

Theological Soapbox

Leadership In The Church (Part I)

by Arthur Menu



The Catholic theological tradition has always affirmed the inherent goodness of creation. The Biblical doctrine that God created the universe and found it good supports the Catholic instinct to look both to creation and revelation as joint starting points in our journey toward understanding God and God's purposes. The Catholic tradition would go so far as to say that one

cannot correctly understand either

creation or revelation in isolation from the other. And so when we come to reflect theologically upon leadership in the Church, we look for insight from both the Bible and from creation, that is, the world of nature. Natural science, both the physical and human sciences, provides knowledge that we can use in our investigation of this topic.

If we begin by taking a sociological approach, it is apparent that the Church is a community or society, and as such is subject to the same natural laws as any other human community or society. To my knowledge there has never been a community that has been able to function successfully without leadership. This should not surprise us when we consider the role that leadership plays within a community.

A community is like a human being in that a community learns, decides and works (all of which are forms of activity), just as an individual learns, decides and works. Since the community is not an individual, it learns, decides and works through the coordinated learning, deciding and working of the individuals who make it up. In order for a community to function it has to find a way of coordinating the activity of its members.

Leaders are the individuals who have the task of coordinating the activities of the members of the community so that the community as a whole can accomplish its purposes. Leadership is exercised within subgroups of the community and it is exercised within the whole community.

Every leader is given responsibility for directing the activities of a group, be it a subgroup or the whole community. All the members of the group agree on the purpose of the group, and leadership is given to an individual on trust that he/she will direct the activities of members of the group so that the group may accomplish its purposes. The members of the group decide which activities are subject to the leader's direction and the conditions under which the leader may expect his/her directions to be followed. A leader may be deposed either through a formal process or by members of the group simply ceasing to accept his/her directions.

It is clear that someone who compels compliance to his/her directions through coercive means is not a leader in the sense I have defined. Dictators cannot be leaders. Leaders serve the community by helping it accomplish its freely chosen purposes, whereas dictators seek to make the community serve their personal purposes.

Since the Church's founding the key community within the Church has been the worshipping community, that is, the group of people who meet regularly for worship, sharing the Christian faith, and mutual support. Whether they meet in private homes or in a dedicated building, each worshipping community is a church. In fact, each worshipping community contains within itself all the essential qualities of the universal (catholic) Church.

If each worshipping community contains all the essential qualities of the universal Church, why do we need a universal Church? The purpose of the universal Church is to be the forerunner of the community of all human beings that we call the Kingdom of God. When God's purposes are fulfilled at the end of time, there will be only one worshipping community made up of all human beings who love God. Until that day dawns, there will be a multitude of worshipping communities spread throughout the world, and the universal Church will be the forerunner of the Kingdom.

The Roman Catholic Church is one of the visible manifestations (symbols) of the universal Church, and may

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September - October 2000
Vol. 3, No. 5

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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, September and November.

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Xristos Community Society
9875 Seventh St., Sidney, BC V8L 2V8
Canadian Publications Mail Sales Product Agreement No. 1250426

Xristos Community Society, a non-denominational society incorporated in British Columbia, serves the Gospel of Jesus Christ through worship and the promotion and development of Christian small faith communities across Canada. Xristos Community Society is a registered charity in Canada. The Journal is distributed free of charge. Xristos Community Society needs and welcomes donations in support of its ministry.

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FOCUS TOPIC

for the November - December 2000 Issue

Rethinking Leadership in the Church

Articles for this issue are due by November 15.

justly be said to be the preeminent symbol of the universal Church because of its size and historical continuity with the Apostolic Church. Other Christian denominations, however, are also visible manifestations of the universal Church.

If nothing else, the lack of unity and historical animosity of the Christian denominations would make each of them an imperfect symbol of the universal Church. The Roman Catholic Church may be the preeminent symbol of the universal Church but it is no less defective than any of the other denominations. This can be substantiated not only on the basis of the Church's historical sins (e.g., the inquisition, anti-semitism, acceptance of slavery, sexism, etc.), but can be deduced from the simple fact that in comparison with the Kingdom of God, all denominations are equally imperfect. This parallels the truth that no human being has a greater right to boast in the presence of God than any other human being. The saints know themselves to be the greatest of sinners.

The Roman Catholic Church, apart from its primary role as symbol of the universal Church, is also a bureaucracy that has the practical purpose of assisting the worshipping communities that identify themselves as Roman Catholic. The chief problem with how the Roman Catholic Church operates is that members of the hierarchy are able to, and sometimes do, act as dictators rather than leaders. In doing so they wound the worshipping communities that they are charged to serve.

Nevertheless, worshipping communities can survive and some can even (with difficulty) thrive when popes and bishops act dictatorially. What no worshipping community can survive is lack of leadership within the worshipping community itself. The key leaders in the Church are the leaders of the worshipping communities (parishes, basic church communities, religious communities, and so on). Where leadership on this level is lacking or becomes dictatorial, the worshipping community falls apart. Traditionally the leaders of worshipping communities have been priests. Today we are faced with some difficult questions. Can we continue to look to priests for leadership in our worshipping communities? Will the role or characteristics of the priest have to change in order for the priest to be an effective leader? Should leadership in parishes shift from the priest to elected lay leaders? What is the relationship between leading and providing sacraments?

I will address these questions in Part II of this series on leadership in the Church.

Gentle Eminence - A Life of Cardinal Flahiff Reviewed by Jack Shea, Ottawa ON

Here follows a suggested article for the Journal in keeping with the theme of Leadership in the Church. This article is in the form of a book review. The book being reviewed is *Gentle Eminence - A Life of Cardinal Flahiff*, by P. Wallace Platt: McGill-Queen's Press. It was during the second Synod of Bishops in Rome in 1971 that George Cardinal Flahiff, the late Archbishop of Winnipeg, attracted some notoriety for his strong statement on the importance of women playing a more prominent role in the life of the Church.

This modest volume authored by P. Wallace Platt, a priest of the Congregation of Saint Basil, describes the rich life of one of Canada's most loved senior Churchmen. The book, entitled *Gentle Eminence - a Life of Cardinal Flahiff* follows the subject from his simple origins as the son of an innkeeper in Paris, Ontario, to the lofty precincts of the Vatican's Sistine Chapel where he deliberated within the College of Cardinals in not one, but two, Sacred Consistories, in the selection of the last two Popes.

The author takes us through the various stages of George Flahiff's life from his early student days to the position as Professor of Mediaeval History at the Institute of Mediaeval Studies of the University of Toronto. Later as Superior General of the Basilian Fathers, he was in 1961, chosen as the Archbishop of Winnipeg. He was well-known there as a wise pastor, a courteous man of deep spirituality, who loved the multilingual and multiethnic flavour of this region. In 1969 he was named a Cardinal of the Catholic Church and in 1971 was a member of a delegation of four Canadian Bishops who attended the second Synod of Bishops in Rome which discussed the themes of social justice and the priesthood.

It was during this Synod that the Canadian Bishops and priests, through the voice of Bishop Alexander Carter of Sault Ste. Marie, called for a new look at the issue of compulsory celibacy and called for the establishment of a married priesthood. However, the author of this life of Cardinal Flahiff makes no mention of his subject's views on such a significant development of the ministry.

The author describes at some length, however, the seven-minute speech of Cardinal Flahiff that reverberated around the world and made the speaker a hero to some and something of a heretic to others: "He recalled that the speakers before him had suggested extension of these ministries, even of the priesthood itself, to other categories in the Church such as married men. He went on to say that all the previous speakers had spoken about these various ministries as applying only to men; no one had mentioned the place of women in ministries. He suggested that to neglect such a consideration was to exclude one-half of all believers, and that the traditional arguments for male exclusivity for ministries no longer held. From that moment on, ..he was willy-nilly the champion for the cause of women in major ministries"

Finally, the author, in his chapter entitled "The Sunset and the Sorrow" treats with great sensitivity the difficult last years of Cardinal Flahiff before his death in 1989.

This is an excellent and well-written biography of a well-loved, kind and sensitive Canadian who put women's rights in the Church on the agenda.

This & That

The powers that be in the Vatican curia have a particular vision of the Church which is contrary to the intent and purpose of the Second Vatican Council. They honestly believe this vision to be true, and they

(backed up by the pope) use every means at their disposal to protect that vision. They practice "creeping infallibilism" in a desperate effort to enforce that vision on all through unimpeachable central control. They silence those who speak out (Teilhard de Chardin, Hans Küng, John Courtney Murray, Leonardo Boff, Yves Congar, Tissa Ballasuryia, even Remi De Roo). They dismiss those who teach/act or appear to teach/act contrary to their view (Bishops Hunthausen and Gaillot, Fr. Robert Nugent and Sr. Jeannine Gramick, Fr. Jim Callan and the Corpus Christi parish, Rochester, N.Y., and countless university professors). They attempt to discredit the living and the dead (Retired Archbishop John Quinn, Richard McBrien, Edward Schillebeeckx, Gustavo Gutierrez, Henri Nouwen, Anthony DeMello). They write letters in the name of the pope (Ad tuendam fidem, Ex corde ecclesiae, Dominus Jesus) that they claim are part of the ordinary teaching of the Church (i.e. infallible), and that, in fact, are designed to limit, discredit, or utterly control various pastoral initiatives as well as free and open discussion of issues in the Church. Indeed, were I of any importance, they would dismiss the above critique as one more example of the negative rantings of a whining married priest.

All this un-Jesus like repression makes my spirit weep. The pastoral consequences, so contrary to the Gospels, are enormous. The pain and suffering it inflicts on so many millions of people (because of its stubborn defense of theologically flawed positions on contraception, abortion, same sex relationships, marriage/divorce/re-marriage, women in ministry, a married priesthood, the rights of bishops and national conferences of bishops, the protection of known murderers/torturers [Pinochet], and last, but certainly not least of all: the crushing of the poor through the dismantling of liberation theology) is increasingly unbearable. I want to cry out:

Our lives begin to end the day we become silent about things that matter.
Martin Luther King Jr.

"Lord, Lord, why have you forsaken us?" In this dark night of the soul, I pray with all my being that the Spirit of Light might grant me a glimmer of hope that Jesus Kingdom of Godde is alive

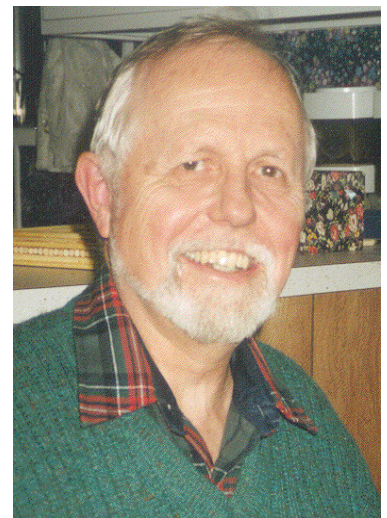
and well. I pray and I wait.

Slowly the Spirit lifts the scales from my eyes. I see the married priests called by the Spirit to be true prophets of Godde, just as Jesus was in his own time.

Like Jesus, we, married priests, are called in many different ways to reach out and heal the pain and suffering of the marginalized, to show them the Way that leads all and everything to the Creator of the Universe, that is, to show them how Godde loves them and calls them to love in return.

Some married priests are called to challenge mainstream Catholics to become liberated enough to shed the comfort zone of blind obedience to ecclesiastical authority in order to embrace with profound humility and loyalty the Person and Message of Jesus. Other married priests are called, like Jesus, to challenge the Sadducean leaders of our day, blind guides, however sincere they may be, to fulfill their pastoral responsibilities according to the Gospel of Jesus, rather than according to the juridical demands of Canon Law. Their strict adherence to the Laws of the Church for whatever reason: the promise of promotion, the fear of dismissal, the false threat of excommunication (true communion is spiritual, not juridical) is a source of pastoral abuse. It is a dereliction of their responsibilities as pastors, as servant-leaders, the vocation the Spirit has given them. Like Jesus who was faithful to his Godde-given mission, they must be faithful to their pastoral mission, knowing full well that they too will be crucified. The needs of the world are too great to allow for self-serving compromises. And in writing this, the same applies to me.

François Brassard
Ladysmith, BC



On The Lighter Side!

This is a true story! Last summer some folks, new to boating, were having a problem. No matter how hard they tried, they couldn't get their brand new 22-ft. Bayliner to perform. It wouldn't get on a plane at all, and it was very sluggish in almost every maneuver, no matter how much power was applied. After about an hour of trying to make it go, they putted over to a nearby marina, thinking someone there could tell them what was wrong. A thorough topside check revealed everything in perfect working order. The engine ran fine, the outdrive went up and down, the prop was the correct size and pitch. So, one of the marina guys jumped in the water to check underneath. He came up choking on water, he was laughing so hard. Under the boat, still strapped securely in place, was the trailer

Where Are The Leaders?

by Sheldon Oleksyn, Calgary, AB



People in authority who lack vision and a clear sense of mission and who are unable to galvanize the commitment of the people are increasingly common in organizations today --- particularly in religious organizations. I propose that the decline in church attendance and the growing cynicism towards church authority

is a result of too many years of having managers in leadership positions. And, as the author of Proverbs teaches, "Without a vision, the people perish" (Proverbs 29:18)

For several decades now, society in general and the church in particular has confused leadership with good management. This shouldn't be surprising since the church seems to get along better without leadership than it can without management. It is maintained through management. It is changed through leadership. Both are required at different times in the life of the church, but they are not the same. To equate the two leaves the church without a future.

Managers are most effective when the community is expanding rapidly and an efficient structure is required to provide services and maintain order. They do not, however, have the capacity to build an organization from its infancy and they cannot turn an organization around that is in a state of decline. They lack the vision and charisma to carry out this work. Today managers have usurped the church and leaders, in the true sense of the word, have been relegated to the cheap seats.

It is not my aim to propose how administrators and pastors are chosen in the Church. Certainly I would love to see a process much more democratic than is currently the practice. If it is true that "by their fruits you shall know them", I would like to make a few distinctions and describe their character traits so that true leaders can be distinguished from the managers.

Characteristics of Leaders

Fundamentally, good leadership is about vision and unity for the sake of the good held in common. Leaders, at their best, foster relationships among members of the group who are inspired and excited by the realization of a shared vision of liberation and communion among all God's creation. They focus on the future, on the realization of the mission --- not on maintaining how things are. The vision they promote is usually so daring and compelling that it taps into altruism and impels people to act. Individuals set aside personal plans to work for the common good.

Leaders also use intellectual stimulation to change

perceptions, ideas, and beliefs and to strengthen their community's use of imagination and creativity in problem solving. Leaders and the people engage each other in a collaborative process of decision-making and action. In the midst of uncertainty and chaos, they call the group to hope and to a bold vision for the future. They push the boundaries of how the group has defined itself. They challenge, question, and take risks in intuitive decision-making. They catalyze the group to adapt new ways of being that make it most able to respond to the demands of its mission in a rapidly changing world context. They call the group to imagination.

Excellent leaders place priority on the mission --- even to the point of subordinating their personal needs for affection and popularity. They are able, as Pope John XXIII brought to the Second Vatican Council, to read the signs of the times and be proactive about them. They mobilize commitment by consensus building rather than by decrees and directions.

Managerial Traits

Managers, on the other hand, are committed to preserving order, preventing chaos from being unleashed, and maintaining the status quo at whatever cost. Cautiousness, hyper-vigilance, and preparedness for any sudden deviation from the routine are essential traits. Risk is a dirty word to them and because there is little vision, managers are rarely proactive and mostly reactive when dealing with problems.

Managers are preoccupied with determining how certain functions of the group are going to continue in the face of diminishment. They are captured in the here and now. Such functioning is often evident in congregational meetings and council meetings in which the agenda is locked into sustaining what is, often to the exclusion of dreaming and planning for what might be. This leaves people exhausted, depressed, demoralized, and disheartened.

If we examine our experience of church in the past thirty-five years, we see temptations on the part of many to return to the nostalgia of the past. Creativity has been suppressed and dissenters silenced. Structural conversion and gender equality are treated as passing fads that should be ignored. Fears of the consequences of the vision have caused some to hold tenaciously to the past. In some cases we see even reactionary attempts to wield power and exercise control that might have worked reasonably well in the past, but are inadequate and potentially destructive in meeting the needs of today.

Hierarchy vs. Collegiality

Managers prefer certain forms of organizational structures to others. Perhaps the greatest testament to the control of the Church by managers is the continuing existence of a hierarchical model of governance in spite of the "vision" of Vatican II, which emphasized collegiality and the importance of participation.

Focus Continued...

Julius Caesar, who developed it to manage the Roman army, created the hierarchical model. It is a system rooted in paranoia since few emperors in his day died of old age. Hierarchy is based on four assumptions:

- Most people are not educated and therefore the well-educated elite was the only ones who could be trusted in important matters of governance.
- Women, who were rarely educated, were barely acknowledged. People were dangerous to the leader and there had to be layers of insulation between the leader and the populace.
- There is a limited amount of power. The ruling class has to keep as much power as possible for fear that a lack of it would lead to political impotence.
- The elite class would use its power for the good of all, not just for its own ends --- an early version of the "trickle-down theory".

The Church, of course, operates with surprising similarity. Like the military, the Churches structure has superiors and subordinates with a very clear chain of command. Orders are given rather than participatory decision-making. Recent declarations from the Curia betray an attitude that some members of the church are mature while most are not, some know well what truth is while others do not, and the trickle-down theory is advertised as the will of God. It is elitist to the core. These are the managers of the church and presently they have control of the ship. Leaders who might want to adjust the direction of the ship are intentionally kept out of the Officer's Mess. They are made to swab the deck, branded as mutineers and sometimes threatened with the brig when they become too vocal.

Leaders, surprisingly enough, were in charge of the proceedings at Vatican II. This explains why there was an emphasis on collegiality and shared decision-making rather than hierarchy. Pope John XXIII, himself a leader, had to continually battle curial managers scared witless at the possibility of losing their control and privilege. Isn't it interesting how the managers have "managed" to reverse much of the work of the Council since then?

Collegiality is based on trust not paranoia, vision rather than status quo. As a model of governance, collegiality is also based on four assumptions:

- People have sufficient knowledge to be entrusted with power over their own lives. The emphasis is on knowledge and understanding rather than on education alone.
- Most people are of good will and are not dangerous to themselves or to others. From such people, a good leader has nothing to fear.
- Power is limitless and it increases the more it is shared.
- The good of the whole will be better served by more people being involved in governance in a variety of ways. It does not trust the "trickle-down theory".

Conclusion

That the church today lacks leaders and is inundated with managers is a foregone conclusion. True leaders often do not lobby for these positions of power since they know the personal suffering involved, the lack of support they will receive and the risk of burn out. The people who tend to be promoted these days are those who need to have power for reasons other than service. Many are chosen because they are "safe", have never taken a risk and have consistently obeyed orders from central command.

I find Jesus' leadership style refreshing and so foreign to what we have now in the Church. Some of his followers were leaders and others were managers. He enabled both to function within an organizational structure where the managers carried out the practical tasks and the leaders remained focused on the vision called the Realm of God and its realization. Judas Iscariot was likely the consummate manager and took his life when he could not accept the vision nor control events at the time. More powerful managerial types like the High Priest's, Herod and Pontius Pilate had more to lose than Judas and made sure the new leader from Galilee was removed.

The persistent choice of managers for positions of authority in the Church has left it without a vision for the future and an inability to creatively respond to the needs of today. How the Church will change this I do not know. It seems impossible that "manager" Cardinals will choose anyone but another manager for Pope. One thing is certain, however, the Church's future hinges upon its ability to wrestle control from the managers and hand it over to leaders who are committed to a new vision of hope, are unafraid to suffer, and are freed from the practical tasks of

Priest in the New Testament

by Dr. Michael Zarb, Cobble Hill, BC

Jesus' attitude towards the priesthood

In the New Testament, we never find Jesus calling himself or his disciples priests. The imagery in his teaching is not taken from the priestly but from the secular world. His teaching is closer to that of the prophet than to that of the priest. Though he does not specifically oppose the cultus, we do not find him promoting it either, but instead he promotes the will of God.

- The sayings in Mt 12.3-8, where David and his companions violate priestly privileges, emphasize the abolition of slavish legalism and indicate the early Christian understanding that the Kingdom of God is greater than the temple.

- We find a criticism of the priestly caste in Lk 10.31f where the despised Samaritan is proved superior to the priest and Levite by his display of love.
- A jab at the highpriesthood is made in the parable of the Rich Man and Lazarus (Lk 16.19-31) when "dressed in purple and fine linen" describes the highpriest's vestments.
- The instance when Jesus tells the healed leper "show yourself to the priest" (Mt 8.4; Mk 1.44; Lk 5.14) presents Jesus simply following the Torah (Lv 13 & 14) and showing consideration towards the leper who requires priestly certification of his cleansing in order to have his ostracism removed.
- The incident in the temple when Jesus chastises the business

going on there (Mt 21.12-17; Mk 11.11,15-19; Lk 19.45-48; Jn 2.13-17) is the closest to an indictment of the current temple priestly institution, fraught with corruption. Very likely this constituted one of the reasons why the priests, who owned the business of the temple, got rid of him.

- The words of Jesus to the Samaritan woman in Jn 4.21-24 - which indicate that the importance of temple institution, whether at Garizim or Jerusalem, has passed- emphasize that real worship is "in spirit and truth."

Whether the above instances report the authentic words of Jesus or not, they show that the members of the early Messianic movements did not think Jesus was particularly enamoured of any priesthood. And had they been intent on establishing a priesthood of their own, we would expect, in their interpretation and presentation of Jesus, some indication of his special approval of priesthood to bolster their institution. In fact, we find the opposite.

NT priesthood

The New Testament knows nothing of a Christian sacerdotal class in contrast to a laity.

- The priests we find in the NT are the Jewish temple priests (except for the priest of Zeus in Acts 14.13) who, apart from the reference to Zechariah in Lk 1.5, are presented by the gospel writers as the opponents of Jesus- even conspiring to obtaining his death- and in Acts they continue to oppose the nascent Messianic movement.

- Acts tells us that some Jewish priests joined the movement, but there is no evidence they played any special priestly role in it (Acts 6:7). Surely this is not sufficient evidence for the institution of a Christian priesthood. According to Acts, the disciples and the early members of the movement in Jerusalem continued to observe the old order of the temple, clearly indicating that no new priestly order to supplant the temple priesthood had been created by Jesus either during his lifetime or immediately after. The Jewish priesthood came to an end during the Jewish revolt of 66-70 when many priests were slaughtered and the temple destroyed.

In the New Testament, official priesthood (the agency to conciliate and mediate between God and the community) is found in Jerusalem; but believers in Jesus as the Messiah have started to see Jesus himself as the only one to hold that office (Hebrews). They also see themselves as believers sharing through Jesus this conciliation and mediation and thus forming a common priesthood of the community (1Pet. 2:5,9).

Christ the High Priest

Hebrews is the only and classic early Christian writing that deals with priesthood Christology. Hebrews is too long and complex to do it justice in a short article, so I will try here to highlight only the salient points of the issue in hand.

Resurrection (13.20) and ascension (7.26) though not elaborated in the argument are certainly presupposed and form a basic background element of the presentation. They are the underlying factors supporting the analogical imagery of the highpriest going into the sanctuary to offer sacrifice. Jesus Christ is highpriest by virtue of his entry into "the house of God", "the sanctuary not

made with hands" (9.24; 10.19-21).

The priesthood of Christ is, together with the sonship, bestowed upon him by God "after the order of Melchisedek" (5.6,10; 6.20. using Ps 2.7; Ps 109.4; Gen 14.) thereby raising the dignity of Christ above that of the Levitical priesthood. Christ's priesthood supplants that of the Levites. Melchisedek is viewed by this author as without beginning or end and "as the Son of God he continues a priest for ever" (7.1-3). He is superior to Abraham whom he blesses and to whom Abraham pays his tithes, and hence Levi's priesthood is inferior to Melchisedek's through the loins of his ancestor (7.4-10).

Other factors of superiority include the following:

1. The levitical priesthood was served by mortal priests; but Jesus is permanent, "he always lives to make intercession" (7.23-25). Any human priesthood must therefore necessarily be inferior and useless.

2. Being "holy, blameless, unstained, separated from sinners" (7.26), Jesus does not need to offer sacrifices for his own sins. No human sinner-priests are required or adequate- because they must offer for themselves.

3. No daily sacrifices are required. Jesus "did this **once for all** when he offered up himself" (7.26-27).

4. Now that the highpriest Jesus is "seated at the right hand of the throne of the Majesty in heaven", he has "entered **once for all** into the Holy Place" offering, not goats' and calves' blood, "but his own blood, thus securing an eternal redemption" (9.12f). He "has offered **for all time** a single sacrifice for sins" (10.12-14). Any other priesthood is redundant.

The whole point of the writing is the inadequacy and worthlessness of any sacrificial system on earth for now there is the perfect one in heaven. This author and his followers would have rejected any Christian priesthood carried out by mortal men; any attempt at instituting an earthly priesthood composed of men would have been diametrically opposed to their Christological belief. This clearly indicates that among these Christians there were no actual Christian priests nor would there have been any need for them.

Note that Hebrews does not mention the destruction of the Jerusalem temple and with it the demise of the priesthood not because it was written before this event but because for the author the fall of Jerusalem is a non-event of no importance; the temple and its service had already been superseded by the Christ event. Some scholars argue for an earlier date saying that Hebrews would have mentioned the fall of Jerusalem if it had been written after the fall.

For the author, the practice at the temple before the fall was not significant at all; in fact for his argumentation, he uses the ideal temple and priesthood from the perspective of the Old Testament writings and not from the actual practice of the corrupt Jewish priesthood of the first century. The main argument of the writing focuses on the occurrence of the Christ event which rendered the continuance of the service at the temple a hollow service. The author felt no need to interpret the destruction of the temple as punishment for the Jews or as divine confirmation of his thesis.

The Priesthood of the Community

In Rom 15.16, Paul describes his role in liturgical language: "to be a minister ('leiturgos' = 'cultic minister') of Christ Jesus to the Gentiles in the priestly service of the gospel of God, (so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit "). According to Paul's concept that Christian living is spiritual worship (Rom 12.1), he sees himself figuratively at the altar as priest of the Gospel and the offering he makes is not unblemished animals but the Gentile Community, human beings made a pure and acceptable offering by the Holy Spirit who dwells in them (Rom 8.9-11). In other words, by converting the Gentiles, he makes them acceptable to God. This passage in no way demonstrates any institution of priesthood. Apart from the Pauline passage above, the closest we come to a human priesthood among Christians in the NT is in the concept of the 'priesthood of the community' in 1 Peter and Revelation. In 1 Pet 2.5 and 9, the author invites his readers to join with Christ, the "living stone", and " like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (2.5). " But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light" (2:9). The author pictures the community as building a "spiritual house" (cf.also 4.17) and forming, corporately, a priesthood offering their lives as spiritual sacrifices. This concept is a departure from the Jewish concept of the temple, priesthood, and sacrifice. Here we have the community joined to Christ viewed as the temple, the priesthood, and the sacrifice, all one and the same. There is no separation between temple, priesthood, or sacrifice as in the Jewish system. With this author, this ecclesiology clearly obviates the need for an intermediary priest distinct from the "house" and the sacrifice. Yet this does not exclude spiritual leaders. These leaders, however, are not priests but elders (1 Pet 5.1,5). The titles in verse 9 are transferred from Israel to the community which expresses in its own way the concept of the 'New Israel': thus Ex 19.6 (LXX) "a royal priesthood and a holy nation", and Is 43.20,21 (LXX), "...to give drink to my chosen race, even my people whom I have preserved..." They are 'royal' because they belong to the king who has chosen them as his special possession, and who through their lives show God's acts and share God's glory, "his marvelous light".

In Revelation, the concept of priesthood is again different from that in 1 Peter. In the introductory salutation by John to the seven communities of Asia, the author, (similar to 1 Peter) adopting the motifs of 'kingdom' and 'priests' from Ex19.16 and attributing them to his communities, sees these communities, freed from sin by the blood of Christ, as having been made "to be a kingdom, priests serving his God and Father," (Rev 1.6) . Yet according to the visionary and revelatory nature of this literature, the communities involved refer to the 'elect' when the Messianic kingdom is established and their priesthood and kingship will be manifested relatively to the Gentiles over whom they will reign. Thus Rev. 5:10, "you have made them to be a

kingdom and priests serving our God, and they will reign on earth" and again Rev. 20:6, "Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years." Surely these passages afford no support to the priesthood as it developed later in the Church.

It is no wonder that the Christian human priest is missing in the NT. The very early Judeo-Christians did not think of themselves as members of a new religion but as the true Israelites; hence, as long as the temple existed, many of them continued with the Jewish Temple service and had no problem with the temple sacrifices carried out by the Jewish priests. Staying within the Israelite religion their main difference from the non-Christian Jews was their belief in Jesus as the Jewish Messiah.

After the destruction of the temple, a theological upheaval occurred within Judaism, Messianic or not. Since the temple, the sacrifices, and the priesthood were gone, the Jews had to reassess the basis of their religion, which they did by focusing on the Torah and its teachers. Thus rabbinic Judaism started to take shape. The fall of Jerusalem affected Messianic Jews as well, and the more they developed their christology and their new practices the more they separated themselves from the mother religion now rebuilding itself. Some interpreted the destruction of Jerusalem as punishment from God, as the pronouncements of Jesus against Jerusalem indicate; others did not, such as, the author of Hebrews. Some even developed a certain hostility towards the concept of an earthly temple and preferred the idea that "the Most High does not dwell in houses made with hands" as shown in the speech of Stephen in Acts 7.48.

In conclusion, I add these last points. The Christians both in Palestine and elsewhere were surrounded with the worship of the Graeco Roman religions, including emperor worship, carried out in the Gentile temples. This cultus, neither the Judeo-Christians nor the Gentile Christians were eager to adopt and/or imitate. Indispensable features of the priesthood were the temple, the altar, and the sacrificial victim in both the Jewish and Gentile systems. These certainly did not obtain in the situation of Christian house communities in the first century. Moreover, the majority of the early Gentile converts seem to have come from among the 'God fearers' i.e. people who were interested in and sympathetic to Judaism, many of whom were on the road to join as proselites and, hence, were knowledgeable in Judaic matters. Therefore, these people would understand the development of Christianity as a **priestless (i.e. earthly) religion branching out of Judaism.**

In the first century, in Judaism as in paganism, there were priests, but there were no priests within the various communities of the Messianic (i.e. Christian) movement. In the New Testament, priesthood belongs to Jesus Christ alone. The Messianic communities share in this priesthood as communities, but priesthood does not apply to any individual or special group as distinguishable from the other non-priestly community members.

Destroying This Temple

by J.N. Collins, Australia

One of the pleasures of teaching young adults is encountering levels of intelligence exceeding what one credits one's self with. Recently I had an exquisite experience of this kind. We had been exploring the idea of church. Now most of us assume that this is not an item in the supermarket of ideas which today's youth would drop into their shopping trolleys. But this group engaged keenly with historical aspects of church which a study of early house churches had brought us up against.

Church as problematic

Since most of the students seemed to have studied French at some stage of their schooling, I began by asking them the French word for church. With *Église* duly offered, I drew up two columns on the b/b and at the top of one wrote CHURCH and at the top of the other ...GLISE. Then it was a simple matter to add under CHURCH a list of words from other languages like kirk, kerk, Kirche, kyrka, while under ...GLISE we added iglesia, chiesa, ecclesia. Lastly, at the bottom of the respective columns I wrote the Greek word from which words in each list had derived. These were *kyriake*, meaning "belonging to the Lord", and *ekklesia*, meaning "assembly of people called together".

The final task was simply to put these two components together to discover that at the roots of the European experience of Christianity we discern a sense that the church was a gathering of people who felt they had been called together to belong to their Lord.

To give this view of church some authenticity I was able to summon up what might at first sight appear to be an unlikely ally in the Catechism of the Catholic Church. Here, in the paragraph improbably but memorably numbered 777, we are provided with the following teaching.

The word "Church" means "convocation". It designates the assembly of those whom God's Word "convokes", i. e., gathers together to form the People of God, and who themselves, nourished with the Body of Christ, become the Body of Christ.

At a further stage of my own teaching we had occasion to reflect on the differences between a church made up of people in this way and the ancient institution of the Temple in Jerusalem. The latter was a site of political, economic, social and religious power where access to the divine was open only to a hierarchical elite. An institution of this kind contrasted starkly with an understanding of the early church as a group of people linked by bonds such as link people in a household. Leading characteristics of a household are mutual generosity, forgiveness, and sharing of food and shelter. This adds up to open access for all to the life-giving elements accruing to the household.

It was during the consideration of such contrasts, drawn largely from the work of the social scientist of early Christianity John H. Elliott, when we were all entertained by a display of raw intelligence. The student suddenly thrust herself into the discussion almost like someone jumping into the path of oncoming traffic and signaling "Halt!"

"So when did it happen - ", she said, " and why did it happen - that the church became like a temple again? Because that's what it is. All that power and wealth and special people."

This was indeed the very point of illumination at which I had wanted to arrive, but I had been thinking that there was a deal more teaching to do and some rather heavy hints to give before I might be able to deliver the punch line. Instead, the student had done her own line of interpretation, made her own connections, and by her sheer intelligence and no little courage saved us all a lot of time and endeavour.

Recent reading

The incident came to mind when I put down the last of a few recent books on priesthood. Up to ten years ago authors on priesthood were all in their way coming to terms with the loss of the temple mystique which surrounded the Roman Catholic priesthood. The issue was encapsulated in the shift from sacerdotal language about priesthood to language about presbyters and presbyterate. "This shift," said Avery Dulles in his lectures on *The Priestly Office*, "has been partly responsible for the crisis of priestly identity " (p. 33). Paul Dinter's *The Changing Priesthood* was not only a vigorous attempt to demystify the old sacerdotal priesthood but also struck out in a new communitarian direction. That was 1996, and is the last theological venture on priesthood I am aware of.

In the year 2000, however, there is virtually nothing for authors on priesthood to write about any more. As far back as 1994, and significantly in the 50th anniversary issue of the conventional priestly journal *The Priest*, Basil Cole put the forlorn question "O Priest, Who Are You?" In fact, of priesthood there is virtually nothing left, perhaps only what Donald B. Cozzens calls in *The Changing Face of Priesthood* "the lingering question" hanging over priests' heads "like a storm cloud". This is the question of their priestly identity, no less. He even subtitles his book *A Reflection on the Priest's Crisis of Soul*. In *Priesthood in the Modern World* one contributor explains that there is no longer "a common understanding" of who the priest is.

And so writers now often turn to words of solace and encouragement for the group of men who have suffered such dislocation. Bernard Hering's *Priesthood Imperilled* exemplifies this approach. These men, so many of them almost traumatised, would need more than such soft pabulum, however, if they ever got around to reading Herbert Haag's *Clergy and Laity: Did Jesus Want a Two-Tier Church?* Haag is an Old Testament specialist but moves authoritatively through this whole question. He is astonishingly succinct and effective, coming to the point on his very last page (which is only p. 110):

a sacramentally ordained priesthood is not necessary and can be justified neither biblically nor dogmatically.

Parting company

Such a statement from a Roman Catholic theologian is, of course, the stuff of tabloid headlines, and it certainly appears here also for its shock value. The words, while meant for what they say, are, however, taken out of their context. Haag is not denying the need for leaders of liturgy. In fact his thesis, built up on the views of scholarly predecessors who are an even mix of Roman Catholic (Roloff, Merklein) and Lutheran (prominent among these is von Campenhausen), is that leadership emerged from liturgical activity, which involved teaching as well as ritual prayer and actions. But the leadership was a designation or commissioning to this public role and was not thought of as effecting the kind of personal transformation which concepts like "indelible sacramental character" imply.

In this, of course, Haag parts company with the leading teacher of the church today, John Paul II, whose interests in the question of priesthood are widely known through such documents as the Post-Synodal Exhortation I will give your shepherds but not least through his letter to priests each Holy Thursday. The keystone in the pope's teaching is the concept that only the ordained priest acts "in the person of Christ". This phrase is a curious one in the history of theology, and bears reflecting on.

"in the person of Christ"

Concepts deriving from the traditional phrase "in the person of Christ" were prominent in documents of the Second Vatican Council on priests, bishops, liturgy and church. Thus, in the phrasing of the Constitution on the Church, "in the person of Christ [the ministerial priest] effects the eucharistic sacrifice" (10). Nearly 20 years before the council, the phrase had attained prominence in Pius XII's encyclical *Mediator Dei*, the peak expression of the post-Reformation theology of Roman Catholic priesthood. John Paul II himself frequently invokes the phrase and relates it to expressions like "configuration", "living image", "sacramental representation" and so on.

These last are from I will give you shepherds where he emphasises that the new sacramentally induced condition of the priest is very real indeed. In fact it arises from "the specific ontological bond" uniting the priest to Christ (11), this favoured expression of the pope's meaning that the bond is found "in the very being" of the priest (16). Thus endowed - or rather constituted, priests "exist and act in order to proclaim the Gospel in the name and person of Christ the head and shepherd" (15).

In recent years ideas associated with "in the person of Christ" achieved notoriety by reason of the fact that official documents drew on them in order to support John Paul II's teaching of 1994 in *Ordinatio sacerdotalis* about "reserving priestly ordination to men alone". This document itself did not elaborate arguments but referred to earlier teaching of the period in the early 1970s when the Vatican initiated special reports on the issue of the ordination of women.

The main document here was *Inter insigniores* from the Congregation for the Doctrine of the Faith, which emphasised the anthropological character of the concept carried by the phrase. It did this in the way it pointed to a "natural resemblance" between

priest and Christ: "there would not be this 'natural resemblance' which must exist between Christ and his minister if the role of Christ were not taken by a man." (27) In the unlikely event of this reasoning not being understood for what it is, namely, an irreversible genderisation of priesthood, the Congregation continued:

In such a case it would be difficult to see in the minister the image of Christ. For Christ himself was and remains a man.

Medieval theology

The prior history of this line of thinking hardly goes back beyond Thomas Aquinas in the 13th century. In his writings on the Eucharist Aquinas drew on the phrase in its Latin form (*in persona Christi*) because this derived from the Latin Vulgate translation of a phrase of Paul's at 2 Corinthians 2:10. What Aquinas meant by it has been the subject of a lengthy debate between two American theologians, Sara Butler and Dennis Ferrara. Unfortunately for the health of theology, however, the debate loses much of its relevance when we reflect on the fact that the Latin "*in persona Christi*" is a mistranslation of Paul's Greek at 2 Corinthians 2:10.

We get a glimpse of the significance of this when we compare the 1582 Rheims version with the Revised Standard Version of 1971. In Rheims we read:

For, what I have pardoned, for your sakes have I done it in the person of Christ.

In RSV, by contrast:

What I have forgiven has been for your sake in the presence of Christ.

From the Rheims version we can see how one might think of Paul acting out of some mandate "in the person of Christ". Any sense of this dissipates, however, on the correct understanding of the Greek phrase here (*en prosopo*) as represented in RSV. This indicates that Paul was not writing in the "person" of Christ but was expressing how he felt in the "presence" of Christ, more or less as in an oath. In other words, Paul is not writing in a ministerial capacity or claiming ministerial privilege over the community. Indeed, on the contrary, in expressing his forgiveness he is taking a lead from the community's own forgiving attitude.

This being the case, much recent theology of the priesthood - and much of the recent theological discrimination against women in regard to priesthood - rests on a phrase and concept which is medieval in origin and has no connections with biblical teaching. In fact, its claims to a biblical provenance rest on a faulty Latin translation. In an analysis of John Paul II's theology of ordained priesthood, Timothy Costelloe noted at this point (p. 254 note 83) in relation to the misreading of Paul's meaning:

This is an interesting example of the way in which a particular conviction in the Church's self-understanding is amplified by reference to a scriptural text which later proves to be incapable of supporting the meaning given to it.

Adjusting to 21st century

Even more interesting in the light of such a glitch in official theological process is the increased level of confidence with which we can look back on Haag's concluding assessment highlighted

earlier that a sacramentally ordained priesthood cannot be justified biblically.

Adjustments to official theology are of course never made. Official theology takes on a life of its own, and those parts of it which do not work are eventually hung out to dry on the dead branches of history. In Rome Has Spoken Maureen Fiedler and Linda Rabben have reminded us of leading instances of this. What interests me in where Haag leaves ordained ministry is how his précis of its historical development overlaps points which emerged from my own much narrower exercise of a linguistic analysis of the language of ministry in the first generations of Christian writings. Without taking readers on yet another Cook's tour of diakonia, the word which was Paul's preferred expression for how ministry effected what it was supposed to do, I will simply allude to some reflections contained in the Afterword to *Diakonia: Reinterpreting the Ancient Sources* and in the final chapter of *Are All Christians Ministers?*

In the first place, the church does indeed require ministers (Ephesians 4:7-12). Ministry is not just a given, in spite of most of the rhetoric about baptismal rights and obligations to ministry. But since the function by which ministry supports and enriches the church is essentially the ministry of the word (2 Corinthians 4:1-2), whether this is the proclamation of the death and resurrection in the eucharistic prayer and memorial (1 Corinthians 1:23-26) or prophecy and instruction within congregations (1 Corinthians 14:1-25), the persons performing the ministry need to be especially

equipped with appropriate gifts (1 Corinthians 12:1-31) and with appropriate familiarity with the tradition (Acts 1:15-26).

Members of the local community are the ones to know who is likely to succeed at these tasks (Acts 6:3), and their candidates will themselves be required to reflect on their own sense of calling before receiving the endorsement of the community. Nothing in the endorsement requires that those commissioned continue in commission for the rest of their lives, just as nothing in the nature of the tasks requires that the candidates should be only men or only women.

Finally, since the nature of the task does require that communication of the word be effective, it is to be unfaithful to the nature of ministry to require ministers to communicate to thousands and thousands of men, women and children. The local church needs many ministers, perhaps teams of ministers. And each church will be in regular communication with neighbouring and distant churches for the purposes of exhibiting the love demanded of Christians and for the purposes of developing communion - with churches in Rome, Canterbury, Istanbul, and Chiapas.

A last word with Herbert Haag (p. 108):

This survey has shown that all ministries are the creation of the Church. None can be traced back to Jesus, not even that of the bishop, and least of all that of the priest. Hence the organisation of these ministries remains even today in the hands of the Church.

Playing God...

by *Ralph Milton, author of Rumors, Reflections on the Sunday Readings, email: ralphm@woodlake.com*

"Don't try to play God!"

It's an unanswerable statement. And really bad advice. Because that's exactly what we do. It's exactly what we should do. I played God a couple of years ago because I happened to be in the right place at the wrong time. Or perhaps the right time. I was shanghaied by a church school teacher at the top of the basement stairs.

"I need your help. Now!" she said, and led me by the arm into one of the Sunday School rooms. The problem was obvious. Young Peter was dressed as a shepherd for the Christmas pageant, and he was using his shepherd's staff to hold the entire class at bay. He was swinging it around while the rest of the children cowered in a corner.

"Give me that stick!" I ordered from well out of range.

"Go to hell!" said Peter.

I walked closer. Peter swung the staff at me, I caught it in my hand. It hurt. But I hung on and so did Peter. I pulled him toward me, threw both my arms around him, and I held him in a bear-hug while he struggled. He struggled long and hard and shouted obscenities at me. I simply hung on, my arms wrapped around him. Eventually his struggling and his curses dissolved into tears. He released his hold on the staff and it clattered noisily to the floor. Gradually the bear-hug turned into a human hug.

"You're going to beat the shit out'a me, aren't you?" Peter finally asked.

"Why would I do that?"

"Because that's what my dad always does."

"Does he do that often?"

"Yeah. He comes home drunk all the time and beats me and my mom and everybody except the baby."

"I don't want to beat you, Peter. I want to be your friend."

"Nobody wants to be my friend. Whenever I get a friend I hit them and then we're not friends anymore." Peter began to cry again. By this time he was sitting on my lap, my arms still around him, but making no attempt to leave. I wondered if this was the first time he'd ever been cuddled by a man. Did he know that men can love as well as hurt?

"Are they going to kick me out of the church play?" Peter asked.

"We'd like you to be in the church play, Peter. But we don't want you to hit people. Can you promise not to hit people?"

"No," said Peter. I'd never heard such sadness in a child's voice.

"No, because I just start hitting when I get something like a stick in my hand."

"Peter," I said. "Maybe I can help. I'll sit right in the front row during the Christmas concert. And when you feel like hitting somebody with your shepherd's staff, you just look at me. And then we'll both pretend that I'm giving you a nice, warm hug. Do

you think that would work?"

Peter and I exchanged knowing glances several times during the performance. And he got through the Christmas concert just fine. And I ached for him and his family, knowing the phone calls that had been made and the interventions that had to happen. Family violence must not be allowed to continue, and sometimes there needs to be the pain of justice, before we see the "Peace on earth!" which the angel in that pageant promised.

On the way home, it came to me. I've been playing God! God doesn't zap with thunderbolts or bully people into decisions. God simply offers love, in all sorts of forms. Christmas, Good Friday and Easter are at the top of the list. And then God sits there, in the front row of our lives, smiling and encouraging and helping us find the internal strength to do the right thing. One of those right things is to play God. Just as often as we can.

Small Groups Lead The Way *by Fr. Des Wilson, Springhill Community, Belfast*

Many people, including the Irish themselves, look on Ireland as a highly conservative, rule-bound country. But Ireland has a record of dissent which is unequaled, dissent against policies of state and church. In Ireland, we have often had to make up our minds against the wishes and commands of officials of both state and church. And in the end, state and church have had to give in. In the northeast of Ireland now- the part controlled by London- there are over 60 different religious groups, some large, some small. One and a half million people with all those divisions must be part of a dissenting people! But all over Ireland, we are seeing the emergence of small groups who are exploring the meaning of life in an Irish context, a European context, and a world context.

There are groups of priests and members of religious orders finding new ways to minister in a church whose legal eagles look down on them from on high and do nothing to help them, groups exploring new theology and old Celtic spiritual meanings, groups moving from the defence of gay people to expressing the positive values of their lives, and groups determined to make life good for others no matter how the laws of church and state treat them. In Irish terms, this is a beautiful ferment of ideas. But because in Ireland, dissent and sometimes haughty confronting of bad power with good ideas is nothing new, some people are inclined to believe that nothing untoward is happening.

The big question always is "What can you do in face of so much power and resources concentrated in the hands of so few in church and state?" The answer is that where the people lead the officials follow- Eventually. A startling example has just appeared in Ireland where the bishops have made a statement about women and the sacred scriptures which talk about them. They have decided that some texts- we all know them already- detract from the dignity of women and should not be used in Catholic rituals anymore. Many clergy and others had quietly set them

aside long ago, but for the bishops to say they are right to do it is new and interesting. This is an example of doctrine and practice being created by the people and not officials.

The Irish Bishops' statement will, of course, cause argument among members of the church, nothing terrible, just unease or crossness, relief on the part of many- clergy and others and perhaps a division of opinion among the bishops themselves, some of whom will be winging their way to Rome to ask for an intervention. And as happened in the past, Rome and Ireland may well disagree.

All this is part of the excitement. In the early 1960's, some Dutch theologians questioned, among other things, whether the church had the right to declare marriages invalid, or to forbid people, including priests, to marry. At the time, much of the church was slumbering and those who were not could not awaken them. So, little changed. Nowadays, faced with the possibility of losing our way and of the end of our world coming sooner than even God seems to have intended, people are waking up, not as Catholics, Protestants, or Jews necessarily, but as people who want to survive with dignity and reason. They are dissatisfied with finely chiseled answers to the wrong questions and want real answers to what everybody wants to know- What is life about? Where are we going?

What is the Jesus message when you scrape away the layers of varnish? In Ireland in the past, one often said one's say either with anger which forbade anyone to come near you, or in stealth which meant that few were listening. Nowadays, you can say what you want to say loudly in public or quietly from your hermitage

whether the world seems to be listening or not. Somebody always is, and the Word has its own power. Provided we are confident enough in the gifts of the Holy Spirit, everything is possible. Making change is good. Enjoying it is better.



Toward A Spirituality Of Leadership

by Dianne Peck, NS

In the Introduction of his book, *The Lay Centered Church*, Leonard Doohan urges every baptized person to accept responsibility for his/her faith, and for each one to form a "reasoned, well founded view" of what it means to be baptized.

I am using this issue raised by Doohan, which is basically that of a spirituality of the "laity", as a jumping-off point for the focus topic, *Rethinking Leadership in the Church*, because it addresses the first ingredient in a consideration of leadership, which is, who is being led?

Who Is Being Led?

A brief glance at the history of Christian spirituality shows who we were, who we became, and who we are becoming.

Who We Were:

The post-resurrection church as described in Paul and Acts shows that discipleship was all-inclusive, and that the concept of the word "disciple" applied to all who had arrived at a faith experience and who thereby formed the People of God. The early church esteemed the life and spirituality of all believers, regardless of their roles. Today's classifications of vocations into clerical and lay would have been out of place there. "The preaching of the apostles... was directed to an audience that had no vocational distinctions within it... and always treated the values of lay life with respect, reverence, and a positive appreciation of how a Christian approach to community, money, sex, and marriage led to God" (Doohan, p.93,94).

Who We Became:

Three trends that contributed to the division of the People of God into "clerical and lay" were:

1. Dualistic theologies and heresies that considered matter and the material aspects of daily life as evil. Although the heresies were condemned, the fallout was a negative approach to matter, especially the body. Everyday life was disdained and "flight from the world" was glorified. (Doohan, p.94). These continued to surface throughout the centuries, even to present-day Christianity.
2. The development of monasticism, which was not without its negative influence. "A chasm has formed in the universal audience that Jesus had addressed. Monastic spirituality from the start despised the world and 'died to the world' in an imitation of the martyrdom of the early church". True "conversion" was still identified with entrance into religious life and the quality of commitment was measured in proportion to one's withdrawal from everyday life and entrance into a monastic environment. A tiered approach to spirituality and leadership was in place. There were the spiritual elite, and there were the rest of the baptized (Doohan, p.95). The negative effects of the reforms of Pope Gregory VII (1073-1085) were:
 - to move from spirituality to morality, that is, from Jesus' call to his commands;
 - to move from spiritual growth to the avoidance of sin. We still struggle against this spirituality of minimalism.
3. The post-constantinian clericalization of the Church. This development was characterized by a sharp distinction between leaders

and followers; by the equating of charism with office; by an identification of ministry with the hierarchy. One of the results has been the diminished valuing of the non-ordained. "This Church-without-the-world has led to a world-without-Church" (Doohan, pp. 95, 103).

For Richard McBrien, the fact that such a topic as lay spirituality exists "betrays an understanding of the church which is simply untenable; namely that the non-ordained constitute a special segment of the Body of Christ whose vocation, dignity, and mission are somehow regarded as a limited aspect of the total vocation, dignity, and mission of the Church" (McBrien, as quoted by Doohan, p. 3).

And for Yves Congar, lay persons do not belong to the Church or have a role in the Church. Rather, through baptism, they are the Church. There is no particular vocation for laity in the Church. Being Church in its fullness is the spirituality for laity. (Congar, as quoted by Doohan, p. 25).

Who We Are Becoming:

The People of God today are a people who are learning that, as Dick Westley testifies in his book, *Redemptive Intimacy*, experience is revelatory. By that he means that God reveals God's Self to us in everyday experiences. It is as simple, and as profound, as that. Baptism is enough. The only qualifying statement Westley goes on to make is that the evaluation of those experiences must be made by sharing them with other believers. It is what he calls a "communally funded" experience. A truth is communally funded when it is validated by the experiences of many believers on a global scale, and begins to approach the "sensus fidelium", the consensus of believing people. The upshot of this is that dialogue and experience-sharing then become a serious work of the People of God. In fact Westley holds that the Bible is actually constructed out of the human stories which the writers chose in order to best convey the divine revelation contained in the communally funded experiences of a people. And as Westley also holds, holding an ecclesiastical office does not exempt anyone from knowing and being in touch with what the Spirit is revealing to the people in their experiences (Westley, p.7).

For many of us who number ourselves among the People of God, the movement of our souls is from religion to spirituality. It is the movement out of minimalism. What does the face of minimalism look like? It is the hallmark of all religions because the nature of religion is that it is a human response to fear. It is minimalism which relates to God out of fear, and out of the need to appease an angry God; which views ourselves as unworthy in God's sight; which holds that there are two worlds, one in which we dwell (earth), and one in which God dwells (heaven); which holds that sex or pleasure or creation itself are evil in

themselves.

The movement into spirituality is the movement into intimacy with God. And the first and natural dwelling place, we are discovering, of the God of our seeking, is our own deep Self. It is the most exciting of journeys. It is the discovery of the still point within. It is learning how to hold to the still point.

For Matthew Fox, in "The Coming of the Cosmic Christ", a spiritual experience is a mystical experience, and an authentic mysticism has many manifestations. Some of those that Fox highlights are:

1. Mysticism, the encounter with the Godhead within, can only be experienced personally, it cannot be learned vicariously. Revelation of the Godhead starts with personal experience. It is therefore expedient to acknowledge that every person is a mystic.
2. Mysticism moves us from dualisms, the first of which is the polar dwelling places of heaven and earth, to panentheism, which is God in all things and all things in God.
3. The mystic is a maker of connections with what has been lost, forgotten, or covered up, and with the deep experiences of life's mysteries.
4. Mysticism moves us from individualism to compassion, defined by Fox as the keen awareness of the interdependence of all living

things which are part of one another and involved in one another.

5. The mystic is in awe of the greatness of our existence, affirms the world as whole, embraces a cosmology that believes the created, material universe conspires on behalf of our good.

6. The mystic is self-critical, recognizing that self-knowledge is the foundation of the spiritual journey.

7. Mysticism is feminist, for it yearns for a return to the source, to the source which is imaged as the mother's womb, the ocean, the Divine in whom all creation is immersed. Mysticism is feminist for it is the act of giving birth to the true Self. Co-creation is what happens when we give birth with God to what is divine and truly oneself.

8. Mysticism is prophetic. The prophet is the mystic in action. (For a more expanded list see "The Coming of the Cosmic Christ", pp.35-67).

The People of God are a becoming People, a transitioning People. Part 11 of this article on a spirituality of leadership will address the second ingredient to be considered, "WHAT KIND OF LEADERSHIP?" What kind of leadership will bring such a People where we need to go, which is into the Promised Land of our own souls?

Leadership In A Time Of Paralysis

by Joe Sheehy, People's Theology, Belfast

The Irish clerical hierarchy is in a state of paralysis. With one or two exceptions (such as Bishop Willie Walsh of Killaloe) it has nothing remotely relevant to offer the spiritual needs of the people.

Thirty years ago, it missed a great opportunity (despite the encouragement of Vatican II) to create a genuinely indigenous church which would develop its own, culturally rooted practice and theology.

The very same prelates who dutifully signed up to all those potentially revolutionary and revitalizing documents returned home and proclaimed: "Business as usual"; "What we have, we hold!" - with the implication that this was what "the People" wanted anyway. As Archbishop John Charles McQuaid of Dublin put it in his own inimitable way, as he pushed his sealed trunk (clinking merrily with "top secret Vatican documents") through customs: nothing was going to upset the "tranquility of the faithful".

Complacency, ineptitude and clerical ambition have led to ever greater dependency on Rome - under the guise of "loyalty to the Holy Father". At a time when the country was confronted by unprecedented social change, a yawning spiritual vacuum was allowed to develop, with nothing on offer save "re-runs" of the euphoria of the 1979 papal visit - which quickly faded and was gone with the wind.

The pseudo orthodoxy of liberal capitalism in the guise of the "Celtic Tiger" has been allowed to go largely unchallenged, because it has been so enthusiastically endorsed by the middle classes and the upwardly mobile. Abandoned by the wayside are those who fail to "make the grade" or "seize the day", the "disenchanted", left to their drugs and the sink hole of desperate housing estates, where an

occasional coat of paint is expected to cover up untold human misery.

It is from such profound desperation that the first green shoots of hope have appeared: hundreds of small, grassroots movements driven by a gnawing spiritual hunger for something better than the anorexic fare doled out on Sunday mornings to incredibly shrinking congregations by rapidly diminishing numbers of clerics: harassed and demoralized, they distribute their placebos and bromide, accompanied by the occasional shrill reprimand.

From people's frustration and anger has come a dawning sense of the power within to renew themselves and their little patch of earth. Taking over responsibility for the direction of their own lives has led to the rediscovery of the message of Jesus, Son of Yahweh, the God who is to be found only on the edge, among the poor and the disenfranchised, never in the shrines of the rich and powerful.

For 2,000 years, the alternative message of Jesus - of a new kind of community, based not on blood or class, but on compassion, practical love, equality and inclusiveness - has lain buried, stifled and distorted by the weight of clerical power play and vested interest masquerading as "theology" and the "Word of God".

The rediscovery of the unconditional dignity of the individual is producing a different kind of leadership: one based on facilitation, not domination, affirmation rather than condemnation, and the celebration of difference over uniformity.

It has been accompanied by a fresh awareness of the great

richness of the Catholic tradition, a living heritage which has always been there, flowing beneath the court politics of official "orthodoxy": the enduring spirit of the People.

This "sensus fidelium" has, in fact, been the mainstay of the church during times of crisis - of which there have been many. We are in the middle of one today: the Roman curia, stuck in siege mode, drifts further and further >from reality and contemplates canonizing Pius IX - he who finished up condemning modern civilization and all its "pomps", including democracy.

It is democracy - the outcome of their very own sacramental theology (in Confirmation we receive divine wisdom, Sophia) which they cannot stomach. And thus, in time honoured way, they claim they are bound by the "Word of God" itself (i.e., their own patriarchal prejudices) to refuse to contemplate women priests, synods of the People, etc., etc.

For those who would convince themselves that it is worth waiting a little bit longer (for a Godot Pope of change), it is salutary to contemplate two sayings attributed to Jesus: *Can the leopard change its spots?* (i.e., can the curia be untrue to itself - and its remorseless logic?) And if this is the case, should we not *Let the dead bury their dead?* (i.e., do nothing to prolong, by artificial means, a manmade structure which is so obviously in the grip of rigor mortis)?

And in the meantime - behind closed doors by (as they say) consenting adults - to birth new church structures more relevant to our needs and more in keeping with the mind and example of the One who was the Living Face of God among us?

As Gandhi once said, we must be the change we wish to see in the world.

Rethinking Leadership In The Canadian Catholic Church

by Len and Adeline Schmidt, Doug Rennie, and Neil Parado, Winnipeg, MB

Prayer: That the leaders of today's church will work towards the realization of the reforms and renewal required at the present time, We pray to the Lord.

Rethinking leadership means delineating the qualifications for leadership:

- An intense personal love of God as demonstrated by Jesus;
- Clarity of thought, vision, and articulation;
- A compelling zeal to realize the divine plan;
- The gifts of discernment and consensus;
- Greater share for the laity in the running of the church;
- Equality of the members of The People of God in all ministries;
- Abolition of mandatory celibacy;
- Recognition of short and long-term ministry.

The pontificates of Popes John XXIII and John Paul II have left Catholics a legacy of leadership. The former's legacy was the calling of Vatican II, all the harbingers of hope that he initiated, the People of God perspective, liturgy in the vernacular, and the many window-openings to let in the fresh air of ecumenism and decentralization. The latter pope was instrumental in the replacing of communism with democracy in Eastern Europe, the calling of youth rallies in Rome, Paris, and other places, the trip to Cuba where the U.S.A. was encouraged to drop its embargo, the begging of pardon, and many other good acts.

However, tomorrow's thoughtful Canadian parishioners will be seeking leadership within the Canadian Catholic Church that is relevant from the point of view of events that affect the ordinary parishioner, and that are spiritual from the point of view of de-emphasising political and monetary power, and that are fair from the point of view of equal treatment of both sexes in vocational commitment both short and long term.

Some events have affected the Canadian Catholic parishioner recently. The financial troubles that hit the Diocese of Victoria indicate that there needs to be a change in terms of keeping both the parishioners informed and involved, and the bishops accountable for their decisions. The second happening in the Canadian Church is the

matter of Indian and Other Residential Schools. No matter what totally unacceptable things happened in these schools, (Mt Cashel is a good example.) the fact that politicians and church leaders did not keep the average Canadian informed about national policies or school administrations has resulted in the situation where Canadian citizens and church parishioners are faced with having to pay out large sums of money for something in which they had no say. This calls for a change so that in future there must be discernment and consensus before a policy or a decision is made.

Pope John Paul's decision that women cannot be ordained is another example of the Church not being ready to be relevant. And bishops the world over accepted this decision silently. There is no good reason for women not being ordained, and the Church of the future will share spiritual service with them, and mingle with women just as our secular society experiences women in all walks of life. Canadian parishioners need to dialogue with their bishops about this.

Last year, St. Joseph's Winnipeg, where I was baptized over 71 years ago, recognized and celebrated all the vocations that had emanated from the parish. My 15 year commitment did not receive any such recognition. In the future, the Church will gratefully recognize and celebrate all those who serve its parishioners.

Some dreams or visions are beautiful; others are nightmares. But increasingly now, I have beautiful dreams of the Church in 2020 when our youngsters of today are mature adults. My visions do not concern unchanging doctrine, but rather the human social organization which is ever changing, emerging, and evolving in secular and church communities. The ideal of secular organizations has been democracy; in the church, it has been hierarchy and authoritarianism. This cultural lag is my chief concern in rethinking church leadership.

My crystal-ball gazing informs me that in the future, leadership in the Catholic Church must include a decision-sharing process that includes clergy and laity; otherwise, the laity will continue

to be disaffected and disillusioned. Married priests will once again be the norm without respect to gender or sexual orientation. Outright rejection of persons in the church will be avoided, and the Roman Catholic Church will no longer be a museum of irrelevant practices but a vibrant insightful community responsive to the needs and gifts

of the People of God.

(Because of space this text has been summarized by the editor; a copy of the original will gladly be sent by email to anyone who requests it.)

Letter To The Canadian Conference Of Catholic Bishops by Fr. Jack Sproule, Sidney, BC

I have been an RC priest for almost 40 years. I have ministered as priest in several parishes and have served on the faculty of three seminaries. I volunteer on my day off on the faculty of a Personal, Spiritual, Professional Growth Center near the parish where I function as pastor in the Diocese of Victoria. At this growth center we have had, as participants, many Catholics and former Catholics (including priests and bishops), who are struggling to become their own persons, mature enough to enjoy intimacy, trust, and to be alive in being creative and self-determined. They do not need to have a title or a ruled liturgy to be special, holy or sacred as I hunch the recent document is trying to revive- from the "outside", not the "inside". I fully participate as RC priest in the programs.

I write to the CCCB in virtue of my baptism and in the spirit of paragraph 16 (d) of the Vatican 2 document on Bishops. I write drawing on my own experience that is so well identified by Father Donald B Cozzens in his recent book: *The Changing Face of the Priesthood*. I have never written to the whole Conference before but, after recently learning that few priests ever write to the Conference (because they say there are intimidated, don't feel invited to speak up honestly), I trust you will hear me out. I write, not in a spirit of defiance, but in my abiding commitment to the integrity of the documents of Vatican 2.

I wish to speak about the latest aggressive liturgical document from Rome that attempts to return us to a pre-Vatican 2 centralist model of church. For over thirty years I have worked hard and faithfully at promoting the documents of Vatican 2. The Roman retrenchment we have been experiencing disturbs me. First of all there is no acknowledgement or consciousness of relating to a church larger than the RC Church. The document's view of mission is extremely narrow. For me this recent liturgical document is another proclamation (without dialogue) from the Vatican which takes positions that contradict the very Council documents. For me this document is a clash with my vision of the future church. It is demoralizing! Several priest friends find it "depressing". No longer are we focused on a communal experience. No longer are we focused on the principles of collegiality and subsidiarity. No longer are we focused on the ministry of the lay person in the church. This document does not deal with faith (which is what Jesus was about with Peter especially - Luke 22: 31 on). It deals with rules! The lack of faith in recent years demonstrated by the Vatican-based church certainly alarms me. For me it is a betrayal of trust of my many years as priest implementing Vatican 2. The ecclesiastical and devotional wisdom of the documents of Vatican 2 are very important to me. I believe I am being of service to the church when I give

weight to my feelings, my experience, and my intuition and share my concerns with you.

A married RC priest friend has been helpful in articulating the fact that "at a time when many priests have been wondering whether their own ministerial vocation still has meaning, this new liturgical document removes the opportunity for priests to have an range of action and expression, to be creative and sense their own self-worth, and to feel an intimacy with the community. Instead it demands service to exclusive rights to handle sacred objects, vessels and garments. Instead of restoring intimacy, creativity, integrity, courage and self-determination to priests and laity, the document recreates a situation that cannot be recreated. It is simply impossible to go back in time and erase the insights of Vatican 2. My priest friend suggests that "if we acquiesce to Vatican authoritarianism, it will be the greatest failure of courage and integrity that we have seen so far in a lamentable succession of such failures."

Was the Canadian Conference consulted before this document was released? If so, when and how did the Conference dialogue with priests and people? How does our Conference respond to Rome with this latest attack? I am concerned with the loss of credibility in this Canadian hierarchal leadership that we still maintain.

The Kutarnas Jake and Loretta

Jake has given notice that he will resign as Treasurer of Corpus Canada at the Ottawa meeting. A great thanks is due to Jake and Loretta for the many years of service. I am sure that they will be officially thanked by the National Co-ordinating Team at the meeting. The Journal looks forward to continuing the association with Jake and Loretta for many years to come. We wish you all the best and continued good health. Many thanks from all of us.



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.

Lieutenants Lead Change

I will not be attending the joint meeting in Ottawa. I am not a paid up member of NCR or Corpus Canada. I do support and benefit from The Journal.

A military man once told me that it is the lieutenants who lead the forces for change. Change must come from the lieutenants. This was my reason for joining Corpus initially. I was looking to the lieutenants for leadership.

Leadership in the Servant-way of the Gospel is the vacuum in the Church. We have a structure of power that maintains and sustains itself. Dialogue is useless in such a system. Who has the courage to demand systemic change? Who has the courage to speak for and reclaim the Gospel values for the People of God in that systemic change? Who dares? Who could mobilize the collective will to bring about radical change? Vatican II was radical and it has been diluted and tamed to external

changes of limited significance. Metanoia is still its call.

I think it is time for a focus on action. I hope that the meeting in Ottawa will in the very least produce that.

I will continue to support The Journal because its message touches my Spirit and in it I hear hope.

Thank you.
Joan Martin

Love The Journal

I just got the latest issue of The Journal. Outstanding, as usual. I especially appreciated François' cover article describing the various perspectives on the role and future of Priesthood. I think you have provided a very helpful matrix for discussion and agree with your own interpretation of the distribution and trends.

François and Connie are such a great team, and seeing their photo has reignited a desire for Julie and I to head up your way for a visit. You both, of course, are always welcome down here as well.

Thanks for all you do to build up the Body of Christ and the stimulation you give to so many others.

Pat Callahan, Seattle WA



News from Rome

You may be interested to see this excerpt from the Pope's address to his own diocesan clergy:

VATICAN CITY, MAR 9 2000.- John Paul II asked for a special commitment to "families in difficulties," as well as youth who have left the Christian community, and to the neediest of the diocese, when he received the priests of Rome this morning in St. Peter's Basilica in the Vatican.

Unity

In face of the difficulties challenging a priest today in a secularized society, in which at times his service is not appreciated, the Pontiff recommended to the Roman presbyters that they not allow their pastoral activity to impede the cultivation of a profound unity with their Bishop (i.e., the

Pope) and with their brother priests, "nourished in common prayer, in meeting, in dialogue, and in the search for a sincere friendship." The Holy Father added that "the priests' help to the sick and the elderly is fundamental, along with their availability for dialogue and meeting with those who have left the priesthood."

The Pope noted that "a united and harmonious priesthood, capable of working together, is a great testimony for the faithful and multiplies the efficacy of the ministry."

Yours,

Andrew Bebb
Advent Group in the UK
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Each worshipping community contains within itself all the essential qualities of the universal Church.

Arthur Menu

The role of the leader/priest is to gather the people, the members of the natural communities that already exist in familial, ethnic, consensual groups, so that they can tell their stories, hear the word, and give thanks to God, breaking the bread and making present and visible the kingdom of God.

Chris Diamond

Event in Edmonton

Archbishop Thomas Collins has disbanded the Light of Christ Community, a group of between 120 and 150, who had been celebrating liturgy at the chapel of Newman Theological College, Edmonton, for the past 31 years.

Collins gave as a reason that the shortage of priests did not permit operating a self-selected community who are close to other regular parishes which have an objective and not a subjective bond. He praised those in the community who did good works but noted that the community was not connected to the wider life of the diocese. He urged them to take their gifts and zeal to the parishes.

Collins also objected to some of the liturgical texts and practices, such as dialogical eucharistic prayers that the community used to create involvement of adults and children.

The Oblate Fathers who had worked with the community since it started in 1972 said that they would accommodate the group.

Phil Little, Toronto, writes

Where 2 or 3 are gathered in my name . . .

I was saddened to read the article "Newman community disbanded" in the Aug. 21 WCR, yet not surprised. There is a tremendous fear among the episcopacy and Roman officials that believers will discover Christian community where the word of God and the sharing of the Eucharistic bread will gather and edify a new generation of disciples. God knows it is not happening in the parishes where our clergy are reduced to sacramental fabricators and the parish institution resembles an antiquated K-Mart mall.

For 31 years a small group of believers has gathered and shared their lives in the light of the Gospel, under the pastoral guidance of different Oblate priests who could attend to their spiritual needs and direction. The bishop admits that the community is not isolated and introverted but that its members are active disciples in the community and the Church. Its liturgies are animated and participatory. Everything that you don't find in most parishes. A small community allows its members to relate to one another and to grow in faith together

The decision of the bishop presents a terrible dilemma for the Light of Christ community. To go back 31 years would be a

Sing A Song

Sing a song of rolling waves and gently rocking sky,
Of wheeling, gliding, swooping gulls and eyes that
watch them fly;

Of branches bare that clutch at clouds along the
restless shore;

The rustling leaves, the sighing breeze, the waves
that break once more.

Sing a song of pain reborn and rising from the tomb,
Of hands that test and probe and tear an ever widening
wound;

Of black despair, of scarlet glare, the white of
hinted peace,

The bilious green of bitterness; the wait for pain
to cease.

Sing a song of gratitude that cannot be expressed,
Of words miscarried in deep pain to die with all the
rest;

Of everything suffused within, around, beneath, above,
The constant yearning, aching void--the hunger to be
loved.

Anne D'Andrea, 1966, Toronto ON

betrayal of how they have evolved, much like the early community in the first centuries after the death of Jesus. On the other hand, a parish is modeled on a medieval geographical concept of community which today simply does not exist, even in rural areas.

What is the bishop's problem? Like so many other brothers in the episcopacy, and perhaps following directions from Rome, there is a concern that Christians in these small communities, sometimes called "base Christian communities," will evolve and grow into a different or parallel consciousness of Church. Christians will discover that they through their Baptism possess the gifts of the spirit, including prophecy and leadership.

God forbid - they might even allow a "woman" to give a reflection on the Gospel! The Scripture might become relevant to their daily lives. On top of that none of their weekly collection is being sent to the diocese but instead is going to the poor.

All the reasons listed by the bishop in his six-page edict are probably logical - a least to a Church that refuses the insights of Vatican II. Many of the community will probably not go back to the old Church, but for the hierarchy that is better than allowing them to discover that "where two or more are gathered in my name, I am there."

And that is what Church is all about - discovering the risen Lord when we sit together and share bread and wine, and listen to his stories, and feel the burning in our heart.

Phil Little, Toronto ON



There are many good leaders in the church who give their service freely and with conviction that they are bringing about the Kingdom of God here among The People of God. On the other hand, there are many in the church who feel that there is a failure to lead in the spirit of the gospel among those who wield control. This feeling is widespread as is evidenced by the expression of these feelings. It is well known that when well-founded grievances are ignored in any group by those who have power to address them that people form themselves into many diverse smaller groups that attempt to make life better. It happened in the time of Jesus; it is happening today. It usually results in great changes taking place often at the cost

of great sadness and pain. It is unnecessary especially in an institution such as the church for people to be pained and frustrated. The fixed agenda of the church is freedom, tolerance, hospitality, and loving service to one another as it is in God's House.

Chris Diamond, Cobble Hill, BC

On The Lighter Side...Again!

One boring afternoon, Saddam Hussein was sitting in his office wondering who to invade when his telephone rang. "Hello Mr Hussein, this is Seamus. I am ringing to inform you that I am officially declaring war on you." "Well Seamus," Saddam replies "This indeed is important news! Tell me, how big is your army?" "At the moment," says Seamus after a moment's calculation, "there is me, my cousin Sean, my next door neighbour Gerry and the entire dominoes team from the club - That makes 8." Saddam sighs and says "I must tell you that I have 1 million men in my army waiting to move on my word." "Oh damn" says Seamus "I'll have to ring you back." Sure enough, the next day he rings back. "Right Mr Hussein, the war is still on. We have managed to acquire some equipment." "What equipment would that be?" Saddam asks. "Well, we have a tractor, 2 combine harvesters, and a bulldozer." Once more Saddam sighs and says "I must tell you that I have 16000 tanks, 2000 mine layers, 14000 armoured cars and my army has increased to 1.5 million since we last spoke." "Damn. Damn it!" says Seamus "I'll have to ring you back!" and sure enough next day, he rings again. "Right Mr Hussein, the war is still on. We have managed to get ourselves airborne. We've kitted out the cropsprayer with a couple of rifles in the cockpit and the women's bridge team has joined us as well." Once more Saddam sighs and says "I must tell you that I have 10 000 bombers and 20 000 MIG-29's, and my military complex is surrounded by laser-guided surface to air missile sites and since we last spoke, my army has increased to 2 million." "Oh damn again" says Seamus "I'll have to ring you back." Sure enough, he calls again the next day. "Mr Hussein, I am sorry to tell you that we have had to call off the war." "I'm very sorry to hear that" says Saddam "Why the sudden change of heart?" "Well," says Seamus "We've all had a chat and there's no way we can cope with 2 million prisoners."

October Meeting Of The National Coordinating Team And The Editorial Board Of The Journal Fast Approaching

Plans for the Ottawa meeting of the National Coordinating Team and the Editorial Board of The Journal on Saturday, October 21 and Sunday, October 22 are going well. Eight of nine members of the former Team will be attending, as well as three members of the Editorial Board.

More good news since the last issue of The Journal is that there are four new members on the Team. They were approved by the former members of the Team after they were proposed on the Corpus-n email list along with a short bio of each of them. They are Gordon Irving for the Vancouver area; Joe Cashen for the Toronto area; D'Arcy Coulson for Quebec; and Steve Carew for the Halifax area. Their home addresses, telephone numbers, and email addresses are on the list of Team members on the back page of this issue of The Journal. Two of these new members and their wives plan to attend the October meeting.

We are still looking for new Team members for New Brunswick, Prince Edward Island, Newfoundland, and the Territories. Anyone who knows of good candidates, women and men, for these regions is asked to inform any member of the Team and give some background on the suitability on the persons being proposed.

The agenda for the meeting is still in the planning stages. Corpus Canada members are asked to make suggestions for the agenda to

Art Menu, chair of the meeting, preferably on the Corpus-n email list, or to Art personally <amenu@islandnet.com>.

Other Corpus Canada members who live in, or are in the Ottawa area at the time of the meeting are invited to attend. It will take place at the home of Jack Shea and Jean James (28 Maplehill Way; Nepean, ON) on Saturday and Sunday. They are also invited to attend the social and liturgical gathering on Saturday beginning at 4:30 p.m. at the home of Jim and Norma Noonan (32 Lucas Lane; Stittsville, ON). The latter will be an opportunity for Corpus members from across Canada to meet and pray and socialize with members of Corpus-NCR at one of their regular pot-luck get-togethers.

Please pray for the success of our meeting and the decisions that may be taken there for the future of Corpus Canada.

Note: Don't be confused by the Nepean and Stittsville addresses of Jack Shea and Jim Noonan. Both of these municipalities are in the Ottawa area, and in fact will become part of the new Ottawa when restructuring of municipalities in the Ottawa region makes them both part of the new Ottawa on January 1, 2001.

Jim Noonan
Corpus-NCR

Corpus Canada

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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