own faith in the Reign of God tells me that

the problem demands an unmasking, a dismantling of the clerical system with all its underlying assumptions. To attempt a fresh more responsible participative style means having faith." According to Jack, one of the underlying assumptions is that religion- as distinct from spirituality- is not on the decline. However, statistics, the shortage of clergy, the absence of the young, the findings of contemporary theology wherein the distinction is made between the Reign of God and the inability of today's organized religion to respond to it, all point to an evolutionary shift. Another is the present canonical requirement for consultors- ie. clerical consultors- as the zone of final decision. That is not good enough to launch a new sense of lay participation. "I have no difficulty believing that

God wants us to explore totally new directions. If I have a problem with lay members on committees, such as a personnel board, then I have a problem of faith. We continue to support a legislation (male, celibate, clerical) that deprives us of alternative forms of priesthood. In the present legislation, sacraments are gradually being withdrawn from the people." "I believe that if we face these challenges, we will call ourselves out of the familiar power and control games, call ourselves to be open to a radical conversion in how we understand ourselves as a priestly people... We can choose not to respond to the challenge. The Reign of God will continue. We will

simply be left behind."

Mike O'Connell, Peter Montgomery, and Jack Sproule have reflected on a crisis and have seen in it the opportunity for a deeper sense of who we are. In the Celtic view, creation is not only a place of harmony but of challenge for growth. Witness the hymns to wind, storm, and rushing water. There is in it the stories of the journey in which disciples launch out on a boat or by foot to seek the place of their resurrection, not knowing where the elements or chance might take them. There was a willingness to let go of the familiar and the comfortable. There was no need for a centre or a building other than the presence of God whose mystery no one can contain and whose law is planted deep in each one's heart. This is the Reign of God that Jesus left us in the Gospel.

Chris Diamond



Fintan Kilbride Makes a Difference

Some years ago, The Journal wrote about Fintan Kilbride's work to bring medical supplies to Third World Countries. With the support of his wife, Kenise, in his early seventies, retired from teaching, longtime friend of Corpus Canada, Fintan Kilbride continues to work hard to doing that. But Fintan has added a whole new dimension to his apostolate/service. With the help of the Rotary Club of Toronto, Leaside, he has co-ordinated efforts and raised hundreds of thousands of dollars for relief work in Nicaragua. The October '99 issue of "The Rotarian" features his delivery of three buses to Managua. These buses deliver hot lunches in the city's vast barrio district, and then they transport doctors and nurses to public health

clinics. Other tasks that Fintan is undertaking is bringing fresh water systems to communities with polluted water.

Fintan's recent efforts have been with "Free The Children", the Craig Kielburger Foundation

www.freethechildren.org.

Last October, Kielburger was guest on the Oprah Winfrey TV show. Kielburger told the story of fund-raising to build schools in hurricane-ravaged Nicaragua. Oprah said "I want to build one hundred of these schools." Recently, Fintan wrote to Jake and Emil Katurna:

I am delighted to keep in touch. In the past ten months, I have with FTC helped to build seven small schools in Nicaragua.

Now Oprah wants us to build 100 in different countries. The money is there for sure; it's just a matter of identifying suitable needy communities with trustworthy supervisors of the work. Perhaps some of our Corpus members can suggest such sites and people.

I often think of my dear friends in Corpus Canada. I substitute teach every day that I am here in different schools. It's a whole new apostolate. I love it. The kids like to think how their lives can make a difference.

Fondly, Fintan

Leaven

Jubilee is an association for excluded Catholic Priests in Ireland. Excluded Priests refers to those Catholic Priests who are excluded from the mainstream of the Catholic Church not by choice and not by the teaching of Jesus but by the Church hierarchy, the Established Church. The majority of excluded Priests are married Priests; however, all are excluded because of their relationships, associations, and activities... (which) are well within the legal and cultural norms of our free and democratic society.

So begins the new website of Leaven **www.jubilee.ie.nu** which was begun this year as a project for communication among its members. Leaven is attempting to redefine itself to better achieve its objectives as a christian community. The creation of the website is a concrete effort to represent a wide variety of people. There are many individuals serving marginalised catholic communities and fulfilling a great need, but until the creation of Jubilee, there was no network to keep them in touch with one another. Hopefully from this, they will be stronger and better able to carry on

whether or not they become members of Leaven.

For example, Fr. Miceal Noone with his wife, Kathy, and their two sons are not members of Leaven because they do not like the name "former priests", but

Leaven wants to leave no one behind, but seeks to do justice to everyone's experience.

they celebrate a eucharist every Sunday in Galway. It is called the "La Graal" mass because their community meets in a wine bar named La Graal.

In the past, Leaven has assisted many priests who were disillusioned with the "Institution" and by bringing them together let them see that they were not alone in their feelings, hurt and pain. "It was Leaven that helped most of us move on because of the support and

friendship" says Martina Carroll and her husband Roman Furgalski. Many times it was the friendship and faith of very traditional members that inspired others. For this reason, Leaven seems to move slowly forward. Leaven wants to leave no one behind, but seeks to do justice to everyone's experience. At the moment, the difficulty is in reaching a consensus as to the meaning of christian community.

Leaven carries on in hope, however, and in the sure knowledge that, as Martina says "You cannot live a life of giving without being nourished; without love, you burn out." Corpus Canada recognizes the difficulties and the wisdom of Leaven's position and recommends them all to the support of our prayers.

Summary by Chris Diamond
of information supplied by
Martina Carroll

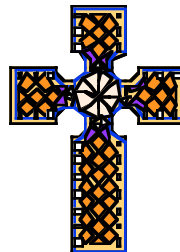
Editor's Note

The letters we print often contain personal stuff or reflect a summary of several letters that we feel need editing. Therefore, they may at times seem to be disjointed. We do our best to convey the sense of what we have received.

Kudos From Ireland

We enjoyed your latest edition of The Journal. The dialogue promotes unity and inclusion, and questions traditional structures. This is what Jesus did so I'm sure you are on the right path.

Many thanks,
Martina and Roman Furgalski from "Leaven",
the laicised priests' organization in Ireland.



Variety & Good Sense

To Corpus Canada with much thanks. I have delivery of the May/June Journal and have done quite a thorough reading of it, with great interest. The neat, see-through wrapper is a better method for long distance mail than is used by Mami Missions magazine (the Canadian OMI magazine), which sends without wrapper.

Jim's piece on Hopkins was really good and I will copy him again on this, with my congratulations on this and his other contributions. I have a little Hopkins' story of my own

which I will save for next time. I'm pleased with the variety and good sense in The Journal. In this latest edition you have packed a lot of good material into a modest, low budget format.

Diarmuid O'Murchu is quite a fellow, and the lengthy interview was very well done. Also the excellent commentary done by the Sullivans. I was pleased to see O'M. mention Teilhard de Chardin as one source of inspiration. Sometimes I feel that Teilhard is still underrated as an influence; he certainly made a profound impression on me when I first came across his works in the late

fifties.

I'm trying to get Ursula King's biography of Teilhard. through an experiment in ordering from a dot com book supplier. I don't have confidence in myself as a reviewer but I would like to see something of that sort done for Journal. I have heard that John O'Manique, who did a lot of academic work on Teilhard, is seriously ill with cancer. What you did for Lobby was very nice; just right for the context.

Dan & Germana
Goa, India



God or Godde?

I enjoyed the phone conversation we had this morning on your publication's use of the name "Godde". After our conversation, I looked through the March/April Journal reflecting on the uses of God and Godde. I used the two names, two words that are found on pages two and three as a meditation. On page two the Table of Contents lists the title "Encountering Godde in Pregnancy". On the next page we have the alternative: "How I encountered God in Pregnancy." There is a rich contrast here, especially in articles that focus on the wonderful and mysterious process of having children. Did Ruth encounter God or Godde in this process? Did Carlene

and Sheldon encounter God or Godde? I think there are subtle but important differences between the words that we use to name the divine. When Sheldon writes, "I see the power of Godde's creativity and presence in the

*there is a real sacred sense
of the sensuous and the
erotic coming through here
that I like*

incredible transfiguration of my wife's body," I am made aware of the possibilities of an encounter with the divine that is more intimate than anything that would have been expressed with the word "God." The same can be said for the lines in

François
Brassard's poem:

*An echo of Godde's Genesis bliss
For all who accept the creator's kiss.*

Very nice, there is a real sacred sense of the sensuous and the erotic coming through here that I like. Thanks for the word, thanks for your publication, and thanks for the conversation. I understand your reservations, Chris, but for me this morning, The Journal provided a delightful gift. I will love my beloved spouse, Bonnie, and our three children, Sarah, Justin, and Jeremiah, even more because of Godde's love.

Brian Palecek
704 Mandan St.
Bismarck. ND 58501

10 More Copies For Michigan

Greetings from Sophia Catholic Community in Ionia, Michigan. Congratulations on the May-June Issue of The Journal. Our church is planning on ordaining several women during the Easter Vigil Service this coming Easter. At present they are participating in Seminary training (sic) that includes two of O'Murchur's books. We would like to supplement their training by using the articles in the present issue of The Journal. Would it be possible to send us 10 more copies of the May-June issue.

Ed and Judy



Best Wishes From Italy

Since many years you send your magazine The Journal and occasionally other publications to:

Editor Sulla Strada
via Rezzonico, 5
I-43100 Parma. Italy.

I read what you write (not always and not fully), but I know what's going on by Corpus Canada. Many thanks. The magazine Sulla Strada is published in Rome (once or twice a year) and our old group doesn't exist any more. By the way, I was only a member of the

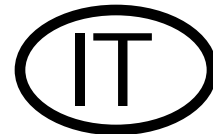
coordinating group, not the editor of Sulla Strada.

Since last month I have a new address:

Romeo Fabbri
via Mantova, 35
I-43100 Parma, Italy.
Feel free to continue to send The Journal (I promise I will continue to read it) or to stop sending it.
Best wishes for your precious work.

Yours faithfully

Romeo Fabbri



Des Wilson, A Non-Laicised Priest In Ireland, Writes:

I would be glad to write something for Corpus Canada - and congratulations once again on the great work. Interesting things are happening in Ireland, like the rediscovery of the ideal of Celtic spirituality, the work for the ordination of women, the investigation of people's theology and of course the gradual collapse inwards of the churchy institutions, something that has been happening

Interesting things are happening in Ireland, like the rediscovery of the ideal of Celtic spirituality, the work for the ordination of women, the investigation of people's theology and of course the gradual collapse inwards of the churchy institutions

for many years - we reckoned in the 1960s that the process of moving away from the churches was well under way. I

know you have a lot of info about all these developments already but it might be interesting to see what Irish people are making of it all. I would like to write something short about some of this -and I will do that as soon as I can.

All the best from us all in the meantime.

Des, Belfast



Thank You From Advent Group In The UK

Thanks for your encouragement. I have put a link to yours which is magnificent and I enjoyed the visit. I keep in contact with Jake who was a fellow student many years ago in London. The conference was excellent and stimulated a great deal of sympathetic interest. The document is going to all the Bishops and heads of seminaries in the UK. I was invited to lead the closing prayer.

Love to you all of you in the colonies.

Andrew Bebb, England



Dialogue for Austria: Report and Update

John L. Allen Jr. reported at length on the Dialogue for Austria in the National Catholic Reporter; this report can be read on the NCR website.

Brief Summary

Because of the crisis in the Austrian church in 1996 due to scandal, unpopular papal appointments of bishops, division in the bishops' conference, and the falling off in church attendance, the Austrian bishops set up a national conference and selected most of the delegates, many of whom were church employees, to deal with the problems facing the Austrian church. After some discussion about delegate selection, the assembly according to Bishop Weber who headed the Austrian bishops "was a highly qualified group from all of Austria...a very good mirror of Austria. I do not think we can ignore what was said

What has become clear is that we are not talking here about the demands of a radical fringe, but the desires of the heart of the church.

here."The Dialogue for Austria took place in October 1998. More than 250 official delegates, not counting the bishops who spoke but did not vote, endorsed by more than 75% a more positive view of sexual relationships in accepting premarital living arrangements, freedom in choosing birth control methods, admission of divorced and remarried Catholics to the sacraments, ordination of married men, and the ordination of women as deacons. There was no vote on optional celibacy for priests nor women's ordination to priesthood.

Thomas Plankensteiner, spokesperson for We Are Church, received the loudest ovation of the weekend when he said, "It is a success for the entire church. What has become clear is that we are not talking here about the demands of a radical fringe, but the desires of the heart of the church." One pastor said, "I have already been doing many of these things. But now I won't have to do it with my head down."It should be noted that the

decisions of the assembly carry no canonical weight. The Austrian bishops agreed before the Dialogue, however, that they would take the results to Rome. At the conference, not all were willing to do that saying that "they could not carry a message that ran contrary to the pope's teaching."

Brief Update

According to John L. Allen, the bishops did in fact take the results to Rome though there was some internal disagreement over what to say and how to say it. In any event, Cardinal Ratzinger sent a letter to the bishops shortly thereafter explaining that virtually everything in the results was wrong. There was then a brief hub-bub in Austria, but people seem to have accepted that nothing is going to happen and the erosion of church attendance continues. Bishop Krenn who had opposed the results of the dialogue said that he himself was glad that the dialogue was dead because it was unCatholic.

Chris Diamond, Cobble Hill BC

Authority & Governance: A Summary

Advent began in 1969 at Spode House, as a support group for priests and religious, both men and women, in the Catholic Church, who had left the official ministry, or religious life. It has continued to meet regularly ever since, either regionally or nationally. Members meet to share experiences and to offer mutual support. Some have married, others have remained single. The group also offers support for partners and families. Advent offers advice, support and a friendly ear. There is no attempt to entice people

out of the ministry or religious life. It simply tries to be a help to those who feel in conscience that God wants them somewhere else. Similar groups exist in a number of countries overseas. Particularly active groups exist in Australia, Canada and the United States. International Conferences now take place at regular intervals. Advent was invited to contribute to the research project on Authority and Governance in the Catholic Church since its members were felt to have some useful comments to offer on the

basis of the treatment they and their partners received as they resigned from the active ministry. An extensive well designed professional questionnaire was prepared and a broad based qualitative survey of responses was thereby produced. We are grateful also for receiving permission from NOP to make use of material emerging from face to face interviews conducted under their auspices. The selection of interviewees was designed to reflect as broad a base as possible, in terms of age groups, number of years in the ministry, whether secular clergy or

members of religious orders, dates of ordination, whether male or female, etc. In addition to the NOP survey, 43 independent extended interviews with Advent members were conducted. Twenty two of these were men. Examples of the levels of responsibility exercised by these men whilst in the ministry, included: Parish priest, high levels of administrative responsibility in a diocese or religious order, chaplaincies, School Manager, Rector/Superior/Headteacher, Novice Master, conducting retreats, religious publishing, membership of Bishop's Council, Schools Inspector, Archivist, RN Chaplain, leadership in the charismatic movement, etc. etc.

To demonstrate the quality of the potential which these men were able to offer, an examination of the occupations and responsibilities undertaken subsequent to their resignation from the active ministry will suffice. These include: Lecturer in Further and Higher Education, School Teachers, Head Master in a Catholic School, Head of Religious Education, Senior Probation Officer, Senior Social Worker, Training and Development Consultant, Press and Communications Officer, Counsellor, Senior Prison Governor, Charity Administrator, College Administrator, Mortgage Consultant, Local Government Officer, Training Advisor for the C. of E., Market Gardener, etc.

Many of the memories and experiences recalled by them make painful and sometimes quite scandalous reading. In the large majority of cases the inhuman and often uncaring treatment meted out to them by those in positions of high authority in the Church do not reflect the kind of authority envisioned in the gospel. In 90% of those interviewed the relationship with the one in authority seems to have been quite impersonal, little interest being shown in them as fellow human beings needing compassion, understanding and supportive counselling. The model of authority was remembered by most as power driven rather than service based. The feelings induced in them by the encounter ranged from embarrassment, anxiety, agitation,

frustration, fear, confusion, anger, to guilt and pain. Partners were reduced to 'the problem' or even to 'it'. The vast majority of respondents who were partners of priests, felt that they had received little if any contact from the Church authorities at the time their partner had sought to leave the active ministry. Amongst the women former religious, when asked specifically about the order itself and whether the help and advice received at the time of leaving was adequate to the perceived needs of the individual, the majority of respondents reported feeling that it had been 'totally inadequate' What they felt that they had a right to expect was courtesy, good manners and a basic concern which found its roots in a New Testament concept of authority. Most women responding expressed a need for a greater respect for the integrity of the individual and a greater pastoral concern for the emotional and practical well being of the woman at that time and in the immediate short term after leaving.

Offers of financial support after leaving appear to have been largely non-existent or even ludicrous. Problems have arisen due to non-payment of national insurance contributions thus diminishing later entitlements, including pensions.

Some felt that upon leaving they were reduced to being non-existent, unable to announce their departure even to those they had served with great devotion in the past and moreover even to friends and colleagues in the ministry. Their names were speedily removed from all registers and Directories. They were to reside in a place where their previous status was unknown. One told of the efforts made by a Bishop to ensure that he was not to be allowed to receive the Sacraments.

Another of the attempts to prevent him teaching in a Catholic School because of the scandal he would thereby give. However in some cases it was the ordinary Parish clergy who responded with understanding and assurance.

Given the express prohibition against any participation in the public life of the Church, (cf. the rescript of dispensation) it is perhaps surprising just how many have been drawn into the life and liturgy of the

parishes in which they and their families have lived. It varies obviously, sometimes in relation to the length of time since active priestly ministry ceased but it is nevertheless an indication of very different attitudes among some local clergy and parishioners, and this in clear contrast to those in positions of higher authority. Respect for them appears to have increased considerably over the years since that first lonely decision was made. Old friendships with those who remain have often been formally rediscovered on an organized basis. Many have simply refused to cooperate with the inhuman and surely unchristian treatment intended for them. To give some indication of the degree to which former active priests have been drawn in to the work and liturgy of the Church; among those interviewed, just over half have been invited to participate and to become involved. However in many cases, those in authority appear to prefer to ignore the support that would be readily available from those who had left. Many of them would be willing to share in a hidden quiet ministry to the 'unchurched' and the marginalised.

The acquisition of a dispensation from the active priestly ministry is itself a source of frustration and pain. Those in Religious orders were told not to apply as it was bound to be refused. Others were aware that the policy of the Roman Curia during the present pontificate has been normally to refuse the request or to delay it as long as possible. Many felt demeaned by the whole process. The use of authority in dealing with the pastoral needs of its priests was considered by all but two to be closed to the movement of the Holy Spirit. Indeed only two felt it reflected even a Christian model.

The Church's authority must above all avoid the danger of being identified with secular and juridical notions of authority. It must be an authority based upon the experience of God in the love of Jesus. Authority in the Church at all its levels is neither absolute nor democratic in character. It is unique. Its source is neither philosophy nor political science, but the New Testament. The New

Testament is in the proper sense quite anti-authoritarian. There is a hatred of the type of dominion seen in secular power or religious autocracy. No member is to occupy a position of dignity or eminence. The one who carries responsibility for others is only their lackey or servant. Somehow authority within the Church must discover a wholly new way of exercising itself. Its use must be determined solely by its mission, namely the proclamation of the Gospel. It belongs to the whole Church and is not to be the exclusive possession of a few. It is subject to the workings of the Holy Spirit.

What members of Advent are seeking is:

- Public recognition of their presence within the Church as a constructive and creative force for the promulgation of the Gospel in new forms of Christian ministry, particularly to the unchurched and marginalised.
- A more humane and compassionate treatment, by those in authority, of those resigning the clerical state, together with a real concern for their future needs and support.
- An expression of gratitude to the Holy Spirit for all the good He has achieved through them in their new state of life.

Liam Hassett

Corpus Canada extends its sympathy to Tom Hassett and his wife Joan, residents of Victoria, on the tragic death of their youngest son, Liam, who died in a swimming accident on 16 July at Trenton, Ontario. Liam had been accepted as a pilot in the Canadian Forces and had begun his university education at the Royal Military College in Kingston, Ontario. A funeral mass was celebrated at Queen of Peace church in Victoria on 21 July. Our prayers are with you, Tom, Joan and family.

Xristos members gathered at Chris and Naomi Diamond's for pot-luck, liturgy and business. As President, Arthur Menu reported that Xristos has functioned well over the year 1999. Xristos has functioned as hoped – The Journal, its chief ministry, has been produced with good quality and with no financial worries. The Secretary-Treasurer, Alanna Menu, noted that Xristos had 85 Canadian donors and 15 American donors supporting the ministry. The total donations for 1999 were \$4,449.66 and have remained almost the same as 1998. Expenses for 1999 amounted to \$4,024.35. The goal for the Journal in the coming year is to create a wider distribution. Arthur Menu said that The Journal is published on the Corpus Canada Web site, and this may result in more people reading it and requesting the printed version. Arthur also said he thought it would be a good idea for the Corpus Canada Web site to acquire its own domain name. Michael Zarb, the Web master, is working to improve the site by putting pictures on it. Xristos' members approved spending funds to hire a person to help with the desk-top publishing of the Journal to reduce François Brassard's workload. The present Journal editorial board will remain in place for the coming year. The Sidney Corpus group will continue to handle assembly and distribution. A motion was passed that Xristos Community Society make up to \$500.00 available toward transportation costs of members of the National Advisory Council (the same people as the Corpus Canada National Coordinating Team) who will be attending the Ottawa meeting of the National Advisory Council in the fall of 2000. The members discussed wider issues such as the role and function of priesthood, enabling Corpus members to solemnize marriages, and where Corpus is going in the future. We need to help expand the growth of small faith communities. This is one way to reach the unchurched or those who choose to be unchurched. The priest should be the pastoral leader of the faith community. It is the community of faith, not the priest, that celebrates the

The Seven Blunders of the World

Wealth without work
Pleasure without conscience
Knowledge without character
Commerce without morality
Science without humanity
Worship without sacrifice
Politics without principle

Mahatma Gandhi
On the day of his assassination,
he gave this list to his grandson.

sacraments. It is the role of the priest to bring a wider view and good order. The role for Corpus as a national organization is not just to support married priests but also to educate and renew the priesthood, and to empower lay people in their priesthood. The Journal is the main ministry of Xristos. One member expressed the view that it is not within the power of Corpus Canada as a national organization to increase Corpus' membership or to be an agent for change. It is only the local small faith communities associated with Corpus that can do these things. Corpus Canada is not attempting to imitate the top-down structure of the Roman Catholic Church in which centralized authority exercises control over parish life. The relationship between Corpus Canada, the national organization, and the local Corpus communities calls for the local communities to give life and direction to the national body through local community representatives on the Corpus Canada National Coordinating Team. The national organization will evolve depending on what happens in the local community. At this time we do not know how the national organization will evolve.

Alanna Menu, Sydney BC

After Twenty Years "Outside-the Walls," A Gamble On Life

by Charles Chalant and others

Editorial Note: The following is Part I of the 20th anniversary report of the francophone married priest association of Belgium: "Hors-les Murs" (Outside-the Walls), as it appeared in their bulletin: **hlm**, #79, Feb. 2000, pp.5-11, 15-16. Part II: "What Ministries Tomorrow" will appear in the next issue of The Journal. Translation by François Brassard.

Part I: Our Journey:

1) It has been said of some [of the resigned priests] that "they left to get married." Its true! After a well protected youth and hot house seminary experience, they knew nothing either of the feminine world or of the richness of the man/woman encounter. In a love encounter they rediscovered themselves, more mature, more adult.

2) For others, the journey has been quite different. The Church rapidly put an end to the movement initiated by the [Vatican II] Council. The hopes of many were dashed! "Humanae vitae," in July 1968, failed to recognize full personal responsibility. Some could not accept that. For them the Jesus discovered at the heart of struggles for justice, and who lived in Basic Communities and in liberation theology, was first suspect and then rejected.

3) Others realized that there was no place for theological reflection, if it meant questioning the traditions of the past!! Then came that Roman decision to appoint only "safe" Bishops and to force them on communities with the admonition to restore "orthodoxy."

In fact, the motivations for leaving were often mixed. And at the critical moment of choice, it was an institution that had ceased being a source of inspiration and hope that tipped the scales. Life was elsewhere. Fidelity to God called us to be true to ourselves rather than to an institution that claimed that its will and Gods will were identical. And it should be pointed out that some of us left before any human love had taken root in our heart. So, each member of **HLM** made the decision to leave, not without internal struggles nor devastating isolation brought on by communities and people with whom they had journeyed. Nevertheless, it was a step in the direction of liberation and personal growth, based on a more fundamental fidelity to life, rather than to guilt-ridden transgression. Of this we are witnesses, whether we left a year ago or 30 years ago.

Having to find food, work, shelter, all that plunged us into the real world of lay people, from which our clerical state had shielded us. It challenged us to grow! A love relationship revealed to us the treasures of communication, of profound exchanges, of pleasures, of fulfillment. On the other hand, it also introduced us to self-sacrifice, naked honesty and self-confidence of unsuspected depth. - For the most part, we have children. What richness in this human experience, what fulfillment it carries! And also, what total self-denial and immolation! It is a

On the lighter side

One day, a teacher, a garbage collector and a lawyer wound up together at the Pearly Gates. St. Peter informed them that in order to get into Heaven, they would each have to answer one question.

St. Peter addressed the teacher and asked, "Can you name the famous ship that crashed into an iceberg?" The teacher answered quickly, "That would be the Titanic." St. Peter let her through the gate.

St. Peter turned to the garbage man and asked "How many people died on the ship?" Fortunately for him, the trash man had just seen the movie and answered, "About 1,500." "That's right! You may enter."

St. Peter then turned to the lawyer. "Name them."

responsibility that calls us naturally to live out the caring love of the Gospel. In short, the step we took was a gamble on life, one that never ceases to produce fruit.

There are some among us who became strangers to the faith they had preached, indifferent toward the Church where they had lived. Almost all, however, recognize that they are still called in varying degrees by Jesus Christ. Some energize themselves in small communities. Others have assumed parish responsibilities, for example, in catechesis. Some have even managed to find work in pastoral ministries. Almost all of us live in the hope of seeing our children grow up, embracing, like us, a personal faith. However, it isn't any more simple for us than it is for other christian parents. Each one of us tries to respond to the calls and responsibilities of life one day at a time. We believe that it is first there that God speaks to us: in day to day life. We hope that in 10 years, in 20 years, and later, other believers will follow who will tell the story of Jesus Christ and bear personal witness to the belief that he is alive!

We don't know where the institutional Church is headed. Is she still capable of conversion and profound renewal? What would be her role in the years to come? Today, we see her aging, fixated, and increasingly irrelevant. We who knew her from within do not think it useful anymore to fight for hierarchical reform. We feel it is more important to live fully the present moment. God is in life before being in the Church. And if this institution continues to cut itself off from life? As such, it could only disappear. But wouldn't there still be believers? These remarks notwithstanding, we strongly support the movement "We Are Church," which we see as a community of believers; and we support other groups like P.A.V.E.S (Pour un Autre Visage d'Eglise et de Société - For Another View of Church and Society). Also, we consider ourselves brothers of Bishop Gaillot and of many others who struggle "Outside-the Walls" (Hors-les Murs).

Let us go forth, let us dare, let us take risks! "To transgress does not mean to oppose; rather, it is to advance beyond the norms presently established in order to respond better to both human and evangelical demands" (Pierre de Loch)."



Vancouver Mid-Island Community

Vancouver Mid-Island Community is a seaside people. Who can stroll the vast beaches at Tofino on a breezy March day; sit on the edge of a rolling lawn at the Diamonds for a picnic lunch, gaze at the sea and discuss Mark 7 until it is ready to be formed and shaped for a Sunday homily; play at the beach in Parksville with grandchildren and children, ever waiting for the tide to come in and possess our castle art?

We caravan from home to home on the Island highway, also known as the Trans-Canada #1. It is from here that we greet our soul groups from Ottawa, Germany, Victoria or wherever they are coming from to welcome into our midst for a little while.



It is via the fibre-optic highway that we hear from so many people, calling, faxing, phoning, and writing: the news of Benjamin's birth in Saskatoon, the death of Liam in Trenton, the folks at the cottage relaxing, and the safe arrival of family and friends at home again.

Over the last years our community has grown closer, waiting to share and serve, always there for each other in our multi-faceted tasks, always open to hearing the news of other communities. All in all, we have belonged to the institutional family, the reformation/renewal family, and now we are simply journeying together. This community by

the sea and the Trans-Canada is walking together in heart and spirit.

Connie Kurtenbach, Ladysmith BC

Joint Meeting Of The National Coordinating Team And The Editorial Board Of The Journal In Ottawa, October 21-22.

From discussions that have already taken place on the Corpus-N listserv, many members of Corpus Canada are already aware that there will be a joint meeting of the National Coordinating Team and the Editorial Board of The Journal in Ottawa on Saturday, October 21 and Sunday, October 22.

The meeting is being organized by Jack Shea and Jim Noonan, members of the National Coordinating Team in the Ottawa area. The two-day meeting itself will be held at the home of Jack Shea and Jean James. On the Saturday afternoon and evening the Team/Editorial Board members will join with members of Corpus-NCR at the home of Jim and Norma Noonan for a social/liturgical gathering. Those attending the meeting from outside Ottawa will be billeted in the homes of Corpus-NCR members.

Art Menu has agreed to chair the meeting, and to draw up the agenda in conjunction with members of Corpus Canada, mainly through the use of the Corpus-N listserv on the net. Other members who are not on the net are invited to send their proposals for the meeting to Art by other means. It would be good to have input from as many members as possible for this important meeting, so please send Art your thoughts so he can use them in drawing up the agenda.

Financial help for travel is being given by Corpus Canada

(\$1000.), the Xristos Community Society (\$500.), Corpus Vancouver Island (\$500.), and Corpus-NCR (\$500.). That makes a total of \$2500. to date. Other groups and individuals are invited to donate money to defray travel expenses as well. Donations may be sent to Jake Kutarna, Treasurer of Corpus Canada.

Attempts will be made prior to the meeting to extend the reach of Corpus Canada by adding members from provinces and some major urban areas that are not currently represented on the Coordinating Team. These include Quebec, New Brunswick, PEI, Newfoundland, and the Territories, as well as Vancouver, Toronto, and Halifax. **If you would like to nominate someone, submit the name.** If these new representatives are recruited and approved by the present Team before the meeting, they will also be invited to attend. All readers of The Journal are invited to submit their thoughts on the future of Corpus Canada for the September-October issue, which will come out prior to the Ottawa meeting. With members from across Canada at this meeting, it could be a truly historic and invigorating occasion. Let us pray that imaginative and constructive approaches to the future of Corpus Canada be taken at the Ottawa meeting.

Jim Noonan
Corpus-NCR

Corpus Canada

CORPUS CANADA NATIONAL COORDINATING TEAM

Who Are We?

We began as a support group for married Catholic priests, their wives and friends, seeking acceptance by the hierarchy of an optional married priesthood.

We have become a faith community of men and women empowered by our baptism in Jesus' Spirit to reach out to others in their need as Jesus did.

Where Are We Going?

This faith community is dedicated to:

- Renewal of ministry (service) in the Church.
- Promotion of a wholesome view of sexuality.
- Justice for all based on Gospel values in matters related to the governance of the Catholic Church.

Our message is a healing one and is directed to everyone, but especially to the marginalized in the Church. It is our hope to reach them through the creation of local faith communities.

How Do We Get There?

Through a collegial approach based on consensus reached through discernment in the Spirit, we share our gifts in small faith communities building Christ's body (CORPUS).

How Can I Join Or Show Support?

If you wish to join or renew your membership in Corpus Canada for the year 2000 (membership is open to all regardless of denominational affiliation), write to Jake Kutarna, Corpus Canada Treasurer, Box 176, Lumsden SK S0G 3C0. Enclose a cheque for \$50 (individual membership) or \$75 (family membership) payable to "Corpus Canada." Corpus Canada will donate \$25 of your membership fee to Xristos Community Society in your name, and Xristos will send you an official tax receipt. At the request of Corpus Canada, Xristos Community Society distributes The Journal free of charge to the membership of Corpus Canada.

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HOW TO GET THE JOURNAL

If you are not now receiving The Journal and would like to, please fill out this form and mail it to the Treasurer, Xristos Community Society, 9875 Seventh Street, Sydney BC V8L 2V8.

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